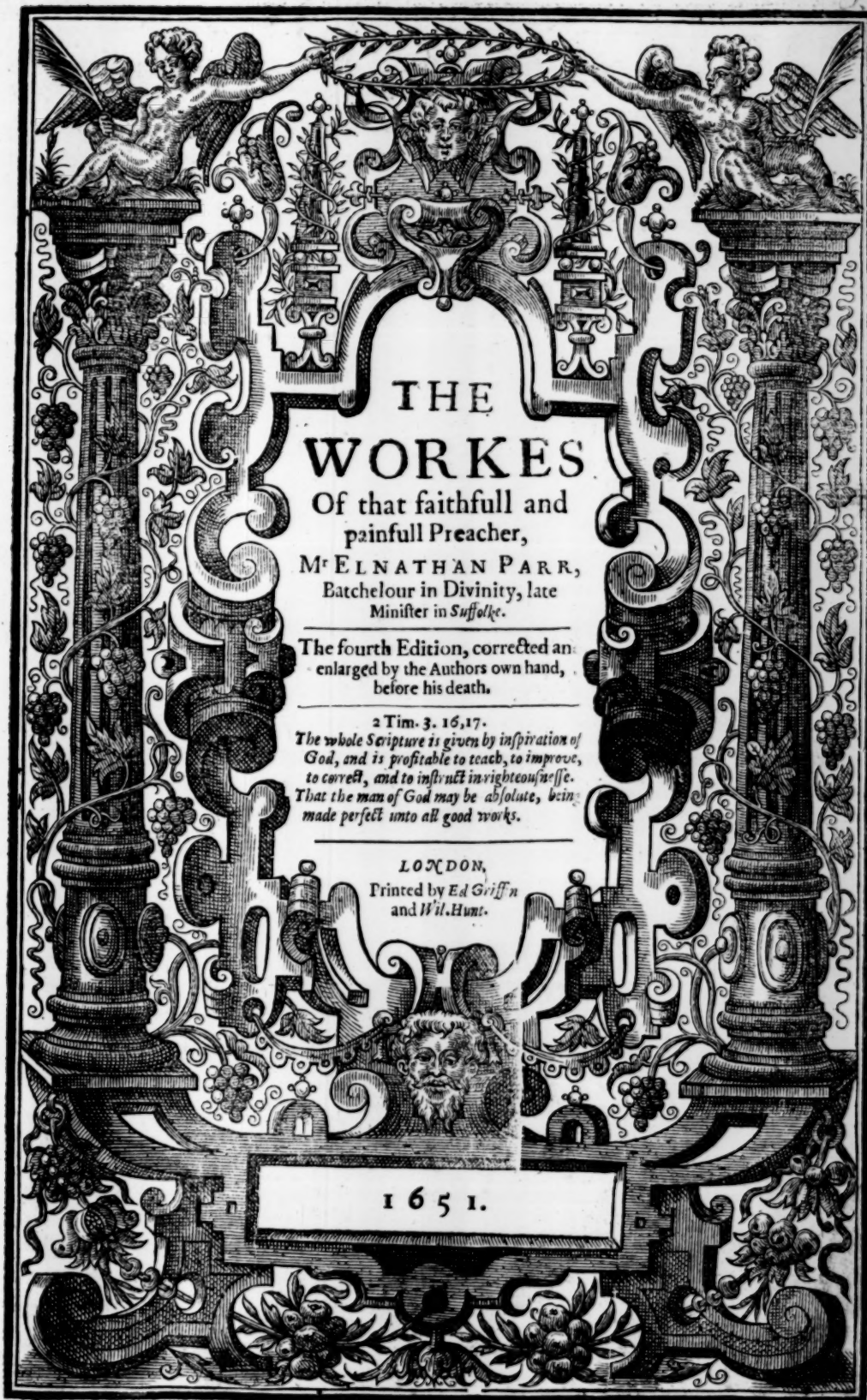


James F. Woolsey



THE  
WORKES

Of that faithfull and  
painfull Preacher,  
M<sup>r</sup> ELNATHAN PARR,  
Batchelour in Divinity, late  
Minister in Suffolke.

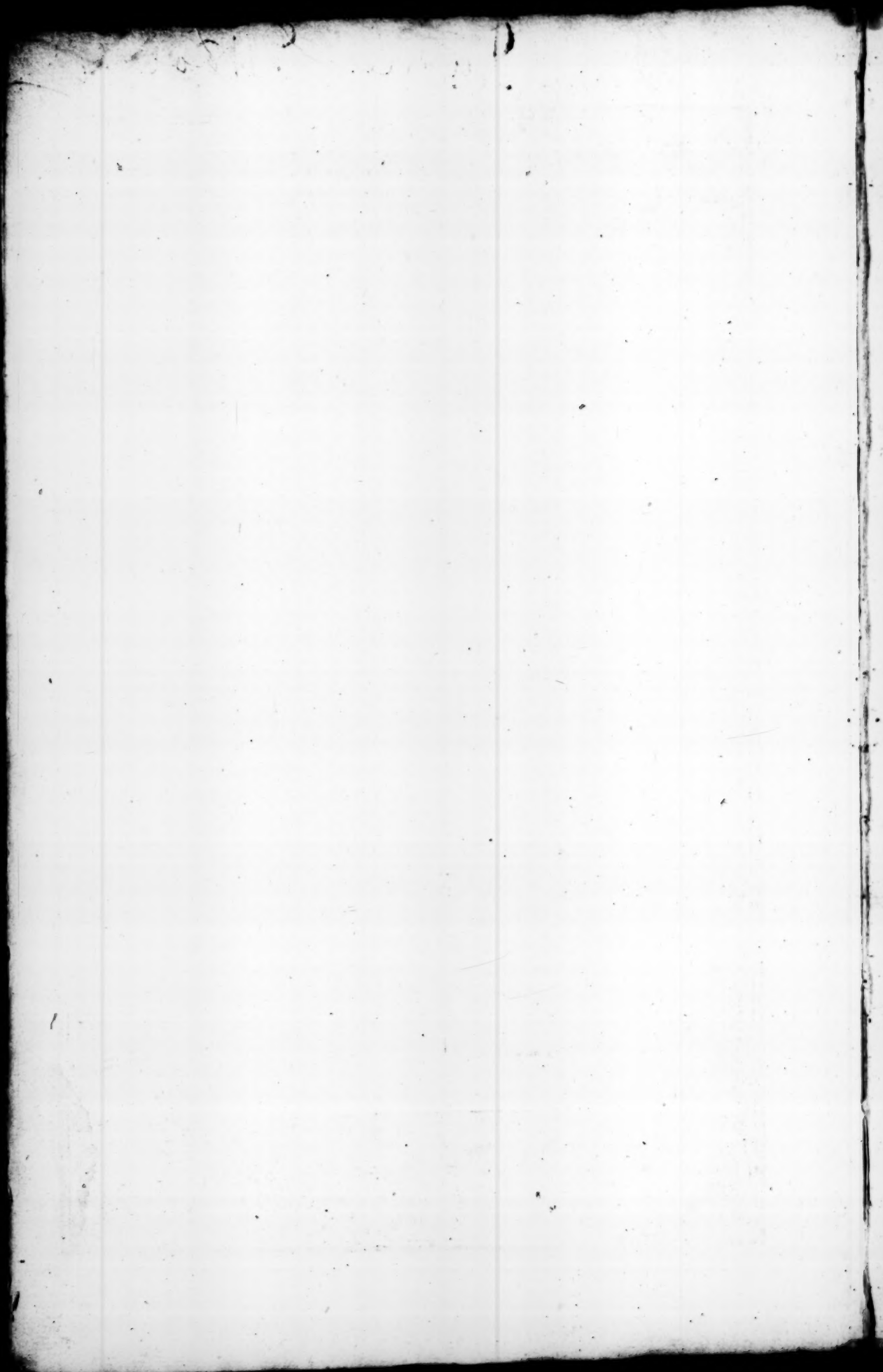
The fourth Edition, corrected and  
enlarged by the Authors own hand,  
before his death.

2 Tim. 3. 16, 17.

The whole Scripture is given by inspiration of  
God, and is profitable to teach, to improve,  
to correct, and to instruct in righteousness.  
That the man of God may be absolute, being  
made perfect unto all good works.

LONDON,  
Printed by Ed Griffin  
and Wil. Hunt.

1651.





TO

The very Noble and Religious Knight, Sir  
NATHANIEL  
BACON,

and

TO

The very Honourable  
and most worthy Lady, the  
Lady *Jane Bacon*, late his Wife,  
now Widdow,

*Grace and peace be multiplied, from God the Father,  
and from our Lord Iesus Christ.*

SIR,



Again present to your Noblenesse, these my poore labours; which shall be much honoured, if you will vouchsafe as gracious an eye to them written, as you did a reverent eare to them uttered by voyce.

As a Picture attaines not the life; so neither can writing expresse that lively *Energie* of the Voyce, which consists in Utterance and Action, the two Ladies of Speech: yet as the Picture of a friend is much esteemed for the representation: so I cannot but hope of your favourable approvall of the Copy, to whom the principall was so acceptable. I wish that they could reflect as much brightnesse upon your Noblenesse, as they receive splendour from it. But as a Glasse more weakly returneth the

MADAME,



Humbly intreat you with favour to receive, with some enlargement, this fruit of your owne goodnesse. If I have performed any good by my poor labours, those which receive it owe the acknowledgement (next unto God) to your Ladyship, who have so watered my studies with your countenance and benesicence, that even my barrennesse bath, both by preaching and writing, yeelded some fruit: which, as it may be profitable to some, and is comfortable to my selfe to have brought forth; so I hope it shall somewhat further your Ladyships reckoning at the day of Christ. Of due therefore whatsoever I can performe, is your Ladyships.

I know you take no pleasure to have your goodnesse published, because you account Vertues fairest Theater to be a good conscience: yet it becomes an inge-

irradiant

The Epistle Dedicatory.

irradiant beames, so these.

The stile must needs lose something, because I have endeavoured to abbreviate many things in writing; which I took more liberty in speaking to deliver: and yet, I hope that nor I, nor my labours, shall for this, lose with the Judicious: for *Timantes*, a famous Painter (as your selfe, if any, know) was the more commended; because by his Pictures, more was to be understood, than was expressed.

As all that know your Noblesse, have experience of your Religious mind; so have I also of your deep judgement, by whom no Author can lose; you being able (and using) accurately to examine every word, wherein any excellent thing may be couched. If I were able to write learnedly, I would wish such a Reader: As I am,

*mons mind to professe by whom he profitteth: And I wish the World had more such Ladies; the Church such ornaments, and painefull and peaceable Ministers such Patronesses, as your Ladiship hath beene to me.*

*For as in all native and infused Graces, you immeasurably exceed the painted sepulchers of these dayes: so is your Ladiship in holy knowledge, discreet zeal, & compassionate charity, a lively Image of those ancient Heroines commended by S. Hierom, and other Fathers, and also by merring Writers.*

*As Ladies delight, not onely to see faire Jewels, and curious Needleworks, but to take them out and weare them; so I can truly testifie, that your Ladiships care is, not only to know, but to express and weare the good things you know, in your conversation. I earnestly pray for the increase of Gods fatherly blessing upon your soule, and*

I crave your pardon, and the continuance of your favour  
to him, who acknowledgeth himselfe

bound unto you in all

humble observance,

ELNATHAN PARR.



## The Doctrines handled in the Epistle to the ROMANS.

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- Doct. **P**Aul, before an enemy, now a servant  
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- Doct.** Ministers are to speak the truth, though it displease, yet with sobriety of wisdom.
2. I

## The Doctrines.

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3. They which swear, must swear by God.

4. A mans conscience beares witness of all his words, and thoughts, either with him, or against him. verse 1

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Doct. We ought to redeeme the salvation of our very enemies, with the losse of heavenly joyes to our selves, rather than Christ should lose his glory. v 3

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2 The Iewes are not to be hated, but to be loved. verse 4,5

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Doct. All believers are the children and seed to which belong the promises. verse 7,8,6

Doct. Where Nature is common and alike, there Grace makes a difference. verse 10

Doct. 1. The election or reprobation of men is before they are borne, or have done good or evil.

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3. The Predestination of God is sure. vers. 11, 12, 13

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Doct. Zeale, if it be not according to knowledge, is not acceptable to God. verse 2

Doct. Ignorance breeds pride and contempt. verse 3

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Doct. The Gospel was preached to all the world, in the time of the Apostles. verse 18

Doct. The corruption of our hearts leads us to the practice of those things which we know to be sin.

2. God will forsake them which forsake him. verse 19

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2. Our conversion and calling is onely from Gods mercy. verse 20

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2. We must be zealous for the Lord. vers. 2.

Doct. 1. God suffers sometime, the enemies of his Church to prevails against it.

2. The enemies of true Religion are savage and cruell. verse 3

Doct. 1. All doubts in matters of Religion, are to be decided by the Word of God.

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3. Those which in dangerous times are preserved in grace, it is by the power and goodness of God.

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Doct.

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- Doct. The cause why some are reserved in dangerous times, is their election. verse 5
- Doct. Election and salvation are of Grace, not of Merit. verse 6
- Doct. No Elect cast away : no Reprobate but cast away. verse 7
- Doct. God in his just Judgement, gives over such as are enemies to the Gospel, to the Devil to be blinded that they cannot convert. verse 8
- Doct. Persecutors of Christ and his Gospel, are justly accursed of God. vers. 9, 10
- Doct. 1. The Jewes are rejected, that the Gentiles might be called. verse 1
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- Doct. The generall calling of the Jewes, shal be the enriching of the world. verse 12
- Doct. The way for a Minister to make his Office glorious, is to be diligent in preaching. verse 13, 14
- Doct. The calling of the Jewes shal be a new life and happinesse the world. verse 15
- Doct. The Jewes are still a people. vers. 16
- Doct. The Gentiles may not despise the Jewes. v. 17, 18
- Doct. Our standing is by faith, our breaking off by infidelity. vers. 19
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2. He that believeth, feareth God. vers. 20
- Doct. All without respect, which continue not in grace, shal be broken off. vers. 21
- Doct. 1. It is the duty of all, diligently to keep a note-book of the mercies of God to themselves, and of his Judgements to others. verse 22
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- Doct. 1. Whatsoever sinner believeth and repenteth, it is possible he should be saved. verse 23, 24, 25
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- Doct. God repenteth not of his gifts and calling. v. 29
- Doct. The Gentiles were Infidels. vers. 30
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- Doct. 1. The children of God may not in their judgement, opinion, affection, practise, be conformable to worldly men. verse 1
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4. The will of God is good, acceptable and perfect. verse 2
- Doct. 1. The power whereby Ministers doe charge the consciences of their hearers, is a divine power, given them when he calls them to the Ministry. verse 2
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- Doct. God hath wonderfully and most artificially framed the body of man, making it one, and yet having many and divers members, and this for divers employments. verse 4
- Doct. As in the body of man, the members, though divers, and of divers offices, are so knit together, that they sweetly agree ; so ought it to be in the Church. verse 5
- Doct. 1. God of his grace hath beautified his Church with divers offices and gifts. verse 5
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- Doct. 1. A Minister must behave himselfe humbly and modestly in his calling. verse 6
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- Doct. 1. Almes must be given with simplicity. verse 7
2. Diligence, care, and study is required of all Rulers. verse 7
3. Mercy is to be shewed with cheerfulness. v. 8
- Doct. 1. We must not dissemble, but be true and sincere in our love. verse 8
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- Doct. 1. Among true Christians and professors of the Gospel, brotherly love must flourish. verse 9
2. Believers must prevent and preferre one another in courtesie and honour. verse 10
- Doct. The service of the Lord must be performed with fervency and diligence. vers. 11
- Doct. The hope of Gods children breeds in them joy. verse 12
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- Doct. 1. **T**hat all that live under any civil government must yield unto the governments obedience and subjection.  
 2. *That God hath appointed and ordained, and in an excellent order established policies and states* verse 1  
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 Doct. *That Magistrates are ordained for the good of the good* verse 3  
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 2. *That drunkennesse doth disgrace both the persons and professions of Christians.*  
 3. *That all fedity, obscene and filthy behaviour is contrary to honest walking.*  
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Doct. 1. *That he that hath put on Christ, hath put on all vertue.*

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 Doct. *That we must both live and die to the Lord, and not to our selves* verse 7  
 Doct. *That all true unbelievers are in the Lords service, and under his care and protection* verse 8  
 Doct. *That Christ by dying, rising, and reviving, obtained power over us, to save us, and bring us unto heaven* verse 9  
 Doct. *That the consideration of the last judgement should perswade us to our duties, and to refrain from that that is evil* verse 10  
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 Doct. *That things indifferent are clean in themselves, but unclean to him that so esteemeth them.* verse 14  
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 2. *That scandall is apt to destroy our brother* verse 15  
 Doct. *That every Christian ought to be careful that he cause not the Gospel of the Kingdom, and our Christian liberty, a part of the same, to be evil spoken of* verse 16  
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 Doct.

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- Doct. That scandall given and taken for things indifferent, destroyes the work of God      verse 20
- Doct. That we must abstaine from things indifferent for the weak brothers sake      verse 21
- Doct. That faith and knowledge of Christian liberty in things indifferent, is not alwaies to be manifested by practice.
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- Doct. That every man must seek the good of his neighbour      verse 2
- Doct. That Christ in all his life and death was not indulgent to himselfe, pleasing himselfe, but he pleased us      verse 3
- Doct. That the Scriptures were written for our edification in learning and hope, by patience and comfort      verse 4
- Doct. That the members of the same Church ought to be like-minded one to another      verse 5, 6
- Doct. That by Christs example we are kindly to love one another      verse 7
- Doct. That Christ came in the flesh, to make good the truth of God, and to confirm his promise to the Jews for their salvation      verse 8
- Doct. That the Gentiles are received, to the glory of God, by his mercy in Christ Iesus. ver. 9, 10, 11, 12
- Doct. That we must wish our brethren joy and peace in believing      verse 13
- Doct. That we ought to acknowledge and praise the graces of God in others      verse 14
- Doct. That Ministers must faithfully and diligently performe their office.      verse 15
- Doct. That Ministers by preaching, offer up the people an acceptable Sacrifice to God      verse 16
- Doct. That it is lawfull for a Minister, when God bleisseth his labours, to glory in it, but through Iesus Christ      verse 17
- Doct. That Christ furnished his Apostles with gifts of utterance, holy life, and miracles, to make the world obedient to the Gospel      verse 18
- Doct. That Ministers of the Word must earnestly labour in the discharge of their office      verse 19, 20, 21
- Doct. That the purposes of men are ruled and over-ruled by the providence of God      verse 22, 23, 24
- Doct. That we must contribute to the reliefe of the poor Saints      verse 25, 26, 27
- Doct. That every man is faithfully to perform that which he is to undertake      verse 28, 29
- Doct. That believers stand in need of the prayers of their brethren, and ought to pray one for another      verse 30, 31, 32, 33
- CHAP. XVI.
- Doct. **T**hat we must, if occasion require, commend good Christians to others      verse 1, 2
- Doct. That to salute our friends present or absent, is not to be neglected      verse 3, 4
- Doct. That false teachers and brethren are carefully to be marked and avoyded      verse 5 to 17
- Doct. That such as cause divisions and offences, contrary to the true Doctrine, serve not Christ, but their own affections, deceiving the simple.      verse 18
- Doct. That as we must be ready to obey the truth, so wise to try and discern what is such      verse 19
- Doct. That God wil make his Church and children conquer Satan      verse 20
- Doct. That God is specially to be glorified of his Church, in confirming his Elect by the Gospel.      verse 24, 25, 26, 27

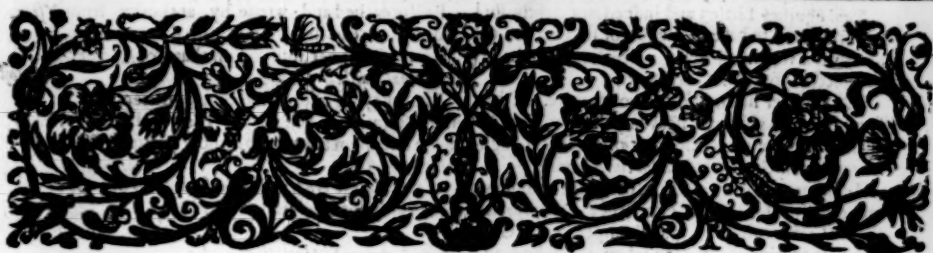
## The End of the Doctrines.

## To the Reader.

**I**F thou readeſt herein, read to profit thy ſoule: which if thou doe not, we are both loſers; but thou muſt give an account for both our loſſes. For as for us, we are unto God a ſweet ſavour of Chriſt, both in them which profit by our pains, and in them which profit not. That thou mayſt profit, I commend thee to God; to whom alſo I deſire thee to commend this labour, and

Thy true friend in our  
common Saviour

ELNATHAN PARR.



# A SHORT VIEW OF THE Epistle to the Romans.

## An Exposition upon the first Chapter of the Epistle of St. Paul to the ROMANS.



**H**IS sacred Epistle, not without just cause, is called the Catechisme of Christian Religion; the Key, and the Abridgement of all Divinity; for the Dignity of it, let be fore all the rest of Pauls

Epistles, though not first written.

The more Remote Scope is, that there might be extant an Absolute and perfect writing, containing the Articles of Christian Faith.

The neerer and more Particular Scope, that the Emulation and difference betweene the Jewes and Gentiles at Rome, about Iustification, the Calling of the Gentiles, Things Indifferent, &c. might be taken away & compounded.

First, the Title offers it selfe to be viewed, then the Epistle.

### *The Epistle of St. PAUL the Apostle to the ROMANS.*

**T**His Title contains both the kind of writing; An Epistle; the writer, Saint Paul the Apostle; and the Parties to whom it was written, The Romans; These two come to be viewed.

*The Epistle*; in the Old Testament, no part thereof is so called; But this kind of writing is proper to the New. For then the Church was onely in *lawre*, and the Prophets might speake to the people face to face; but when the Gospell was published to all Nations, where the Apostles could not be bodily present, they were by their Letters; And this kinde of writing is more apt to familiar Instruction, Admonition, Exhortation, Consolation.

Saint Augustine called the whole Scriptures, Gods Letters sent unto us from Heaven, to teach us to live well.

verse 1. *Paul a servant of Jesus Christ, called to be an Apostle, put apart to preach the Gospell of God.*

2. *Which he had promised afore, &c.*

**I**N these first seven verses, is the Inscription of the Epistle. The Epistle it selfe begins at the eight verse.

Three things are described in the Inscription:

1 The Author and Writer of the Epistle, *vers. 1.*

2. The Matter and Contents; *vers. 2, 3, 4, 5, 6.*

3. The parties to whom it is written; *verse. 7.*

These three make to the commendation of this Epistle; For the Writer is of Authority, the Matter is weighty, and the Persons, to whom it is dedicated, very worthy.

The writer is set forth in the first verse, by his Name, and his Condition.

His Name, *Paul*: so was it the ancient forme of ending, to set their names before, or in the beginning of their Letters: *Acts 23. 26.* as we subscribe our Names.

Before Pauls conversion, he was called *Saul*: There is much question about the change of his Name: My opinion is, that his Name, from the beginning, was, *Saulus Paulus*: He was a Jew borne free of Rome, and therefore had both an Hebrew, and a Latine Name: being, in the *Acts of the Apostles*, constantly called *Saul* while he conversed among the Jewes; and *Paul* when he was sent to the Gentiles, it being the Roman Name; so wee read, *Acts 13. 9.* Then *Saul*, which also is called *Paul*.

Paul signifies Little; and indeed not unfactly, for he is reported to have been low of stature, and to have had a very small voice; which is thought to be objected to him: 2 Cor. 10. 10.

Whatsoever his stature and voice were, he was famous for his gifts, and heavenly illustrations; little in the eye of the world, but of great and high account with God: *vapt into the third heaven.*

*Chrysost.* In his praises *Chrysostome* wrote eight Homilies, and usually calls him, for excellency, *The Apostle*. *Saint Hierome* calls him, the Trumpet of the Gospel. The roaring of our Lion, whom when he read, he reporteth, that he seemed to heare, not words, but thundring: For though his voice was puling and small, yet hee shooke the hearts of men, converting them to God.

*Augustine* *Saint Augustine* wished three things: To have seene Christ in the Flesh, Rome in the Flowre, and to have heard and seene *Paul* in the Pulpit.

His Condition; *A Servant*; commended, by setting downe his Master, *Jesus Christ*; Before, his Enemy; now, his Servant; and his Office, which was not meane, *called to be an Apostle*.

Not to shew his modesty, thus; *Paul*, whom men call an Apostle; but called; that is, after the Hebrew, made an Apostle. Gods calling is making, because together with the Name, he gives the thing it selfe.

*An Apostle*; that is, a prime Doctor, immediately called of God, and sent forth to convert the world, and to plant Churches.

The office of an Apostle more particularly explained in the next words; *Set apart to preach the Gospel of God.*

Set apart, in the Externall Counsell of God; and from his mothers wombe, *Gal. 1. 15.* and by the speciall commandement of the Holy Ghost, *Acts 13. 2.* confirmed by the constitution of the Church, *Acts 13. 3. Gal. 2. 9.*

*Set or put apart*; that is, as a choice Instrument to preach the Gospel. Thus were the *Levites* separated from the rest of the children of Israel; *Num. 8. 14.* and thus doe Physicians call the choyce sentences of their Art, delivered by *Hippocrates Aphorismes*.

As *Paul* desired Letters of the High Priest, for the persecuting of the Church, so now he writes Letters for instructing and confirming thereof in the faith.

*Doctr.* *Paul, before, an Enemy; now a Servant of Jesus Christ, and an Apostle, preacheth the faith which hee destroyed: 1 Tim. 1. 13, 13. Gal. 1. 13.* and so to the end of the Chapter.

*Vse 1.* The Mercy of God in the converting of *Paul*, is for the comfort of sinners; *Paul* obtained mercy, despaire not thou, but believe.

*Vse 2.* It's both true Nobility, and blessed liberty to be a servant of Christ. Not to serve God, is to man hurtfull, not to God; He is a base slave that serves his lusts.

*Vse 3.* *Paul* being converted, shewes evident arguments thereof; he preacheth the Gospel, he writes letters to the Churches, he serveth Christ. If thou say thou art converted, make it appeare by forsaking thy old sinnes, and walking in newnesse of life.

*Vse 4.* Great is the goodnesse of God; who not onely is ready to receive sinners when they come to him, but sendeth his servants, endued with gifts, to call us, that we might come to him and be saved; To him be glory.

*Paul* preached and wrote by authority from *Vse 5.* God. Let us read his writings with due reverence.

A pure life is needfull to him that would understand *Paul*, saith *S. Chrysostome.*

*Chrysost.*

Then may we understand things written by Divine inspiration, when we expresse not the words onely, but the mannets of the holy Writers, saith *Saint Augustine.*

*If any will doe Gods will, he shall know the Doctrine,* saith our Saviour, *Ioh. 7. 17.*

Verse 1. — *The Gospel of God.*

2. Which he had promised afore by his Prophets, in the holy Scriptures.

3. Concerning his Sonne Jesus Christ our Lord; —

**T**he matter of this Epistle is set downe in these words, which is, *The Doctrine of the Salvation by Jesus Christ*: and is here described foure wayes;

1 By the Name; *The Gospel.*

2 The Author; *God.*

3 The Antiquity, *Promised afore, &c.*

4 The subject of such Doctrine and Gospel; *The Sonne of God*; Of this afterwards by it selfe.

*Gospel*; The meaning of this word, is, according to the Greeke, the good newes, or glad tidings of God appealed towards us in *Jesus Christ*; and, indeed, what better newes can come to a condemned person, than of pardon.

According to the English word, *The Doctrine of life*, is Ghost-spell; that is, the Charme of the foule; for as *Dauids* Harpe drove the evill spirit out of *Saul*, so is sinne and the Divell cast out of our hearts by the preaching of the Word. *Pauls* Epistles are his *Gospel*. That is, not onely the Gospel which is in the foure Evangelists.

*The Gospel of God*; This Doctrine was, not by man, but by God devised and revealed.

It is most ancient; *promised afore*; *The Antiquity* amplified by the person promising, *He*, that is, *God*; By the persons by whom, *His Prophets*; and by the Instrument or Record of those promises, the *Holy Scriptures*; viz. of the Old Testament.

*Promised afore*; Properly the Gospel is the solemne publishing of Christ exhibited; the Fathers had the promise of the Gospel.

The first promise was made to *Adam*, *Gen. 3. 2.* about 4000. yeares before the Birth of Christ; and from thence successively by the Prophets.

It was so long before promised: 1. That the world might be brought to the acknowledgement of its misery, and cry for the Physician. 2. That they might the more esteeme Christ and the Gospel when they came. 3. For the Dignity of Christ; as the greater the person of the Prince is, the more officers of State goe before him.

*His Prophets*: Prophets, principally, for foretelling of the coming of Christ, and for the abundance of our knowledge in the Doctrine of Christ exhibited; we of the New Testament are called Prophets; *Ioh. 2. 28. Acts 2. 17.* it being the duty of all Christians to preserve and publish the Gospel, as better understanding it than the Prophets did or could doe; for wee see that neere hand, which they saw a farre off, and we have the fulfilling of their prophesies, which mightily advantageth to the understanding of them.

*His Prophets*, to distinguish them, saith *Anselm*, from the *Syblis*, and other Heathens, which spake some things of Christ.

Whether

Whether those *Sybls* were inspired with a good or evill spirit, how many they were, whether Virgins, whether any of them were wives to *Noahs* sonnes, I leave to the learned to determine.

It was often imputed to *Paul*, that hee was a setter forth of New Doctrine and strange Gods, *Acts* 17. 18. 19. Now that he might avoyd all suspicion of Novelty, and purchase Authority to his Epistle, he appeals to the Prophets.

Laſtan-  
tius.

And indeed, the Testimony of the Prophets, is the great argument of our faith. Therefore Christ and his Apostles alleage the Prophets, so the ancient Fathers; One of them saith, It is not believed that Christ is God for his miracles, so much, as because all things are fulfilled in him, which were before spoken by the Prophets. See, *Acts* 26. 32. 1 *Cor.* 15. 4. In the Holy Scriptures, all the propheticall oracles are restrained to the Scriptures, so called for their excellency above all other writings, as they are called the Bible, that is, the most excellent book. All the Prophets wrote not: and it is thought (how warrantably I know not) that some of the holy writings are lost: Howsoever wee are confined to the Scriptures.

*Luk.* 24. 44.

There was a promise of the Gospell, before the Scriptures were extant: but the summe thereof is set downe by *Moses*.

Holy Scriptures: for their Author is holy, and their Matter, and their Writers, and their end to make us Holy.

The Holy Ghost hath pronounced them Holy before the Pope was harcht, and therefore I see not how they should be subject to his Authority.

Doct.

The Doctrine of the Gospell is most antient. *Luk.* 1. 68, 69, 70. 1 *Pet.* 1. 9, 10. It was knowne to *Adam*, *Gen.* 13.

Use 1.

*Paul* pleads Antiquity for the credit of his Doctrine. Novell opinions are justly suspected. Enquire for the old way, 1 *Cor.* 6. 16. Ancient Evidences for our lands are much esteemed.

Mans nature desires Novelty, but it is a signe of error. That is true which is first. We read first, *The Lord said*; and after, *The Serpent said*. God spake before the Divell: the truth is antientest.

The Papists object Novelty to us, and say, we had our Religion from *Luther*: not so, but from the Prophets and Apostles.

They say, where was your Church a 100. years agoe? Wee answer, where their Church never was, namely, in the holy Scriptures. Therefore, to call the Romish Religion, the old Religion, is grosse ignorance; and to call our Religion, the new Religion, is an impudent slander: unlesse they meane old, as we call sinne the old man, that is, a Religion to be abolished: and new, as *S. Iohn* calleth the Commandement hee speaketh of, 1 *Ioh.* 2. 8. that is, the most excellent, and always to remaine new, and in force.

Not *England*, nor *Germany*, nor *Geneva*, but *Rome* is the shop and mint, where New Religions are coyned; witness their Purgatory, their Service in the Latine tongue, New Doctrines. Their worship of Images, which is a New Doctrine, though they should derive it from the golden Calfe. Some of the Fathers, from a thousand yeares last past, in some things, it may be, we have not. But these have not age enough to confirme a Tenet: at the nearest, it must have the Testimony of the Apostles; otherwise, though an Angell preach, it is not to be received.

Use 2.

God promised the Gospell, and at the last performed it: so shall all his words of promise or threatening be made good; *Though the vision tarry, wait for it shall surely come.*

There was never any other way of salvation, but Use 3. that which we preach. Let it confirme us in the truth we have received.

Things long looked and hoped for, use to be welcome; so ought the Gospell to be to us. Alas, we doe so little rejoyce in the light of it, that it may be feared many of us would be little grieved, if it should be taken away. God be mercifull to us.

Verfe. 3. Concerning his Sonne Jesus Christ our Lord, which was made of the seed of David, according to the Flesh.

4. And declared mightily to be the Sonne of God touching the Spirit of Sanctification by the Resurrection from the dead.

The fourth Argument of the Description of the Gospell, is from the Subject of it, which is, the Sonne of God, who is the second person in the Trinity.

God is the Father of all by Creation, generally: of his elect, by Adoption, specially: of Christ, by nature, singularly: and thus to be the Sonne of God, is to be equall with God, as the Pharisees also understood it, *Ioh.* 5. 18.

This Sonne of God is here described by his Titles and Natures; also in the 5. and 6. verses, by a speciall effect towards *Paul*; of which by it selfe.

The Titles are three: Iesus, Christ, our Lord; not of the Apostles onely, but as if he had said, My Lord, and your Lord, by a common faith.

He is also described by his Natures; The Apostle useth such diligence, that error about his person might be avoyded.

His Orations are two: The Humane; The Divine.

Made of the seed of David, according to the flesh; Here wee have the Humane Nature, and the Limitation.

Made, not begotten; so *Gal.* 4. 4. made of a woman; of the seed of David, because *May* came of David.

Of David, so understood the common people, *Mat.* 12. 23. so usually did poore people stile him in their suits; *Mat.* 15. 22. and 20. 30. so the people and the children welcomed him; *Mat.* 21. 9. 15. so the learned Pharisees confessed, *Mat.* 22. 42. so the Angell calls David his Father, *Luke* 1. 32.

But why of David, rather then of Abraham, or Isaac, &c?

Because there was a more honourable and speciall promise made unto him, then unto the rest, *Psal.* 132. 11.

The limitation, according to the flesh; that is, his humane Nature; Not made as he was God, but as he was man.

Neither was his God-head turned into the Manhood, but remaining God which hee was, he was made man which he was not. Hee was the Sonne of God before hee was made man of *Mary*; and being the Sonne of God still, he was made the Sonne of man. He that made man, was made man.

His Divine Nature is set down in the fourth verse: where are the Declaration and limitation thereof.

The Sonne of God; so is his Divine nature specified: this is declared; that is, so made manifest, that there can be no doubt of it.

In this Declaration are two things; The Manner, and the Argument.

The Argument, that he raised himselfe from the dead: *Iohn* 10. 18. *Acts* 13. 33. He that can raise himselfe must needs be God, who is the fountain of life.

B 2

The

The Manner, Mightily: whether we consider the Souldiers watching: The covering and sealing the Sepulcher; or, principally, the intolerable weight of our finnes laid upon him: If he had not been God, though he had the holiness and strength of all Angels and men, our finnes must needs have prest him down to the bottom of hell for ever.

The Limitation touching the Spirit of Sanctification, not the Holy Ghost, but his Divine nature, so called, 1 Tim. 3.16. Heb. 9.14. 1 Pet. 3.13. The term Spirit is common to all the persons: *God is a Spirit*, John 4.24.

The Spirit of Sanctification; because the Divine Nature sanctified his Humanity, and because he sanctifieth his Church. Eph. 5.26.

Christ was not made the Sonne of God, but declared: He was the Sonne of God from Everlasting, being as ancient as God his Father, as he is God; and younger then Mary his Mother, as he was man.

This distinction, according to the Flesh, and according to the Spirit of Sanctification, is carefully to be marked; for hereby we may alloye the Riddle propounded by our Saviour to the Pharisees: They confessed that Christ must be *Dauids sonne*: Then saith Christ, *David calls him Lord, How is he then his Sonne?* Matth. 22.45.

The Pharisees could not answer a word; but Saint Paul teacheth us to say, that he was *Dauids Sonne* according to the flesh, but his Lord according to his God head.

The Sonne of God tooke a humane Nature into the unity of his person, and so is both God and man: These two natures are, and remaine in their proprieties distinguished and unconfounded; and yet so wonderfully conjoynd, that whatsoever is said of either, is indifferently spoken of the whole person: The reason; because the humane Nature hath no existence but in the person of the Sonne of God.

The whole Trinity is the Author; but the Sonne of God made man, is the Subject of the Gospel.

*Doff.* Christ incarnate is the summe of the Gospel: called the preaching of Jesus Christ. Rom. 16.25. the Revelation of Christ. 1 Pet. 1.13. and the riches of his glorious Mysterie, Col. 1.27.

*Use 1.* Study diligently in the Gospel; for there is Christ to be found. The Kingdom of Heaven is compared to a Treasure hid in a field: The field is the Gospel, the Treasure is Christ: Spare no labour in digging and searching, thou art made for ever, if thou finde Christ; For to finde him, is to finde life; and he shall obtain favour with the Lord, Prov. 8.34. Joh. 17.3. Luther and Kidley could say the New Testament by heart.

It was for this that David esteemed the word more precious than Gold, and more sweet then Honey. Paul desired to know nothing but Christ, and accounted nothing worthy to be known besides.

Here are to be reprov'd such who neglect the Gospel, and delight in vaine bookes, and unprofitable; this is in a pleasant Garden to passe by Roses and Gylliflowers, and to gather Nettles and stinking weeds.

All knowledge is unprofitable without this, Phil. 3.8.10.

*Use 2.* Christ folded up in the Gospel, as in his Swaddling clothes: When thou readest, read reverently: When thou hearest, prepare thy heart, place him not in the Stable: When thou speakest, the words of the Gospel, purifie and cleanse thy mouth, because thy Lord passeth that way.

Make no jests of the phrascs and sentences of Scripture: prophane Lamech did so, Gen. 4.24. and the

wicked Jewes are grievously threatned for doing so, Jer. 23.33. and so to the end of the Chapter.

If *Dauids* heart smote him for cutting the lap of *Sauls* garment: much more cause have they to be humbled, who have so irreverently used the Gospel of Christ.

Christ was the sonne of David, and David was a great sinner, but penitent.

Surely he will not despise poore penitent sinners, *Use 3.* which disdained not to be made of the seed of a sinner.

Christ was mightily declared to be the Sonne of *Use 4.* God, by rising from death. Let us declare our selves to be the sonnes and daughters of God by rising from sinne.

Verf. 5. By whom we have received grace and Apostleship, for obedience to the faith, among all Nations, for his Name.

6. Among whom are ye also the called of Jesus Christ.

IN these verses Christ is described by an effect of favour in particular; which is to advance him to the dignity of an Apostle: and so he falls again, purposely, into the commendation, and justification of his calling, that his Epistle may be of the more account with the Romans.

Concerning his Apostleship, here are four things set down:

1. The Father, Christ: By whom, that is, Christ; we received, not as Princes speak, but to shew that he is of the number of the Apostles, not inferiour unto them; and that he usurped not this honour, but was called unto it.

2. The commendation of it: He calls it *Grace and Apostleship*: that is, the Apostleship was a speciall Grace and favour bestowed on him: Rom. 12.3. Gal. 2.9. Eph. 3.8. For as he confesseth of himselfe; he was not meet to be made an Apostle, because he persecuted the Church of God, 1 Cor. 15.9.

He might therefore, of all other, call it *Grace*, being of a Wolfe made not onely a Sheep, but a principall Shepheard.

3. The end; which is double:

First, to bring the Gentiles to the obedience of Faith: If we read obedience to Faith, Faith is to be taken for the doctrine of Faith, which is the Gospel. But in the Greeke it is obedience of Faith: which is inward, both when the reason, and also when the Affections and Will submit to the Word; that though the thing revealed seem contrary to Reason, as the Doctrine of the Incarnation of Christ, of the Resurrection of the dead: or contrary to our will, as, To forgive our enemies, and blesse them that curse us; yet we believe and embrace the same: And outward, when our Actions are answerable to the Word.

The second End; The glory of Christs name; *Chrysost.* For his Name.

4. The object of his Apostleship, Generally; Among all the Gentiles: therefore he is called there, peculiarly, the *Doctor of the Gentiles*, 2 Tim. 1.11. though all the Apostles received commission to teach the Gentiles also: Mat. 28.19.

Particular: the Romans. Pauls office is to teach all the Gentiles. But the Romans are a part of the Gentiles. Therefore,

Among whom, you are also the called of Christ; that is, called, and become true Christians.

Because Paul saith not, that the Gentiles were called with the Romans, but the Romans among them; *Chrysostome* notes, that Paul wrote so, to take downe the

the pride of the *Romans*, and that they should not affect a Primacy above other Churches.

I durst be sworne, that *Paul* understood not the Primacy, either of the Bishop, or Church of Rome; but that *S. Chrysostomes* note was here intended by *Paul*, I dare not sweare.

*Dof.* The preaching of the Gospel is a Grace given for the conversion of men: *Acts* 26. 16, 17, 18.

A grace to Ministers, to be Instruments and fellow-workers with God, in the salvation of men; and a grace to the people, for whose good such Ministers and ministry is pointed.

*Use 1.* Let a Minister be able to justify his Calling, and let the people be well perswaded of the Calling of their Teachers.

*Use 2.* The End of Preaching, is, to bring men to the obedience of Faith.

It is the Commandement, that we should beleeve, *1 Ioh. 3. 23.* and beleeving, that we should obey in doing righteousness, and keeping the Word: *Mat. 28. 20.*

*Use 3.* Ministers must set before them principally, not their owne Fame, or worldly Advancement, but the salvation of their people, and the glory of their Master Christ: Such are true; *Iohn 7. 18.*

*Use 4.* We are deeply bound to seeke and procure Christs glory: The greatest glory we can doe God the Father, and God the Sonne, is, to beleeve and obey his Word, to leave our sinnes, and to repent: *Mat. 5. 16. Ioh. 15. 8. 2 Thes. 1. 11, 12.*

If a sinner refuse to glorifie Christ in his Repentance; he will glorifie himselfe on him in his condemnation, which shall be increased, both by the dishonour hee hath done by his evill life, and the glory he might have done by his amendment.

Verse 7. To all you that be at Rome, beloved of God, called to be Saints: Grace be with you, and peace, from God our Father, and from the Lord Jesus Christ.

**I**N this verse is the third part of the Inscription, shewing to whom this Epistle was written, who are here described three ways: 1. By the place of their Habitation: 2. By their Titles: 3. By the manner of *Pauls* saluting them.

1 To them that are at Rome; because the Church there consisted not onely of the naturall Citizens, but of strangers also, resorting thither, it being the head City of the world.

2 The titles are two:

1. Beloved of God; which is more then if he had called them his Beloved; or lovers of God: He means the speciall love of God, with which he embraces his Elect in Christ.

2. Called to be Saints; called, that is, made truly such. See *Pauls* charity, judging the best of them; though, it may be, they were not all such: and they that were such, were subject to much infirmity of faith and charity, as appears in this Epistle.

The order of these Titles is to be noted; First, Beloved; then called and Sanctified. Our holiness caused not Gods love; but his love causeth our holiness. The worth of men causeth our love to them; but there was nothing worthy in us to move God to love us.

Both these Titles are amplified by a note of Universality; To All such. Not to all at Rome, hand over head, but to all at Rome which are so beloved and called.

These are more magnificent Titles, than the Titles of any earthly Greatnesse; for what is it to be a

King, and not in Gods favour.

3 In the salutation, *Paul* wisheth much good to them: wherein wee have the thing wished, and the persons.

That which is wished, is Grace and Peace: Grace, the favour of God: Peace, that of the Conscience principally.

Such a kind of Complement in the beginning of letters, hath beene of use among all Nations, but this exceeds all, and is the true Apostolicall Benediction.

The Greeks and Latines wished a merry heart, and good healths.

The most corrected among them, somewhat amended the matter: as *Plato* among the Grecians, added well, to compasse and manage their Affaires. And *Seneca* among the Latines, that they might study and love Philosophy, without the which, he thought neither body nor minde could fare well.

Alas, they knew no better; they wished the best they knew. But *St. Paul* wisheth that wherein the true happinesse of Body and Soule consists, Grace and Peace.

The Hebrews used Peace onely; but *Paul* addeth and permitteth Grace, because Peace comes from Grace, and the Apostles were appointed the Preachers of Grace.

The Persons, are, who wisheth, to whom, and from whom.

Who: that is *Paul*. Let a child of blessing pronounce a blessing upon me. Blessing is comely in his mouth.

To whom: to them which are beloved of God, and called to be Saints; there is no grace or peace to the wicked, while they so continue.

From whom: from God our Father. If God able, if our Father, then willing to enrich us with these gifts. And from our Lord Jesus Christ: from our Lord, who hath purchased these for us; From our Jesus, for without these we cannot be saved; From our Christ, for he is anoynted with Grace and Peace; and of his fulnesse we receive, *Ioh. 1. 16.*

From God our Father: God here may be taken essentially, for the whole Trinity, which is called Father; because names importing relation to the creature, are common to the whole Trinity; or rather personall for God the Father; of Christ, and by him our Father; and so usually it is, where God is named, and also our Lord Jesus Christ.

Though the Holy Ghost be not named, yet he is not excluded; and *St. Augustine* would finde him in the terms of Grace and Peace. But we may safely here note the distinction of persons in the Trinity; and also the Consubstantiality and Coequality of the Sonne with the Father; for he also gives Grace and Peace. He that is endued with power to do the same actions, is partaker of the same Nature.

A learned Cardinal, *Cajetan*, observes, that *Paul* wisheth these from God, not from men; not from the Virgin *Mary*, whom the Papiests call the Mother of Grace and Mercy.

I read, *The God of Grace*, *1 Pet. 5. 10.* *The Spirit of Grace*, *Heb. 10. 29.* and *The Grace of our Lord Jesus Christ*, in the end of *Pauls* Epistles; but the Mother of Grace, I read not in the Scriptures, and therefore I believe not.

The manner how he wished Grace and Peace to them, is not expressed in the Greeke, but it may be supplied from *Peter*, *1 Pet. 1. 2.* He means all increase of Grace and Peace which they already had; and their preservation in the same.

All the good things of God belong to the Saints. There-  
fore

fore Paul w<sup>th</sup>eth in all Epistles, these things onely to them. Faith is of Gods Elef. Tit. 1. 1. and our Masters try proper to good servants. Mat. 23. 21, so 1 Cor. 3. 21, 22, 23.

*Vse 1.* Saints at Rome: though the Senate would not admit of Christ to be God; and the Emperour Nero, first persecuted the Gospell: yet such is the power of Christ, that he will, in despite of them, have his Gospell prevaile even at Rome, and be a God, and reigne in the midst of his enemies, *Psal. 110. 2.*

It is not in the power of any, nor of all Creatures to withstand the coming of the Gospell, where God will have it to come, nor to cast it out when it come.

*Vse 2.* Called to be Saints: We are not Saints by Nature: but the children of wrath: by grace we are Saints: we ought to live worthy of our holy calling.

We are called Saints, but many of us live like Infidels, like devils. We love the name of Saint, but not the life. As a foolish Painter, &c.

*Vse 3.* Beloved of God, and called to be Saints: our calling and Sanctification are infallible tokens of Gods speciall love, *Eph. 4. 25, 26, 27.*

*Vse 4.* Grace and peace are wished to Saints; for other things belong to wicked and ungodly persons: *Matt. 5. 4. For sorrowes are to the wicked, Psal. 32. 10.*

Verse. 8. First I thank my God, through Iesus Christ, for you all; because your faith is published throughout the whole world.

**H**ere begins the Epistle it selfe; of which are three principall parts:

1 A Preface to v. 17. used as an Introduction to usher in the substantiall poynt of Justification by Faith, which is the first maine thing handled in this Letter.

In this preface, he doth three things: First, hee giveth thanks to God for them: Secondly, he mentioneth them alwayes in his prayers: Thirdly, Hee sheweth his longing desire to come to them; and thus he winneth their good opinion of him, that his Epistle may take place. For the good counsell and instruction of a man suspected, either for his Religion, or Affection, profiteth us little.

In the eight verse is the thanksgiving; concerning which, are divers circumstances to be noted:

1 The order of it: *First.*  
2 The person to whom; *God: set forth by Pauls faith: my God:*

3 The person by whom: *Iesus Christ.*

4 The persons for whom; *You; set forth by this generall, All you.*

5 The cause; their Faith; set forth by the commendation of it, *Published throughout the world.*

1 *First*, that is, as if he had said, I have many things to write, but first of all I give my God thanks, &c.

It's comely to begin with God, it's the way of good speed: We must offer to God the first fruits of our speech.

2 *I thank God*, the giver of all goodnesse; thanks is his due.

Hereby it appeares that faith is the gift of God.

And it is good to accustome our selves to this acknowledgement for all benefits, to stirre up our selves to duty, and to provoke others.

*My God:* This is a word full of perswasion of faith, and of assurance of Gods love; and the holy people so speake from a speciall, comfortable, and lively feeling of Gods favour to them in Christ.

God is the God of all by Nature, but of his Elef, more specially, by Grace.

It notes Gods love to Paul, and so declares Pauls

faith in beleeving it, and Pauls love to God: as Ignatius was wont, out of a great deale of affection, to call Christ, *His Love.*

3 *Through Iesus Christ;* Our Priest, and Altar, to offer and sanctifie our sacrifices, which otherways would not be acceptable. By him the Romans obtained to have faith, and Paul to give thanks for their faith.

4 *For you all:* Whether rich or poor, whether of great or smaller measure of faith: God accepts of the meanest faith of the meanest, if it be true and lively; and Paul rejoyceth accordingly.

5 *Because your faith,* &c. for their religious profession of their faith, which was such, that it was commended over the whole world.

We are to rejoyce when eminent persons and places receive the Gospell and obey it.

The good or bad of such persons and places soone spreadeth abroad, which should stirre up to the more care.

In all the world; that is, in all Churches of the world: The commendation of the children of God given to us, is worth all the world beside.

*We must rejoyce for the Grace bestowed upon other. So Doct. did Paul. This is taught in the Parables of the Lost sheep, and Groat, Luke 15. and of the joy at the returne of the Prodigall, Luk. 16. See Psal. 122. v. 1.*

Paul was a gracious man, rejoycing for the Romans, though he converted them not: It reproves our envy.

*Ishua, Numb. 11.* Envied for his Masters sake, so did the Disciples of John Baptist for him. But *Moses* and *Iohn* were of another mind.

In what particular soever God is glorified, we must rejoyce, though we be not honoured to be the instruments thereof.

*Rome* was then famous for the faith, it is now infamous for many villainies. Then was there joy over their faith, now there is sorrow for their Idolatries, &c.

The Papists brag of this commendation of the Roman Church: so they might, if they now were as those were in Pauls time; then *Rome* was the Spouse of Christ, now it is become a Stewes of corporall and spirituall whoredomes, the seat of Antichrist.

There is more commendation of the Thessalonians, 1 *Thef. 1. 5, 6, 7, 8.* yet they never arrogated Supremacy over other Churches.

Let us remember the faith of so famous a Church, and beware: God is not tyed to places.

*England* is yet famous for the faith: If we be fallen from our first love, let us repent and doe our first workes, lest our Candlestick be removed.

We have many enemies, who watch our overthrow; but if we deale faithfully with the Lord, his grace and protection shall still overshadow us. *Amen, Amen.*

Paul rejoyceth not for their worldly honour, &c. *Vse 3.* but for their faith: so let us toward our selves, and our friends; and let us more labour for faith, than for worldly things.

And when we have faith, let us shew it, that it may be published abroad.

Some so live, that their faith is to Gods glory, and their own.

Some say they have faith, but it appeares not: their *light shewes not before men*: what doe such differ from darknesse?

Some pretend faith, but they live unconscionably, and their faith is not spoken of to their credit, but to their own discredit, and the Gospels.

Some wretches, in stead of their faith, have their drunkennesse, &c. published to their damnation, if they repent not.

*My*

Use 4.

*My God*; *My*, a little word, but more worth than all the kingdomes of the world.

Hence is confidence in prayer; *I will goe to My Father*, faith the prodigall.

*My God*, is a bulwarke against tentations; *Psal.* 23. 1. and *Psal.* 43. 5.

This assures that God loves us: The Tenure of the Covenant is, *I am thy God; My God*, therefore challengeth salvation, remission of sinnes, &c. by Covenant; our salvation depends hereupon.

The Divels and Reprobates beleeve that God is, and that he is just and mercifull; but not mercifull to them: they cannot say, *My God*. This word then puts a difference betweene Beleevers and Reprobates.

This word, *My God*, is of great operation; it binds a man strictly to all obedience according to the first Commandement.

He that sayes, by a true faith, *My God*, will dye before hee will renounce God, and give himselfe over to sinne: *Will a man spoyle his gods?* *Mal.* 3. 8.

No wicked man can say, *My God*; It is the voyce of Saints; and it is their glory, that God will appropriate himselfe to them.

A Drunkard cannot say, that God is his God: He is not ashamed to be called *The God of Abraham*, &c. *Heb.* 11. 16. but he is ashamed to be called the God of drunkards, &c. Let us so live, that we may boldly, and with comfort, say, *My God*. The sweetnesse of this is not to be exprest.

Verse 9. *For God is my witnesse, whom I serve with my spirit in the Gospell of his Sonne; that without ceasing I make mention of you alwayes in my prayers.*

*10. Making request, &c.*

**I**N these two verses is the second part of the Preface, wherein Paul signifies his prayers for the Romans, for the winning of their good opinion of him, as hath been said before.

This is brought in by way of argument, to prove his joy for their good; of which, *verf.* 8. He which prayeth for the good of his friends, rejoyceth when such good is obtained.

In these we have: 1. The thing which is affirmed, which is, that Paul maketh mention of the Romans *alwayes in his prayers*. 2. The Confirmation thereof by an oath, in the first part of the ninth verse: of the which first, because it is set first by the Apostle.

*God is my witnesse, whom I serve with my spirit in the Gospell of his Sonne.*

Here we consider the forme of Pauls oath, and the Amplification. The Forme; *God is my witnesse*. The Amplification, from the commendation of Paul taking the oath. He is commended for his pietie. *God whom I serve*. This service set forth by the manner of it; *with my spirit*; and by the office in which he serveth; *In the Gospell of his Sonne*.

*God is my witnesse*; These words are to be taken, not for a Narration, but by way of Invocation, and so are an oath; For the thing affirmed was of consequence, and which by no other argument or testimony could be made to appeare, and therefore an oath needfull; the onely sufficient assurance in things contingent, and in actions particular which cannot otherwise be demonstrated.

Obser. 1.

Paul in his oath useth the name of God; It is not lawfull to sweare by any thing else. For in an oath three things are ascribed to that by which we sweare.

First, Knowledge of the truth. Secondly, patronage of the truth; and thirdly, Sovereigne power and justice to punish wicked and false oathes; but these are competent to God onely.

*Polycarpus* would not, to save his life, sweare by *Polycarpus Caesar*, or by his fortune.

In an oath are alwayes two things; Invocation, and Imprecation. Both these are not alwayes exprest; usually, onely the first, as in this place; But the second is alwayes understood.

The second is not often exprest for the horror of the thing; The holy men and women anciently forbearing words of such direfull sound; both because they trembled at the remembrance of the curse of God; and because it is grievous to heare any man to pronounce a curse upon himself, though onely conditionally.

In the Invocation, we appeale to God as a witnesse; in the Imprecation, as a Judge.

*Whom I serve*; Paul addes this for the credit of his oath.

*With my spirit*; that is sincerely, without hypocrisy, devoutly.

*God is my witnesse*, faith he, whom I do faithfully and devoutly serve, that I would not for all the world displease him by taking a false oath.

Shewes and externall actions will not serve in Gods worship. He is a spirit, and requires our spirits and hearts, *Ioh.* 4. 24. What though the Pharisee pray, and *Abolom* make a vowe? The leprosie and leaven of the Pharisee hath tainted many Professours.

Hypocrites are like the Apples of *Sodom*, and like to Banquerouts. Let us so live, that we may say as Paul here, and *2 Tim.* 1. 3. *In the Gospell of his Sonne*. The Gospell here set forth by the Subject of it, as before, *Concerning his Sonne*, *ver.* 3.

*In the Gospell*, that is, in the Preaching of it. Paul preached diligently, faithfully, and of good will, according to *Phil.* 1. 15. Preaching was Pauls office and function to which he was called; and he makes conscience of it.

He that desires to be an approved upright servant of God, must shew his uprightness in his calling.

God in his wisdom hath appointed particular fashions of life for men; as Paul to be an Apostle, another to be a Magistrate, another a servant, &c.

If Paul pretends that he serves God in his spirit and neglects his Apostleship, he is no other then a notorious dissembler; so of all Callings. For in the conscionable walking in them, we serve Christ, *Col.* 3. 24.

The sum is, that Paul proveth his matter by an oath.

*It is not lawfull for a Christian to sweare.* *Deut.* 10. 1. *Exod.* 22. 10, 11. *so, Heb.* 6. 15.

And this to bee understood, not onely of an oath before a Magistrate, but of private oathes; So did *Jonathan* and *David* privately sweare to each other, *1 Sam.* 20. 3, 12, 13, 17. So *Obadiab* and *Eliab*, *1 Kin.* 18. 10, 15. So Paul here, and *Rom.* 9. 1. *2 Cor.* 1. 23. *Phil.* 1. 8. *1 The.* 2. 5.

Hence the Anabaptists are confuted, who take away the use of all oathes, from *Mat.* 5. 34. and *James* 5. 12. But those places are meant of common swearing, in matters not weighy enough for an oath.

So the ordinance of God, *Heb.* 6. 16. and the practise of the Saints teach us to expound.

Even a private oath is lawfull, which hath the three

three conditions or companions spoken of, *Jeremy 4. 2.*

An oath is an holy and sacred thing; yet not to be numbred among them which are to be desired for themselves.

It is to be used as Physick, and a last remedy to find out the truth, and end Controversies.

The custome of swearing, in these dayes, is most fearefull; of which are guilty, not onely Courtiers and Souldiers, but all sorts and ages of men and women.

The Land mourneth for it, *Jer. 23. 10.*

It is the note of a prophane wretch, *Eccles. 9. 2.* *God will not hold such guiltlesse*, as in the third Commandement.

To say, God is my witnesse, or judge, in a matter not weighty, nor true, nor righteous, is to pluck down the vengeance of God upon our souls: let us not use these termes unadvisedly.

*Ver 3.* That mans oath is of credit, who serves God in his spirit, and his oath is no good security that lives wickedly.

The bare word of a man godly, is better than ten thousand oaths of him that is wicked.

The Testimony of a good life, makes a man better to be beleaved, than an oath; and the more a wicked man sweares, the lesse faith is to be given to him.

The chiefest band of an oath is the feare of God.

As an uncomely Motion of the body is corrected by some sharp prickings; so common and false swearing by the feare of God.

What is the oath of a Papist? who have cut asunder the very sinewes of all Civill society by their Equivocating oaths, and by their dispensations.

What is the oath of a Drunkard? He that will take liberty to breake one Commandement, will take liberty to breake another: and he that feares not God, will make conscience of no sinne.

Professors of the Gospell ought so to live, that their words and oaths may be of credit.

*Ver 4.* God is a witnesse; He knoweth all things, even the heart.

He is omniscious, and omnipotent: we cannot deceive his knowledge, nor avoyd his power.

He is all eye to see, and all care to heare.

If we doe well, he is all Mercy; if ill, he is all Justice.

If God witnesse to our innocency, it comforteth against the imputations of the world, *Iob. 16. 19.* If he witnesse to our wickednesse, it is not the whole world that can make us innocent.

He is a swift Witnesse, (also a Judge) against the workers of iniquity; *Mal. 3. 5.*

Rather than a wicked man, which repents not, should escape, the Sonne of God himselfe will beare witnesse against him.

We dare not, in the secretest place, mis-behave our selves; yea, we are afraid of our thoughts, because God is a witnesse.

As the man, *2 Sam. 18. 10, 11, 12, 13.* so we.

Let us live, that we may have God a witnesse of our innocency and wel-doing, and we shall have him a mercifull rewarder: *Amen.*

We must hereby be provoked to repent of our secret finnes.

Verse 9.— *For God is my witnesse, &c. that without ceasing, I make mention of you alwayes in my prayers.*

10. *Desiring that by some meanes, one time or other, I might have a prosperous journey, by the will of God, to come unto you.*

**P**aul here signifies to the Romans, that he alwayes prays for them, and that they might be the better perswaded hereof, he bindes it with an oath: of the oath before.

Now, that hee remembers them in his Prayers,

This is amplified, first, by the continuance of his praying: *without ceasing, and alwayes.*

Secondly, by a speciall Petition, in those his prayers, exprest: *That he might come to them.*

This is set forth, 1. from the meanes of coming; *by some meanes*: what if as a prisoner? even so,

2 From the time: *at one time or other.*

3 From the manner: *prosperously.*

4 By a limitation; *if God will.*

That *I make mention of you in my prayers*: This Paul signifies to shew love in their hearts towards him; and indeed we are obliged to them who pray for us:

It is not onely curtesie in Paul to pray for them, but office and duty: For there are two parts of the Duty of a Minister, to preach, and to pray for his people, *1 Sam. 12. 23. Ait. 6. 4.*

What was the summe of Pauls prayers for them, may be gathered out of other his Epistles, *Phil. 1. 9. Col. 1. 9. and Rom. 15. 5. 6. 13.*

He prays not once or twice, but *without ceasing, alwayes*: the doubling of the Adverb notes great affection.

That he might come to them; he prayeth not for this onely, but principally for their increase in grace, whether he come to them or no; but for this also, *if God will.*

*By some meanes, at one time or other*: these note wonderfull love. *I might have a prosperous journey*: prosperous in regard of the good successe of his Ministry, that he might come to them with the abundance of the blessing of the Gospel, *Rom. 15. 29.* this Paul accounts prosperity.

*By the will of God*: well put in, for it shall so be or not be, according as God willeth, not as Paul.

All our purposes and desires are ruled, and over-ruled by God, *Pro. 16. 9. looke Pro. 27. 1. James 4. 13, 14, 15.*

This is manifest in the story of Paul, whom God brought to Rome by such strange meanes, as Paul could not conceive.

We may observe that God hath brought things to passe concerning our selves, by meanes unknowne to us.

This he doth to keep us from arrogating glory to our selves: and to teach us to cast our care on him, and so rely upon his goodnesse, wisdom, and power, who is able to bring all things to passe according to his will. This also teacheth us to pray to him for successe.

*By the will of God*: This may be referred to every parcell of this verse: He desireth to come, if it be the will of God.

By such meanes as God will, At some time when when God will. And prosperously, if God will.

As Paul, so we are to submit all our courses to Gods will; to renounce our own will, and to yeeld to Gods, in our parents, children, health, estate, &c.

Not

Not my will but thy will be done, saith our Saviour to his Father, *Mat. 26. 39.*

*Doftr.* The dearest and lovingest remembrance of our friends, is to pray for them, *1. 3. 2 Tim. 1. 3. Phil. 4.*

*Vse 1.* Paul prays without ceasing: Godly men are frequent in Prayer. It is the note of a wicked man not to pray, *Psal. 14. 4.*

We should delight to pray often: because, it makes us heavenly minded; for prayer is a lifting up of the mind to God, and a talking with him.

By prayer we obtaine courage to resist and overcome in temptation, *Mat. 26. 41.* We must needs be overcome of our lusts if we pray not often.

Zeale in godlinesse is by Prayer.

It is wonderful that in such a summer and light of knowledge, there should be such a winter and coldnesse of religion. The cause is, that men heare much, and so knowledge increaseth, but pray seldom, and therefore godlinesse decreaseth.

The reverberation and rebounding of the beames of the Sunne from the earth, causeth the heat in summer; so when any beame of the word striketh upon the conscience, if it rebound back againe by faithful Prayer; this causeth serenity in the wayes of God.

That wee may be heavenly minded, courageous and valiant in temptation, and zealous of good workes: we must pray often.

*Vse 2.* True love to our friends causeth us to pray for them: the trust signe of the truest love. Christ manifests his love to us, by the intercession he makes for us even now: wee shall never have the comfortable fellowship of a friend, if we pray not for him: for all things are sanctified to us by prayer.

*Vse 3.* Our love may be discerned by our remembrance of things loved, that is best beloved which is best remembered: out of sight out of mind, is but poore love.

A Mother forgets other children, but not her owne, for her love to them: and God forgets not us, for he loves us, *Psa. 137. 5.*

Let us hereby examine our love to the Sabbath, to the word, to our own soules, to heavenly things: our little remembrance of these things in comparison of bodily and earthly things, shew that they are lesse beloved.

Yea, our love to God for the most part is behinde our love to vanities, which must needs argue us to be wretched sinners. So are wicked people described, *Deut. 32. 18. Psal. 10. 4. Jer. 2. 32.*

*Vse 4.* Paul measures his prosperity not by his liberty, riches, health of body, but by the blessing of God upon his Ministry.

He is sent to *Philippi, Act. 16.* there he converteth *Lydia* and the Jaylour, but he is sore scourged and imprisoned, yet he accounts he had a prosperous journey.

So long as wee have the liberty of the Gospel, and the blessing of it upon our soules, we prosper and thrive, howsoever it be with us in worldly matters.

And to grow rich in Gold and Silver, &c. and to be without the blessing of the Gospel, is not to thrive nor prosper.

True prosperity is when the soul prospers by the word.

We ought to love them which pray for us heartily unto God, that we may repent and be saved. For this *Darius* Emperour of the Medes and Persians bountifully rewardeth the Jewes for the building of the Temple, *Ezra 6. 10.* *Vse 5.*

Verse 11. For I long to see you, that I might bestow among you some spiritual gifts to strengthen you.

12. That is, that I might be comforted together with you, through our mutuall faith both yours and mine.

**T**he third part of the Preface begins in these words: which is *Pauls* desire to see the Romans, set down in these verses, and amplified in some verses following.

This part is inferred as a reason of that special Petition mentioned *ver. 10.* He prays to come to them, for he longs to see them: He earnestly prays, because his desire was earnest.

Here are two parts: *Pauls* Desire, and the End of it.

His desire, *I long to see you*: where we consider the Matter, and the Manner of his Desire.

The matter, to see them: he loves them for their faith, and desires to see them out of his love, such is the nature of love: He desires not to see the goodly things of the City, but the good Christians there.

The manner, He longs; as a woman with child: We desire to see a kinsman advanced; so *Jacob* to see *Joseph*, so *Paul* to congratulate with the Romans their advancement to the faith.

The children of God love the brethren though unknowne, *1 John 3. 14.*

The end, *That I might bestow, &c.* It is threefold.

1 In respect of *Paul*, *That he might bestow among them some spiritual gift.*

2 In respect of the Romans, that they might be strengthened.

3 In respect of them both, *That they might be comforted together by their mutuall Faith.*

The first end is subordinate to the second; and the third issues from the first and the second.

1 That I might bestow some spiritual gift: Here we have the gift, and the manner of giving.

The gift, the preaching of the Gospel, for their further confirmation.

A spirituall gift: *Paul* might say as *Peter*, *Acts. 3. 5. 6.*

Not as *Peter* and *Paul* is the Pope. He cannot say, *Gold and silver have I none*, for hee robs all Countryes: Neither can he say, *Rise up and walke.*

*That I might bestow*: That which he received, he is ready to impart to the Church.

So are we to use our Talent to the benefit of our Brethren.

Not as *Paul* did, doth the Pope. The Pope sells all Spirituall gifts for money, and the Proverb is true of their Friers; *No penny, no Pater noster.* His selling of Pardons, the first occasion of *Luthers* discovering the nakednesse of that purple whore.

2 To strengthen you. The Romans were newly converted, and began, in many things, to stagger. *Paul* desires to strengthen them: so ought we to be carefull of young beginners in Christ.

*That I may be comforted, &c.* This is added to prevent offence, and is set forth by the cause; *Their mutuall faith.*

Nor Ministers, nor others, are losers, when they

C exhort

exhort their Brethren, they give and receive comfort, if there be mutuall faith.

Difference of faith, breeds desolation ; Vnity of faith, consolation.

Obſer.  
Doct.

All Consolation comes from faith.

We are to desire the fellowship of the faithfull, for our mutuall comfort. 2 Cor. 1. 14, 15. Phil. 1. 7, 8. 2 Ioh. 11. 3 Ioh. 14.

Use 1.

When God gives to Beleevers safely to assemble for holy things, the blessing is the greater, that hereby we see one anothers face. If the winde and storme of persecution, should separate us from our comforts, we would be the more sensible of the benefit. The Lord continue our sweet liberty.

True love breeds a desire to possesse alwayes the thing beloved : Friends cannot satisfie themselves in each others presence, and separation is grievous.

Doe we love Christ, then we will long to meet with him in his ordinances, where he promises his presence. Thus David longed Psal. 42. 1. and the spouse of Christ, Canticles 1. 7.

If we can be contented to part with the word, on any tearmes, our love to Christ is little.

It is our love to him that must make us willingly to dye, and to desire to be dissolved, to be with him: Thus down the Church desire the consummation of things, Come Lord Jesus, Revel 22. 20.

Use 2.

Doe we love Faith and Repentance, then wee will desire them more then gold : As Pauls love to the Romans made him to desire and pray to come to them by any means ; so our love to these, will cause us upon any tearmes to desire them, and to looke all outward things rather then them.

Abſolon wishes to be a Iudge, so Amnon, Abab, and Esau sets more by his hunting and a messe of portage, then the birth-right: But the children of God resolve as Mephiboseth concerning David, 2 Sam. 19. 30. Let Ziba take all, so I may have the favour of God, &c.

In this we must bewaile our carnall and earthly mindes.

Use 3.

Ministers must be carefull to confirme their Hearers, Revel. 3. 2. Ezek. 34. 4. So did Paul, Act. 14. 22. and Act. 15. 36. and where he could not in person be present, thither he sent his Epistles.

Hearers must especially desire of their Teachers to be confirmed in grace. If we could bestow gold and silver, we should have many more Disciples : but wee have a better treasure, though not desired.

Plants must be watered : there are many tentations, we are weake, Satan is malicious, the best have beene overtaken : therefore let us follow Peters exhortation, 1 Pet. 2. 2.

Use 4.

The fellowship of Beleevers is comfortable ; as a sweet perfume, Pro. 27. 9. apply also Pro. 27. 17. It is a remedy of our dullnesse : As firebrands laid aſunder, and together : So.

Make this use of the society thou hast with Beleevers, to doe or to receive good, or both.

Keepe company with Beleevers, Psal. 16. 3. and 119. 63. Pro. 13. 20.

Avoid the company of the wicked, Psal. 26. 5. and 119. 115.

If a beleever meet with a beleever, there will be mutuall comfort : but if a beleever keepe company with an unbeliever, there will be danger : We readier receive infection from the diseased, then convey our health to the diseased.

Verse 13, Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have beene let hitherto) that I might have some fruits also among you, as I have among the other Gentiles.

IN this verse and some following is an Occupation whereby Paul amplifies his longing desire spoken of, ver. 11.

For thus some might object : If your desire be such, who lets you to obtaine your desire ? why come you not ?

Paul answers, that he hath oft purposed to come, but hath had great impediments, otherwise he had long ere this beene with them.

In this Occupation are two parts : First, a purgation or clearing himselfe : secondly, Reasons of the same.

His purgation is in these words : Now my brethren, I would that you should not be ignorant, how that I have oftentimes purposed to come unto you, but have beene let hitherto.

In this Purgation is an Insinuation, and a Declaration.

The Insinuation hath a title of love, Brethren.

Ministers must lovingly perswade their hearers, Obſer. though when just occasion is offered they must also severely reprove.

Alſo Saint Pauls care that the Romans should conceive no ill of him, nor suspect that he dissembled, in saying he longed to see them in these words, I would that you should not be ignorant.

We are ready through corruption to suspect Obſer. one another without cause : So Eli suspected Ananah to be drunken, 1 Sam. 1. 14. so Davids brethren suspected him of pride and malice, 1 Sam. 17. 28. so Irijah suspected Jeremy to be a traitour, Jer. 37. 13. so the Barbarians suspected Paul to be some murtherer, Act. 18. 4. so lest the Romans should suspect his true meaning and good affection, hee is carefull to take all scruple out of their mindes.

If we be suspected to be riotous or prophane, because of our haunting to suspected places with suspected persons, and neglecting the holy assemblies ; let us take away such suspicion, by avoiding ill company, and forting our selves with the children of God, &c.

Let us prevent all evill suspicion, or take it away by our good lives, &c.

The Declaration is of two things : first, His purpose to come to them : secondly, that he was hindered and let hitherto.

He purposed and set oftentimes to come ; but there were impediments.

What the impediments were, or who hindered, is not here set downe, but the Impediment principall is gathered from Rom. 15. 20, 21, 22.

God hindered him, Act. 16. 6. also Satan, 1 Thes. 2. 18. God justly, Satan maliciously, whom God many times permits to shew his vile nature, for his greater confusion.

Satan is and was alwayes buſie to hinder the preaching of the Gospell, at Rome, and in all other places, because thereby his kingdome comes downe : The more hee labours to hinder, the more let us labour to further it.

The Reasons are two, whereby he shewes that he hath truly so purposed as he writes : The first from the end of his purpose : the second from his office and duty.

The

The end in these words, *That I might have some fruit also among you, as among other Gentiles.*

His office and duty is put downe in the next verse.

Fruit, not money, nor preferment : but their faith and obedience he calls fruit, the fruit of his preaching, which he hoped.

Obfer.

He faith not he will make fruit : but that he might have or receive and gather fruit : As the Husbandman cannot make the corne grow, nor his trees beare ; so nor *Paul* the Romans to beleeve, that is Gods worke : preachers are but servants, by whose labours God works grace, who can also without them. Though we heare the best Preacher, if it were *Paul* himselfe, yet we must not forget to pray to God for a blessing.

Obfer.

*That I may have fruit* : and yet their faith is not a fruit to *Paul*, but to God ; as the ground beares corne to the Lord and owner, not to the servant which holds the plough. Such is the nature of the godly, that they account Gods gaine, to be gaine to them : as those who desire not to live, but that God may be glorified.

This end is amplified by example ; as among other Gentiles : *Pauls* preaching is fruitfull at Corinth, at Ephesus, &c. so he hopes at Rome.

Obfer.

The experience of Gods blessing upon the labours of Ministers, is a great encouragement to them to labour.

Obfer.

We must so receive and obey the Gospell, as that we may provoke others : so the other Gentiles provoke the Romans.

Obfer.

We must be provoked by others good example : It may be a shame to the Romans if *Pauls* preaching, which hath done so much good to others, should doe them no good.

The good orders we observe in other townes, and families, should provoke us to use such orders, and good courses, 2 Cor. 8. 7, 8.

Doftr.

*The holy purposes of holy men are oft times hindered,* Acts 16. 6. 1 Chr. 17. 1, 2, 3.

Vse 1.

If we purpose that which is good, we shall have many impediments. Pray the more earnestly that God would remove impediments, and that as he hath given power to purpose, so that he would to performe.

Be also the more diligent to observe and lay hold on all good occasions and opportunities.

And though thou be crosled in thy godly purposes, yet faint not, neither give over. God tries hereby what mettall and courage is in us. Give not over : *Paul* purposed oftentimes, and was crosled ; but in the end he obtained his purpose.

Though we be crosled, yet our purposes please God, and he will reward them : as in *David*, 1 Chr. 17. 4. and so to the end of the 15.

Vse 2.

The holy purposes of holy men are hindered by God : I verily then beleeve that God will confound the mischievous plots and projects of wicked men against his Church, though for a time he suffer them : He is able, and hath promised, Psa. 33. 10.

Vse 3.

Ministers of the word are Gods servants to gather his fruit : Wee are the Lords husbandmen, and harvest men, Mat. 9. last verse : 1 Cor. 2. 9. and the Apostles are said to be reapers, Job 4. 38.

Let Ministers see they diligently labour, and carefully, that none of the Lords corne be lost. We have good wages in present, and better to come, it were a shame for us to bee idle.

Let hearers see they bring forth their fruit : We are the Lords Bailies to gather his Rents : Faith,

Repentance, &c. are the Lords rents ; if hearers refuse to pay, they forfeit their copyhold, even their estate in the kingdome of heaven.

This is the time of Harvest ; where is your squire ? Christ, the Lord of the Vineyard, faith, Cant. 7. 12. *Come, let us goe to the Vines, and see if they have budded the small Grapes* : and the Church answereth, vers. 13. *Behold, in our Gates are all sweet things, new and old ; my Welbelov'd, I have kept them for thee.*

Where are then your fruits ? Where are the lusts you have mortified ? the finnes you have conquered ? where's your faith, humility, &c. Is there no fruit ? Then read Luke 13. 6, 7, 8, 9. God hath expected of some men, this ten, twenty, or thirty yeares, and yet they have no fruit ready ; such must needs be cut down.

The figge tree, Mat. 21. 19. had leaves, but because it had no figges, it was accursed : Shewes will not serve, the Lord requires fruit.

If such be the fearefull estate of the fruitlesse, what shall become of them which have store of fruit, but curd and bitter, as blasphemy, drunkennesse, &c. ? Every tree that bringeth not forth good fruit, shall be cut downe, and cast into unquenchable fire. Read Esay 5. from the first, to the eight verse. Heb. 6. 7, 8.

Be ye fruitfull : See that you have some fruit, at the least some unfained sorrow for sinne, some true desires of heavenly things, some holy purposes, &c.

The Figge tree, if it had had but a few Figs, had escaped the curse, &c.

Verse 14. *I am a debtor both to the Gracians and to the Barbarians, both to the wise men and to the unwise :*

IN this verse is the second reason, whereby *Paul* cleareth himselfe, that he did indeed purpose to come to Rome.

It is taken from *Pauls* office by which he was obliged unto them.

An honest man which acknowledgeth his debt, is to be thought seriously to intend and purpose to pay it. But *Paul* acknowledgeth himselfe a debtour to the Romans. Therefore, He is indebted to all the Gentiles, therefore to the Romans.

The Antecedent is proved by an Induction, where the Gentiles are distributed by their Nation, and by their quality.

All the Gentiles are either Greekes or Barbarians, wife or unwise. But *Paul* is indebted to such : Therefore to all.

Here are two things. 1. An acknowledgement of *Pauls* Debt. *I am a debtor.* 2. The persons to whom *Paul* is indebted ; *To the Gracians and Barbarians, to the wise and unwise.*

*I am a debtor.* The Debt is the preaching of the Gospell, as appears in the next Verse.

He came into this debt by his calling, and by the gifts which God bestowed upon him for the Ministry of the word.

God called *Paul* to be the Apostle of the Gentiles, and gifted him thereafter, that he should carry the name of Christ to the Gentiles for their salvation. Now *Paul* is first indebted to God therefore : also to the Gentiles, because *Paul* was so called and gifted that they might be converted by him.

That *Paul* was made a Christian it was for himselfe : but he was made an Apostle and a Preacher for others ; namely, for the Gentiles.

To the *Grecians and Barbarians*: that is, to all the Gentiles.

The *Gracians* were a noble people, inhabiting a small part of *Europe* Eastward from us; there was *Cornth*, &c. now it is under the power of the *Turke*.

The *Barbarians* are all other Nations, so called of their rude pronouncing of the *Greeke* tongue, and of their rude behaviour in comparison of the *Greekes*. For the *Gracians* were the most elegant, civill, neat, fine, and *Gentile* people under the sunne; where all arts were refined, and whither all men of note travelled, for good breeding in all good literature, and for understanding of all good discipline for peace and for warre.

The *Romans* first of all other Nations, learned from them the good Arts, and Military Discipline, having commerce with them by reason of the apt situation of their Countries: and they so profited, that some part of Italy was called *Great Greece*: by which meanes it came to passe afterwards, that all Countries that were ignorant of the *Greeke* and *Latine* tongues, and were not subject to the *Roman Empire*, were accounted *Barbarous*, though before the *Romans* were themselves ranged among the *Barbarians*.

And it may be observed, that we owe our civility, and knowledge of Arts and good Lawes to the Conquest of this our Land by the *Romans*; whereas others being unconquered by them, are far different from us in their behaviour.

Also one of another language is called a *Barbarian*, 1 *Cor.* 14. 11.

*Gracians* *ver.* 16. is otherwise taken then here, *ver.* 14.

To the *wise men*, and to the *unwise*. All the *Gracians* were not *wise*, nor all the *Barbarians* *unwise*. By the *wise* are meant the *civillest* and of ripest understanding: by the *unwise*, the rude and uncivill multitude.

Now among which of these soever the *Romans* reckon themselves, *Paul* is indebted to them.

*Do 7.* Ministers are indebted to their people to preach the *Gospell* to them. 1 *Cor.* 9. 16, *Necessity is laid upon me, saith Paul, and wee be to me if I preach not the Gospell: and for this is bee I earnest with Timothy,* 2 *Tim.* 4. 1, 2, 3.

*Use 1.* Ministers are to be admonished faithfully to pay their debt, and diligently to preach: they are bound by their calling, and it is the end of their gifts bestowed upon them by God. When *E/say* had received a gift, he puts himselfe forward, *E/say* 6. 6, 7, 8. So *Ezech.* 3. 17, 18. &c.

They ought to preach according to their gifts: he that hath greater gifts and ability, is to performe more then he that hath fewer.

Many gifts, the greater honour, so the greater debt and burthen, according to *Luke* 12. 48.

How wil such Ministers answer it which have no ability to pay, and such which having ability, use not their talents.

*Prov.* 11. 26. may be there applied: for the word is the food of the soule.

*Use 2.* The people are to know their right, and to call for it: their Ministers are in their debt to teach them heavenly knowledge.

We call for money owing at the day: but many would willingly forgive the Minister his debt of preaching, though it be to the damning of their soules.

But howsoever you should not desire it, yet we are tyed to God also: and therefore we must

tender payment on the day appointed, which is the *Sabboth* especially, and at the usuall place; if you come not to receive your due, we are discharged of the forfeiture, and the danger lyes on your owne heads.

We are indebted to you all; to the poore as well as to the rich: for every soule is Gods.

We are indebted to the rich, to charge them not to trust in uncertaine riches, but in the living God, and to be beneficiall to the poore.

To the poore, that they beare their poverty patiently, trusting in God, and walking faithfully in their callings.

To the wise in worldly things, that they feare God, which is the beginning of true wisdom: to the unwise, that they may be wise in God.

To the good, that they hold on in goodness: to the bad, that they leave their badnesse, and turne to the Lord.

To the penitent soules, that they be comforted in hope of the promises which are made to such: to the impenitent, that they tremble at the judgment which is to come upon them.

We are indebted even to the drunkards, and such wretches; but it is to denounce the judgments of God against them, and they shall be sure of checke or payment, if they repent not: thou shalt be damned thou drunkard, if thou amend not: this is the payment I owe thee, &c.

We are all indebted to our neighbours, for, and *Use 3.* by the gifts we have received: If thou beest strong, thou art indebted to the weake, *Rom.* 15. 1. Even the King is indebted to his people, to governe them in peace by good Lawes.

The rich man is indebted to the poore man, though the poore man be feldome out of his debt. *Dives* thought he was not indebted to *Lazarus*, but afterwards he found it otherwise to his cost.

Three things make us indebted to each other. 1. The law of Nature: we must not hide our selfe from our owne flesh, *E/say* 58. 7. Even enemies are to be beloved for the communion of Nature.

2. The Law of Redemption: for hereby we are made fellow-members of the body of Christ: as the members of our bodies, so we are to serve one another by love, *Gal.* 5. 13.

3. By our severall Callings and gifts. Every one ought to examine his calling and gift, how he hath used it; what good he hath done: if we can remember that wee have well used our Talents, it will comfort us in death.

The Excellency of the *Gospell* appears, that *Use 4.* it is for *Grecians*, and *Barbarians*, &c. for all: so is no other Art or Science.

The written law was onely for the *Jewes*. Philosophy onely for them of the Gentiles, which had the finest wits.

Every man is not fit for the profession of the Law, or Physicke. No handy craft is fit for all, neither are all fit and apt to learne and practise every mannall Science.

But the *Gospell* is fit for all, men, women, children. Its fit for the King, and it makes the Beggar herein equall to the King; for there is no respect of persons with God.

The Reason; because humane Arts consist of principles demonstrated by reason; but the *Gospell* of principles revealed by God, and beleaved by faith, and faith is the gift of God, of which the unlearned are as capable as the learned.

*Celsus*, a Heathen Philosopher, derided the *Gospell*, *Celsus*.

pell, because it is obvious to the simplest understanding : but as the Sunne is the more admirable because it shines to all, men, and beasts, so herein is the Gospell, and the goodnesse and wisdom of God the more to be admired, who causeth it to be propounded in that manner, that the poorest, and meanest may beleeve and be saved. Nay, many times he hideth this Doctrine, from the wise, and revealeth it to Babes, *Mat. 11. 25.* and *1 Cor. 1. 27.*

Let the wise come hither, and be astonished at the mysteries of the Gospell ; and let the unwise come, that hee may be wise, even with the wisdom of God : *1 Pal. 19. 7.* *1 Cor. 2. 6, 7.*

None are so wise, but they stand in need of the preaching of the Gospell ; nor none so unwise, but they may become the Disciples of Christ.

Let no man say, I am not booke-learned : for many a silly soule takes heaven by violence, when great Schollers, with all their bookes, are shut out.

Blessed be God, who hath care of Barbarians as well as of Greeks ; and of the simple and unwise, and dull of understanding, as well as of the wise and quickwitted, &c.

Verse 15. *Therefore as much as in me is, I am ready to preach the Gospell to you also, that are at Rome.*

16. *For I am not ashamed of the Gospell of Christ.*

**I**N the 14. verse Paul confessed his debt: here he shewes himselfe wilking and ready to pay it: the signe of an honest minde.

Here are two parts. A declaration of his readinesse to preach the Gospell to the Romans, *ver. 15.* and a confirmation of it in the first part of the 16. verse, and so the Preface endeth.

Paul is ready to preach to them, and to pay his debt at the day, when God shall appoint.

This is amplified : first, from the integrity of his readinesse ; *as much as in me is,* saith he : that is, whatsoever is in me, is ready: I am very ready, even to day before to morrow, if God will: He signifieth that there was no inward impediment of his comming ; no thought, no conceit, no affection of faculty of his soule, but was ready and prepared thereunto : and for outward impediments, it was not in his power to remove them ; God is to be prayed unto to take them away.

Obfer.

Note the benefit of a willing and ready minde : wee many times omit the doing of some good things enjoyed ; but if there be a ready minde it shall not be imputed.

We are bound to meet at the holy assemblies on the Lords day, if wee be letted by sicknesse, yet if we have a ready minde, we are accepted : Our fault is, that many times when God hath taken away outward impediments, yet our affection and minde is not ready within.

We must see there be no inward impediment of our Omissions.

The second amplification is by a figure, called an increase of speech : Paul is ready to preach to Grecians, to Barbarians, to the Romans also: where hee could not doe it without danger.

Obfer.

Pauls courage is for the imitation of Ministers : that when God calleth, they are to feare no mortall wight, but to doe their office with due discretion.

Ministers are to be bold : These times require bold teachers, for sinne is growne impudent, and sinners have whores foreheads.

It was dangerous for Paul to preach at Rome then ; it is more dangerous now to preach the Gospell at Rome: yet we must labour for such boldnesse, that if God should call any of us to that service, to be ready to performe it.

The reason of his readinesse, is set downe *ver. 16.* from Pauls great affection to the Gospell: *I am not ashamed, &c.*

It is brought in as an Answer to an Objection : Some might say, Art thou ready Paul to preach at Rome ? Alas, If thou knewest the cold entertainment thou shouldst have, and how basely *Nero* and the Lords of the Senate &c. doe esteeme of the Gospell, thou wouldst not shew thy head at Rome.

Now Paul answers : I am not ashamed of the Gospell, and so not of the preaching of it.

And this is set downe as a Protestation whereby Paul publisheth to all the world, that he is not ashamed of his profession.

The Gentiles accounted the preaching of the Gospell, and the Gospell it selfe, foolishnesse, *1 Cor. 1. 23.* they held it so, for the matter, and manner of it.

For the matter, because it teacheth to beleeve in one that is crucified : And they said as those wicked men of Saul, *1 Sam. 10. 27.* *How shall he save us ?*

For the manner, because it is not preached with eloquence, and words of humane wisdom.

So, when in a City, any, especially of note, received the Gospell, they would say to him, Art not thou ashamed to trust in one crucified ? And the Christians would answer them, Wee are ashamed to worship a whoremonger, a murderer, &c. (such were the Heathen gods described to be,) but wee are not ashamed of the Gospell of Christ.

This protestation of Paul is adorned with two figures :

The first *Liptote* ; so called, when lesse is said, and more signified : *I am not ashamed* ; that is, I account it most glorious, and that it is the greatest honour God can doe mee on earth, to preach the Gospell at Rome, though it should cost me my life.

Paul esteemed not any thing worthy to be knowne, but Christ crucified, *1 Cor. 2. 3.* and he gloried in nothing else, *Gal. 6. 14.*

The second figure, is a *Synechdoche* ; so called, when under one kinde, many are understood ; as shame, here put for feare, or any other affection that might avert Paul from preaching at Rome.

Hee names shame, rather than feare, though hee might have cause enough to bee afraid.

1 Because shame hinders our readinesse most : A man may bee willing and ready unto that which he dares not doe for feare. But shame extinguisheth the willingnesse it selfe.

2 If hee had said, I am not afraid, it had beene his owne commendation : But when he saith, I am not ashamed, he commendeth the Gospell, as namely, to be a Jewell to be beloved, and in the possessing whereof, we have cause to rejoyce and glory.

3. Hereby also he would signifie that they, *viz.* the Romans, should not bee ashamed of the Gospell : and that when he should come to them to preach, they should not be ashamed to come to heare him.

If a Minister would not have his people ashamed to be forward in Religion and godlinesse ; let him himselfe not be ashamed. Where the Minister

nister shall shrink and faile, and be backward and ashamed, it is a great hinderance to the people.

*Doftr.* The Gospell is so glorious, that we should be ready to professe it without being ashamed. 1 Tim. 1. 11, 12. 2 Tim. 1. 8.

*Use 1.* Pauls readinesse admonisheth Ministers so to dispose their affaires, that they may not unfit them for preaching the Gospell.

Their houses and families must be cared for; but principally Gods house and family must be provided for. 1 Pet. 5. 2.

When the people are gathered together, especially on the Lords day, the day of the solemn Assembly, which he hath appointed to be a day of publike payment: the Minister may not say, he is not ready, or not at leisure.

One offered to King Antipater, a good booke: Hee said hee was not at leisure: Be not then, saith the writer, at leisure to be King. So may be answered to Ministers that are unready and unfit for their calling.

To say we have no gifts, is a fearefull excuse. And all employments, not having a just necessity, must give place to the duties of his office.

Pauls saying to the Corinthians, 1 Cor. 9. 16. *Woe be to me if I preach not the Gospell*, runs in every good Ministers minde.

And as we must be ready to preach, so must you be ready to heare; as it will not serve our turnes, to say, I am not ready, I have no leisure; so nor you. Both Pastor and people must be ready.

We must labour to be ready to every good work, Tit. 3. 1.

*Use 2.* Many are ready, if they be called to vanity, to drunkenesse, &c. but if they be called upon to any good and holy duty, some thing or other is in the way; they are not ready, nor at leisure. But wee should be like Paul here, and like David, Psal. 57. 7. who sang, *My heart is ready, &c.*

I wish your readinesse in foure things:

1 To the duties of your severall callings, to doe them conscionably.

2 To resist temptations: The Divell is alwayes ready to tempt us: we ought not to be to seeke to withstand his tentations: If the souldier have his sword and armour to seek when the enemy comes, &c. So, Stand ready as a watchfull Souldier, Ephes. 6. 14.

3 To the duties of Gods publike worship in the times commanded. Therefore God gave an item in the fourth Commandement, *Remember, &c.* that wee should not be unready. So now you shall bee invited to the holy Communion in your severall places, I warne you to make you ready, that you may obtaine a blessing.

4 For the Crosse: *Iob was ready*, as appears in his godly patience, Iob 1. 21. He forethought of death of children, losse of goods, Iob 3. 21. So let us doe: or else it will bee hard to keepe our patience.

Also for death, the last crosse. Thou knowest not whether thou shalt dye this day. If God should now call thee, Art thou ready? Reade Mat. 24. 44. and the Parable of the wise Virgins: Mat. 25. The Lord prepare us.

*Use 3.* Though the world esteeme basely of the Gospell, yet let not us: but rather account our selves happy in the profession of it.

The Papists among us are ashamed of the Gospell, as of a novell, and base Religion. But we are ashamed to worship Images, to trust in our works,

&c. and to prostitute the chaste Spouse of Christ, to that impure Satyre of Rome, but we are not ashamed of the Gospell.

In these dayes of peace, many of our politicks are ashamed to appeare forward beyond the Statute, and zealous in Religion.

O monstrous! that any man or woman should not be ashamed to be filthy, drunke, false, proud, &c. and yet ashamed to goe to a Sermon, to be strict in their conversation, &c.

That wee should not be ashamed of the devill, and yet ashamed of Christ.

Let not us be ashamed wheresoever we come to shew what we are, though we bee scorned by men, and in danger: Psal. 119. 46. *Alas* 24. 14. 1 Pet. 4. 16. *Esay* 51. 7, 8.

Christ, for our sakes, despised the shame: Heb. 12. 2. and Mark 8. 38. Let us bee ashamed of all sinne, Eccle. 41. 17. &c. but let us not be ashamed to be true Protestants, in word and deed, making manifest in all times and places, that we love and beleve the Gospell of our Lord Iesus Christ. Amen.

Verse 16. — For it is the power of God unto salvation, to every one that beleeveth, to the Jew first, and also to the Gentians.

These words looke two wayes, to that which goeth before, and to that which followeth, being the end of the preface, and the beginning of the principall matter of the Epistle.

In regard of the manner of bringing them in, they belong to the words immediately going before, wherein Paul, upon occasion, protested that he was not ashamed of the Gospell, to preach it even at Rome.

Here a reason is rendered, taken from the salutarious nature and efficacy of the Gospell in the preaching of it: Thus,

Whose preaching saves, of that we need not be ashamed.

But the preaching of the Gospell saves.

Therefore we ought not to be ashamed of it.

Ignorant prophane people, who understand Obcr. not, nor discern things that are excellent, account the Gospell base, and deride and persecute the profession of it: But a Pearle is a Pearle, though Esops Dung-hill Cocke preferres a Barly kernell before it.

Be not thou discouraged so long as thou knowest and seekest the saving power of it in thy Conscience.

In rendring thus this reason, the Apostle most artificially slides into the principall proposition of the whole Epistle, which is, that Iustification is by faith, which is the summe of the seventeenth verse: and hereunto doth the speech of the Apostle flow, as of its owne accord.

*I am not ashamed, &c. for it is the power of God, &c.* for by it the righteousness of God, &c.

So in the substance of the sense it belongs to that which followes, introducing the principall proposition, which is the foundation of the summe of these words:

Onely beleevvers are saved, vers. 16.

Because onely beleevvers are justified, vers.

17.

For the words, in themselves considered, they afford a Commendatory definition of the Gospell consisting of the generall Matter, and the Difference.

The

The generall matter of the Gospell ; It is the Power of God : where are the thing, Power, and the Author, God:

The difference : Unto Salvation, to every one that beleeueth, to the Jew first, and also to the Grecian. Where we have the thing, Salvation ; and the subject to whom it doth belong, The beleevers ; set forth by a note of universality, implying all particulars, Every one that beleeves : and this is expounded by a distribution ; all Beleevers being divided into Beleeving Jewes and Grecians : where are the Persons, Jewes and Grecians ; and their order, first the Jew, then also the Grecian.

The Power of God: He might have said, the Grace, the Truth, the Counsell, the Wisdome of God : but he rather, and much more effectually, faith, Power, both in regard of the summe of the Gospell, which is Christ, who powerfully rescued us out of the power of Satan by his merit, and also for the effectuall application of this merit, in the multitude of it.

*Obfer.* The Jewes and Gentiles esteemed the Gospell preached, a weake thing : But God hath chosen the weake things of the world to confound the mighty ; 1 Cor. 1. 27. "having wrought more wonderfull things by the foolishnesse and weakenesse of preaching, than Alexander the Great, or the Roman Emperours could ever worke by their deep policies, and mighty Armies. For the Gospell is the Power, not of men, or Angels, but even of God.

*Metonym.* And yet the Gospell is not the Essentiall power of God, but the instrumentall, by a Figure, Power, for a powerfull Instrument in the preaching of it.

And yet not a Naturall Instrument, which produceth Salvation, as Physicke health, whether you thinke of it or no : but Arbitrary, when, and to whom God will.

Unto Salvation : There is Difference of Power :

There is a Power unto Creation ; but that unto Salvation is greater : God having no resistance when he would create all things ; but mighty enemies opposing, when hee would save sinfull man ; as the Flesh, the World, the Devill.

There is a Power unto the preservation of things created : but this is more excellent : For what should it vantage a man to be, though rich, beautifull, honorable, &c. if not saved.

There is a Power of God to distraction, Mat. 10. 28, but this is comfortable, being unto Salvation. That is not to be forgotten, because by that, this is set forth.

*Obfer.* When we deserved to be damned, 'twas in his power to save us ; and when it was in his power to damne us, it was his pleasure to save us. O mercy ! Let sinners be thankfull which beleeve and repent: The power of God is terrible, separated from Salvation : But the Gospell is his Power unto Salvation, presenting him to the penitent soule, appeased in Christ.

Unto Salvation : Not Corporall, though Aquinas, with his followers, allow a Magicall use of it, by hanging it about the necke, or laying it written to the place affected, abusing thereto, the Testimony of Saint Augustine ; and the practice of the Saints, who wore the Gospell about them, even in their bosomes, not for the vertue of the letters and words to cure the diseases of their bodies, but for the promises therein contained, which laid hold on by faith, have vertue to comfort and cure the Conscience.

Unto Salvation then Eternall, begunne here in

Grace, and consummate in the world to come, in glory.

The Law and Gospell differ : The Law is the Power of God to precepts, and terrors, and wrath ; but it is too weake to save, Rom. 8. 3. unto this the Gospell is the power of God.

To him which beleeves: Beleevers are they which shall be saved : Onely by Faith wee receive the salvation offered in the Gospell.

To every one that beleeves.

The beleeving Beggar shall be saved as well as the beleeving King. In things of this world there is difference betweene such ; not in things of another world.

*Obfer.* Note a difference betweene the Law and Gospell. The voyce of the Law is, Do this and live : The voyce of the Gospell, Beleeve, and be saved.

To the Jew, and to the Grecian. Once salvation was restrained to the Jewes ; now it is extended to the Gentiles also.

To the Jew, and to the Grecian, Paul mentioneth both out of very good reason.

The Jew had the Law, and the Records of Gods worship : The Grecians excelled in all Arts and good learning ; unto whom the rest of the world are beholding for moralities, good lawes, and civill policy. Now, left for these things they should think the Gospell not necessary for them, he mentions them both, shewing that neither Jew nor Grecian can be saved without the Gospell.

If nor Jew nor Grecian can be saved without the preaching of the Gospell, then none can : for if it be needfull to them to whom it might seeme lesse necessary, then much more for all others.

First to the Jew, in regard of the order of calling, and justly too, in regard of their priviledges. And yet is not our state the worse, because they are first : nor our salvation lesse, because we are last. As Adam hath not more salvation than the last beleever ; nor at the Communion, the first receiver beleeving, more grace than the last.

The Jew may boast of his priority ; and we have cause to be thankfull, that at the last we are received to mercy.

Many times, the first are last, and the last first ; *Obfer.* The Jew hath lost his priority through unbelieve, and is become the last of the Nations : Let the Gentiles looke to it, and let England bring forth fruit, left, &c.

The preaching of the Gospell is the power of God to Doctor. save beleevers, 1 Cor. 1. 18. Rom. 1. 21.

There is great reason we should delight to heare the Word preached : For it is the power, &c. The Minister that preacheth not, and the man that hindreth the preaching of the Gospell, may be accounted enemies to the principall good of man, which is, salvation. For the Gospell is the Power, &c. And such who refuse and neglect to heare, are condemned of themselves ; For nothing but the Gospell is the Power, &c.

Great is the Power of Gods word ; compared to Ps. 124. fire, and a hammer, Jer. 23. 29. to a sword, Heb. 4. 12. to mighty weapons, 2 Cor. 10. 4. 5. It is able, and doth save and convert many abominable sinners ; wholly transformes men from earthly mindes to heavenly, makes men forsake all, deny themselves, and follow Christ.

That heart which the power of God pierceth not, nor converts, must needs be desperately hard : and to be impenetrable to this word, must needs be a fearefull signe: For 2 Cor. 4. 3.

As it is able to convert the most grievous sinner, so to comfort the most afflicted conscience, *Psal. 119. 49, 50.* The promise of the Gospel, yea, one sentence of it is able to fetch a man out of Hel into Heaven, if it be believed. Let us acquaint our selves with the promises, and score them up, they will be precious in the day of need.

Vse 3.

The power of the Gospel is from God, not from the Preacher; we sow this immortall seed, as *Ecc. 11. 6.* But the spirit bloweth where it listeth, *John 3. 8.* Sermons and Exhortations thrive as God will.

Remember it is the power of God, and heare reverently: *Samuel* will sleep at the voyce of *Eli*, but at Gods voyce he addresseth himselfe to attend.

Because the power is from God, pray when thou art to heare, that this saving power may be manifested upon thy conscience.

If it have been powerful to convert thee, praise God. For no power but of God himselfe can convert a sinner, apply *Eph. 1. 19, 20.* Having felt this power to salvation, let us live answerably.

Vse 4.

It is the power of God to save all believers, and onely believers. As a medicine, as the light to a filmed eye.

It is a favour of life to life to believers, but of death to unbelievers. As the Beetle and the Dove.

The Gospel saith, that Christ came into the world to save sinners; but the blessing thereof is onely upon the hearts of the believers.

To our reading and hearings, and speaking, we must adde faith, or the Gospel profiteth not, *Heb. 4. 2.* The Lord give us faith.

Verf. 17. For by it, the righteousness of God is revealed from Faith to Faith.

**I**N these words is a reason to prove, that the Gospel is the power of God, &c. v. 16. And thus *Paul*, with much art, falleth into the main of the Epistle, which is, that we are *Justified by Faith*.

In the setting down hereof, *Paul* observeth this order: first, he setteth down a Proposition, in these words of the 17 Verse. Then he putteth the proof of it from thence to the end of the fourth Chapter. And lastly, he sheweth the effects of this Doctrine, in the three next Chapters. The inward effects, as Peace, and Consolation, Chap. 5. and Sanctification and good life, which are the outward effects, Chap. 6. 7.

The reason why *Paul* useth such art in bringing in this point of Justification, was, because he might feare, that otherwise, many would not have given him the reading of his Letter. For the Jewes held Justification onely by workes; and many of them, which became Christian, held Justification partly by workes, and partly by Christ. And it is our nature, not to hear that which contrarieth our fore-conceived opinions. Thus wisely doth our Apostle with a holy cunning, as doing another thing, declare that truth which he would have them believe for their salvation.

To prove Justification by Faith, is his main purpose; but he bringeth it in as a reason of something before, as if he spake of it onely by occasion.

The reason is drawn from a proper and naturall effect of the Gospel; thus,

That which revealeth the righteousness of God from faith to faith, is the power of God to salvation, &c.

But the Gospel so revealeth, &c. Therefore.

Or thus;

That which is the power of God to justifie believers, is the Power of God to save them. But the Gospel is the power of God to justifie them: Therefore.

The force of this Reason is from the neere and indissoluble conjunction of Justification and Salvation, that what causeth the one, causeth the other; For, *whom God justifieth, he glorifieth*, *Rom. 8. 30.*

To consider these words by themselves, we may divide them into two parts:

The first, an Affirmation; *The righteousness of God is revealed.*

The second, an Amplification, by a double instrument; revealing the Gospel, receiving Faith.

*The righteousness of God*: It is twofold; Essentiall, whereby he is righteous in himselfe; or given to man, whereby man should be righteous. This is here meant, and it is twofold: Imputed, whereby sinfull man is justified in the sight of God: and infused, whereby he is sanctified to lead a righteous life before men.

The first is here onely meant, as may appeare, *Rom. 3. 21, 22. Phil. 3. 9.* And this is confirmed by the judgement of *Augustine*, who expounds the righteousness of God to be that which God gives to man, that he might be righteous by God. And *Musculus* a learned man, thinks it might be translated, The justification of God, that is, whereby God justifies a sinner believing, is revealed to be by faith, which is the meaning of these words.

The righteousness wherby we are justified in the sight of God, is called often by *Paul*, *The righteousness of God.*

Calvin.

1 Because it is given us of God.

2 Because it is approved of God.

Both these are given by Calvin,

and yet the righteousness of Sanctification, is also given of God, and approved by him: but imputed righteousness is approved in it selfe: The righteousness which we performe, not in it selfe, because it is imperfect, but in and for Christs cause.

3 To distinguish it from mans righteousness, as *Rom. 10. 3.* So *Beza*.

Beza.

4 To these I adde, because it is a most perfect righteousness, even such a one, with the which God himselfe can finde no fault with.

5 Because it was in, and performed by a person, which was God. For the righteousness by which we are justified, is the righteousness of Christ apprehended by faith; we having his righteousness, as he had our sins, *2 Cor. 5. 21.* that is, by imputation.

*Is revealed.* To reveale, is to uncover a thing, and to take that away which hindereth sight, as a vaile or maske. But here it signifieth more, namely, so to uncover, as to exhibite and bestow the thing revealed; by a custome of speaking familiar to the Hebrews, who by the Antecedent Verbe, understand the consequent, as *Prov. 25. 22.* where the word translated *lay*, signifieth, *Take*. Thou shalt take coales, that is, to lay upon his head: so God hath caused his righteousness to be revealed, that we might have it of his gift.

So is *Revealed* used, *Mat. 16. 17.* and expounded *Rom. 3. 21, 22.* manifested upon believers; and *Gal. 3. 23.* given.

And unless it be so meant, *Pauls* Argument holds not; for the Gospel saves us not because the Doctrine of Justification is therein opened; but because by the preaching of it, justification is given and assured unto us.

But

But he faith; *Revealed*, rather then any other word for two Reasons:

1 Because unless this Doctrine had been revealed by God, we could never have understood it. Philosophy could not teach it, nor the Law; For these consist of principles known by Nature, and to be comprehended by Reason; but the Doctrine of Justification transcends all the reason of man.

*Obfer.* We ought to make much of the Gospel, which discovereth such a sweet and saving secret unto us, &c.

2 Because now this Doctrine is more plainly declared, then it was under the Law; then it was veiled and covered under divers figures, but now it is revealed; and not the Coverings onely of the Tabernacle, but the Tabernacle it selfe taken away.

*h/or.* As things are now more plain, so our fault the greater, if we have not a greater measure of grace; and in as much as God hath now broken open, as I may say, his Treasury; he that now is poore and becomes damned, can allege nothing in excuse, because grace is so plainly offered unto us.

*By it:* that is, the Gospel; the sum whereof, is, the promise of justification and Salvation, if we believe.

*From faith to faith.* The words are to be read and understood thus, The righteousness of God which is from, that is, by faith, to faith; or thus, The Righteousness of God is revealed to be from faith to faith; or rather to supply a word out of *Rom. 3. 21, 22.* thus, The righteousness of God is revealed, that is, given to believers, by Faith to Faith.

Faith is manifold.

1 An Historicall faith, whereby we know and assent to the Word of God; which may be in Reprobates, and is in the Devil.

2 A Temporary Faith, which beside the former, hath some little affection, and delight in the Word, begotten by light causes, as sweetness of knowledge, favour of great personages, &c. and therefore the profession which is from this, faileth in temptation and persecution.

3 A Faith of miracles, which is a perswasion by some speciall promise or revelation of a miraculous effect to come to passe.

4 A justifying Faith, which hath such knowledge of the Scriptures, and assent, that we thereby receive Christ with his merits, and have confidence of salvation by Gods mercy in him onely.

This faith is here meant, and this we place in the mind, and in the wil; for the divine Truth, which is the object of it, not onely declareth, but offereth something: now by faith, as it is the understanding, we believe the truth of the promise; and as it is in the wil, we receive the thing offered in the promise, for the comfort of our soules.

In this Faith we note three parts: 1 Knowledge, 2 Assent, 3 Confidence.

The Papists finde fault because we make Knowledge and Confidence parts of Faith: and also because we place it at all in the wil. But of these in the more due place.

The phrase is to be noted, *From Faith to Faith*; that is, from a lesser Faith to a greater; not noting two Faiths, but one and the same Faith by encreasing, tending to perfection. The like phrase is, *1/a. 24. 7. 2 Cor. 3. 18.*

The meaning, as if he had said, None can have

this righteousness, but hee that hath Faith; and the more Faith we have, the more doe we, by experience, discern that there is no other righteousness whereby we should be iustified in the sight of God.

Hence *S. Aug.* expounded these words, *From the faith of the Preacher, to the faith of the Hearer*: whether Preachers, or Hearers, all justified by this righteousness.

*Ambrose*: *From the faith of God, to the faith of Man.*

*Chrysostome*: *From the faith of the Old Testament, to the faith of the New*: so that there was never any that was or shall be justified otherwise.

Hence *Aquinas* collecteth, That Faith is necessary for every age:

Hence *Pareus* collecteth, That we are iustified onely by Faith; which, after, *Paul* doth in effect, affirm: *Rom. 3. 11, 22.* For he faith not, from works to Faith, or from Faith to works, both which are affirmed by the Papists; but from Faith to Faith; that is, onely by Faith.

*The Gospel revealeth Iustification by Faith onely; or Doctr. the righteousness whereby we are justified through faith, is revealed by the Gospel, Therefore is the Gospel called, The ministration of righteousness; 2 Cor. 3. 10.*

The righteousness of God is revealed by the *Use 1.* Law, or by the Gospel; But not by the Law, *Gal. 2. 21.* and *3. 21, 22.* See also, *2 Tim. 1. 9, 10.*

The righteousness whereby we are iustified, must be an absolute and perfect, even the righteousness of God: our own is too weak and imperfect to serve the turne which must teach us to be humbled for our defects, and to begge mercy, and the righteousness of Christ. Here are to be reprov'd,

1 They which think any service or obedience will please God.

2 Those which trust in Civill righteousness, *Mat. 5. 16.*

3 Those which receive not the righteousness of God offered in the Gospel.

*From faith to faith*: our Iustification is by Faith, *Use 2:* let us grow in Faith, that we may grow in the consolation and peace which comes by Iustification by Faith. As we have formerly gone from vanity to vanity, from sinne to sinne, so now let us goe from vertue to vertue, *from faith to faith.*

Let others goe from Infidelity to Contumacy; from Contumacy to Damnation, but let us goe from righteousness to righteousness, *from faith to faith*; that we may also goe from death to life, from shame deserved, to undeserved glory; which God grant.

Let us endeavour soundly to understand, and *Use 3* constantly to maintaine the Doctrine of Iustification by Faith: the rather, because Satan, as formerly, so now, opposeth it.

In *Pauls* time the question was, Whether our owne works, or the satisfaction of Christ, severally or joyntly, were the cause meritorious of Iustification.

But now the Papists goe farther, and call the whole Doctrine into question; as, whether Iustification consist in a naturall transmutation of a sinner from inherent unrighteousness, to inherent righteousness; or in the pronuntiation of a sentence of Absolution, by God as Judge, for the satisfaction of Christ; We affirme this last, and the Papists the first.

D

They

They say our opinion is absurd, as that a man should be justified by so light a thing as Faith, without satisfaction for our faults.

We answer, that we teach satisfaction, but performed by Christ, not by our selves; and as light as they make of Faith, why did not then *Judas* believe? In the trouble of conscience, they will finde it to be the hardest matter in the world to believe; neither is any man able so to do, unlesse it be given him of God.

They say also, that our opinion brings in licentiousness, because we say we are righteous by faith.

We answer, that though we distinguish Justification from Sanctification, yet we do not disjoyn them.

And it were to be wished, that all Protestants would be carefull so to live, that they might really confute this cavil of the Papists. For he which faith he is justified by faith, and yet lives wickedly, gives just occasion that men should think he holds such opinion to have liberty to live as he list. Let us stop their mouths by our good fruits, &c.

Verf. 17. — *As it is written, The just shall live by Faith.*

**T**HAT the righteousness whereby we are justified in the sight of God, is not onely discovered, but exhibited in the Gospel to believers by faith, is affirmed in the first part of this verse, and confirmed in these words, by a testimony out of the Prophet *Habakkuk* 2. 4.

This is brought in by way of prevention of an Objection which Interpreters many judge rather to be intended by *Paul* herein, then a direct probation; because he faith, *As it is written*, not for, or because it is written.

It is very likely that both Jewes and Gentiles then, as the Papists now, might accuse this doctrine of justification by faith, in the sense before declared, to be both novel and absurd; as namely, that a wicked liver should presently become righteous by faith, before he hath made satisfaction in his own person, and done good works: and that therefore *Paul* shewes that this doctrine was long agoe before preached by one of the holy Prophets. And yet see not why we should not take it as a direct and good argument, in as much as *Paul* so useth it elsewhere, *Gal.* 3. 11.

In the Testimony, we have the quality of it, it is a written Testimony; and the substance of it, where there lies an Argument in these words, *The just, &c.*

*As it is written.* *Paul* useth a written testimony for confirmation. Hence observe.

Obser.

That Ministers are to prove their Doctrine by the written word, and the people to receive such doctrine, and no other. The voyce of Christ is more then the voyce of all Fathers, Councels, yea then the voyce of the Church on earth. We need not be ashamed of that Doctrine which is warranted by the Word if God so command and teach, as *Jesus* to *Moses*, *Exod.* 18. 23.

Obser.

The main Doctrine of our Religion ought to be delivered in such terms wherein the Spirit of God hath set it down; and no new phrases brought in, but the usual and ancient speech of the Church to be followed, lest we make way for Heresies.

Obser.

The consent of the Prophetical and Apostolical Church in this capital Doctrine, is to be marked; there is one way of Justification, in which the Patriarchs, Prophets, Apostles and holy men and

women of all times have walked; we may the more confidently hold this way which we teach, as the most beaten path to Heaven.

The substance of the Testimony, *The just shall live by faith.*

This sentence is exceeding short, but the sense almost infinite. Here we might treat of justice, of faith, of life; but we will hold us to the argument.

The Prophet upon occasion enounceth judgement to the proud hypocrites, that trust not in God, but in themselves; but pronounceth that the just shall live by his Faith.

The Prophet speaketh of temporall deliverance, but because such were figures and seales of spirituall, and the polity of the Jewes was continued, for Christ which was then yet to come, therefore *Paul* aptly alledgeth it in the point of justification.

These words are a simple proposition, in which are considerable; the Subject, or first part, and the Prædicate or following part of it.

Interpreters a little vary in setting down these parts, without prejudice of the sense.

Some make the subject to be, the just by Faith, and that which is declared of such; *He shall live.* And thus are two things declared:

- 1 That we are justified by Faith.
- 2 That not civil justice, but onely the righteousness of Faith, hath right to eternall life. Others say, *The just*, and that which is declared of him, to be, *He shall live by faith.* If it be thus taken, then this term, *by Faith*, must necessarily be understood in the subject: For a man is not first just, and then he shall live by faith, but he that is just by faith, shall live by faith; and indeed both in the Hebrew and Greeke, this term *by Faith*, is so set, that it may be referred to either, or rather is to be referred to both, as was now said.

The Arguments disposed in this proposition, are the cause, justice; and the effect, life; both these amplified by their Instrumentall cause, Faith.

That which is to be proved, is, That we are just by Faith; it's proved, because we live by Faith: thus

By what we live, by that we are justified.

But by Faith we live, or are saved, Therefore, &c.

The Reason of the Proposition, is from the neer and inseparable union of justification and salvation, that whatsoever causeth the first, necessarily inferreth the second; and whatsoever causeth the second, necessarily supposeth the first.

And here may be applied the rule in Philosophy, Of what we consist, by that we are nourished; and on the other side, Of what we are nourished, of that we consist.

*Shall live*; That is, wel and spirituallly, say some; which is true, for a godly life riseth from a lively faith; But this is not the meaning of the Apostle, who alwaies distinguisheth between justification and sanctification.

*Shall live*; That is, shall be justified, faith a learned Jesuit. This seems to be sound; but their gloss corrupts the Text, for he means as the former. *Justified*, that is, just by, not an imputed, but an inherent righteousness.

The Papists use the same words that we doe in this doctrine, as namely, that we are justified by faith; but there is a great gulf between their meaning and ours, as is between Hell and *Abrahams* bosome.

We say with *S. Paul*, that to be justified by faith, is

is for the righteousness and merit of Christ apprehended by faith, to be pronounced lust unto eternal life, by God the judge of all: and that a justifying faith hath, beside knowledge and assent, a confidence of the pardon of sinne by the mercy of God for Christ his sake.

They deny both, and accuse, in the Councell of *Trent*, their maintainers:

They affirme that Faith is onely a knowledge and assent unto things to be believed, which, they say, are not only things revealed by the Scriptures, but the commandment of the Church, the Decrees of Councils, &c.

To be justified by Faith, they hold to be nothing else, but assenting to the word of God in generall, to receive grace, whereby we may obtaine an inherent righteousness, by which we should be justified in the sight of God, and deserve eternal life.

And thus they make Faith to be nothing else, but a disposition, or preparation to justification, or the root and beginning only thereof.

*Shall live*; that is, with comfort of conscience in this world, and with everlasting life in the world to come.

*Obfer.* From this that he saith, *Shall live*, observe, That there is a life to come, after this mortall life.

*Obfer.* That though this life be subiect to a thousand deaths, yet that life is everlasting; *Shall live*, implying a perpetuall act of life.

*Shall live by Faith*; That is attributed to the Instrumentall cause; which is Faith: which is proper to the principall, which is Christ: So is it to be understood in this phrase, *Justified by Faith*.

*Obfer.* This confutes the distinction of the Papists concerning the first and second justification: The first, they say, is for the Habit of Charity, freely infused for Christs sake. The second, for the performance of the workes of Charity, by which we obtaine more righteousness than that is, which is infused for Christs sake, and so deserve eternall life, as a due reward unto the workes done in charity.

Thus contumeliously doe they attribute more to their owne workes, than to the merit of Christ.

Thus also doe they exclude Faith; when the Apostle attributes both justification and life to Faith: Yea, if there were a first and second justification, he attributeth them both to faith, as in the verse before, *from faith to faith*.

*By Faith*: By whose faith? Some Greek Copies of *Habakuk* have, *My faith*; that is, Gods faithfulness, truth, and mercy, in redeeming us by Christ.

But the Hebrew is, *In*, or *By His Faith*: *The lust shall live by his faith*: Now though this Pronoun *His*, be not expressed in the Greeke, yet it is, in the nature of that tongue, understood. *By his faith*, notwithstanding, not to be understood as comming from himselfe; for faith is the gift of God: and so the Greeke Copy of *Habakuk* might be expounded, *My faith*, that is, which God gives.

Faith may be called ours, both because it is so necessary for us, which we use to receive the righteousness of Christ withall, &c. and also because gifts once bestowed, are proper to the possellers.

*Obfer.* He that would be justified and saved must have a faith of his owne: another mans Faith will not save me: as *Abrahams* faith did not save his wicked posterity. Another mans faith or good workes, may profit my body and estate, or be a meanes to allure me to Christ, but cannot justify or save me.

Thus in these words by an Inimitable brevity (as *Berza* saith) are three excellent things delivered in this Aphorisme.

1 That the righteousness whereby we are justified in the sight of God, is the righteousness of Faith.

2 That Faith is the instrument receiving and laying hold on that righteousness.

3 That the fruit of the righteousness of faith, is eternall life.

*Justice and life are by faith*, Gal. 3. 11. *Mat.* 16. 16. *Doctr.* *Iohn* 3. 15, 16. 1 *Pet.* 1. 9.

All unbelievers are in the sight of God unjust and unrighteous, howsoever they seem to themselves and before men.

Now no unrighteous person (so continuing) shall be saved, 1 *Cor.* 6. 9. Therefore we had need to try whether we have a justifying faith.

In a justifying faith, there is an application of the promise, and of the righteousness of Christ: This may be discerned by inward notes, in the minde and will, and by outward notes in the life.

1 The minde judgeth the Promise the richest thing in the world, and that we were happy if we were partakers of it.

2 The will then earnestly desireth the favour of God, the righteousness of Christ promised, and power to lay hold on it: this is hungering and thirsting after righteousness.

3 When it is offered, the will embraceth it; as *Zachary* entertained Christ, when he told him that he must abide at his house, *Luke* 19. 5, 6.

4 The will having received the promise, delights in it as in the richest jewel in the world.

5 The outward note, is a conscionable and holy life: For wheresoever there is such a minde, and such a will, and such a faith, there cannot be a love of sinne, &c.

Faith is most excellent: by it we are justified and saved, not only Eternally: but even we live here in all estates with comfort; without which, life is rather to be accounted a Death.

Faith upholds in all dangers: *Heb.* 10. 37, 38. It is that shield, *Eph.* 6. 16. and that victory, 1 *Ioh.* 5. 4. *Use* 2.

But for Faith, *Abraham*, *Jacob*, *David*, &c. had sunk in their troubles, as *Peter* began sometimes, when his faith failed. This upholds in poverty, sickness, crosses, in distresse of Conscience, in the houre of death; deservedly called by *Peter*, more precious than gold, 1 *Pet.* 1. 7.

If Christ will pray that *Peters* faith faile not, *Peter* will not be afraid to combat with Satan, &c. Give thanks for faith.

*The lust shall live*: No hope of salvation without righteousness; we ought then to live holily, &c. *Use* 3.

Verse 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men: —

THE principall Proposition of the Epistle, is, That the Righteousness whereby we are justified in the sight of God, is by Faith. This is set downe, *vers.* 17. and there amplified by a Testimony out of *Habakuk*, whereby both the Antiquity of such Doctrine is declared, and the truth of it confirmed.

In this verse *Paul* beginnes a large probation by Reason and Arguments artificiall.

His order is this: First, he dealeth by way of Confutation, Negatively: shewing by what we are

not justified, namely by works, from the beginning of this Verse to *V. 21. chap. 2.* then Affirmatively, shewing by what we are justified, viz. by faith, from thence to the end of *chap. 4.*

He first disputeth against works, in which both Jews and Gentiles trusted, and this appeareth by the Coherence in the first word, *For*; which Cause shendeth a reason of the Proposition, by way of prevention: As if he should say, We are justified by Faith. For as for works, we are so far from being justified by them, that the wrath of God is revealed against them.

From Paul's disputing first against works, and taking away their confidence, observe,

Obser.

The right way of justification, is to manifest unto men their misery, that they may see the necessity of a Redeemer, and to drive them from the hold of their own righteousness, that they may seek for the righteousness of Faith.

It was an bold attempt of Paul, in the very beginning, so to take Gentiles and Jews, and to paint them out in their colours; but our rebellious nature requirerh this course, seeking for fig-leaves. Therefore John Baptist begins with the Doctrine of Repentance, and therefore we reprove sinne: and therefore ought hearers patiently to suffer the word of Admonition and Reproof; that being convinced of sinne, they may sue for pardon and Justification by the faith of Jesus.

Paul then here first disputeth against works; the whole proceste at once to be conceived thus,

We are justified either by faith, or by works.

But not by works: Therefore by faith.

Not by works, is proved thus; Nor Jewes, nor Gentiles are justified by works; Therefore none. Nor the Gentile, to *ver. 17. chap. 2.* Nor the Jew, from thence to *ver. 21. chap. 3.*

He first begins with the Gentile; both that the Jew might take the lesse offence to be reprov'd, and also because he is the Apostle of the Gentiles.

Obser.

A Minister hath authority, and may be the more bold with his own.

The Gentiles are not justified by works; this is proved in these words by an argument taken from the contrary effect of works, which is, Wrath and condemnation, thus,

For which comes Wrath and Condemnation, by that comes not Justification.

But the wrath of God is revealed against the works of the Gentiles. Therefore.

Here are two things declared: 1. What the works of the Gentiles are, viz. Ungodliness, and unrighteousness. 2. What they procure, The wrath of God, &c.

Concerning this wrath, four things may be noted; 1 The Author of it, The wrath of God. 2 The manifestation of it, is revealed. 3 The place from whence, from Heaven. 4 The Object of it, the ungodliness and unrighteousness of men, set forth by this generall, *all*.

The wrath of God; not of man. In man wrath is a desire of revenge, with perturbation for contempt. In God there are no affections or perturbations, and therefore anger is said of him onely after the manner of men; which in God is nothing else but his Averfation of sinne, and wil to punish it; called wrath, because it seems so to them which are punished, and to make us afraid to sin. The judgements of God, as Famine, Pestilence, the Sword &c. whereby he scourgeth the world, are called his wrath.

Obser.

God can be angry, and they shall finde it so

which repent not. Let us not flatter our selves to continue in sinne, because he is mercifull. It is not safe to provoke him: *If his wrath be kindled but a little, woe to the wicked and impenitent, but blessed are they which trust in him, Psal. 2. 12.*

Is revealed. In the Gospel by accident; in the Law written properly. *Rom. 4. 15.* but neither here meant, because the Gentiles, of whom he speaks, knew neither. But revealed is a real manifestation of wrath, by inflicting of punishment; so that all men, by experience, might see that God detesteth wickednesse. God left not himselfe without witness hereof, by the Flood, the destruction of Sodom and Gomorrah, &c.

The Gospel revealeth the righteousness and mercy of God; but take away the Gospel, and there is nothing revealed but wrath. We ought to blesse God for the Gospel, which represents unto us, God appeased in Christ. The Lord continue it among us.

From Heaven. From whence we may expect blessings, if we repent; and must curses, if we do not repent. By naming the place, two things are signified; The Authority, and the power of God.

By the first chance and fortune are taken away, to which the Gentiles attributed many of their plagues. Paul shewing by this phrase, that they came from a wife and just God, as may appear by comparing *Luke 17. 29.* with *Gen. 19. 24.*

The judgements which are inflicted upon the world, are by the Authority and appointment of God. In trouble therefore we must neither goe to a Witch with Saul, nor to Belzebub with Abaziah, nor with the Papists to the Virgin Mary; but unto God, who can wound, and who onely can make whole.

By the second is signified, that Gods anger is not a weak anger, but powerfull and unresistable: So in the Lords prayer, which art in Heaven, notes the power of God to blesse us.

Jonas his anger is to little purpose; but Gods anger is fearfull, because of his power. *As he knows the power of his wrath: faith Moses, Ps. 90. 1. and David dreads no torment or punishment so much as Gods wrath, Ps. 6. 1.* Wicked men shall feel the strength of Gods arme, in vengeance, if they repent not. We preach of this anger every day, and yet who tremble at the mention of it. If the Lyon roare, all the beasts of the Forrest tremble: and if the Prince frown, the Nobles quake; and shall not we be moved when God is angry? O that we could with teares seek to pacifie the wrath of God.

Against all ungodliness, and unrighteousness of men.

By ungodliness, sins against the first Table; by unrighteousness, sins against the second Table may be meant. God is angry for both.

Neither brag of thy civil righteousness, if thou keep not the first Table, as doe our civil men; nor pretend obedience to the first Table, if thou endeavour not to keep the second, as doe many dissolute professors, for the wrath of God is revealed against both.

Ungodliness and unrighteousness of men. That is, ungodly and unrighteous men; but the holy spirit faith, as in the Text, to note, that when God punisheth, he aymeth more at the sinne, then the persons of men, and would not punish our persons but for our sinnes.

All ungodliness and unrighteousness. There is no sin so hidden by our cunning, nor so small in our accounts, but shall be rewarded with Gods wrath, if we repent not.

Against

Against all ungodlinesse, &c. The word signifies, Upon all ungodlinesse, to note the terror of Gods wrath; and that the unrepentant are the proper Subjects of wrath and vengeance.

O'ser. Wrath is for unrighteousnesse; but righteousness is by Faith: The wicked are vessels of wrath; The Believers, of mercy: O precious Faith! Lord increase our Faith.

Doctr. The reward of ungodlinesse and unrighteousnesse is the wrath of God: Eph. 5.6. Colos. 3.6.

V'se 1. Here we are taught wisdom, to collect, that where wrath is, there is sinne; and where sinne is, there will be wrath, if it be not prevented by repentance.

To our sinnes we may impute all calamities and judgements, publike, private; ordinary, extraordinary; the contagion of the Aire, the unseasonableness of the Weather, the dearth of Corn, diseases, hold dammages, &c. we have tasted of many bitter Judgements, and yet we suit not God to lay down his rod of vengeance: We may justly expect that our punishments shall increase, seeing that increase in us which deserves to be punished.

Art thou chastised in particular? then search, and thou shalt find contempt of God to be the cause of it: either some outward notorious transgression, of omission or commission; or some inward noysome lust, as Pride, Covetousnesse, &c.

Art thou guilty of wickednesse? then look for wrath; for God is just.

V'se 2. God revealeth his wrath by examples of wrath executed, or else we would little care for it: for we are like naughty servants which will not be chastized by words; Pro. 29. 19. See Job. 33. 14, 15, 16.

Here we may note our hardnesse, though we be convinced by examples, yet we securely continue in sin.

We have heard, or read, or seene Judgements upon drunkards, uncleane persons, thieves, murderers, &c. one would think that such as live in such sinnes, should take warning, and yet behold no amendment.

Doth God reveale his wrath? and darest thou contemne it? When thou seest thy companion in sin plagued, wilt not thou stoop? Ah wretch, the wrath of God shall be revealed upon thee, and thou shalt be made an example to others, who wouldst not be warned by the example of others.

Oh my brethren, the fire of Gods wrath wasteth other Countries, and if we be not too blind, we may discern the smoke of it in our own; and smoke is a signe of fire within: let us repent before it break forth to the confusion of us all.

V'se 2. Miserable are the wicked, because their plague comes upon them from heaven. There is no resisting, 1 Cor. 10. 22. we cannot climb up into heaven, to pluck the sword out of Gods hand.

There is no running away: for whither will we go from his presence? if we be under the cope of heaven, that wrath will fall upon us.

There is no hiding our selves: though we call to the mountaines and rocks to cover us, yet it will not serve our turn, Psalm. 139.

There is no fence to keep off that wrath: it is like a tempest of haile, like the breach of a high wall: it comes upon wicked men like a thunder-bolt, and is not to be avoided.

There is only one way to be delivered from this

terrible consuming fire of wrath, viz. namely, to believe and repent, which graces God grant. Amen.

Verse 18. — which withhold the truth in unrighteousnesse.

In the former part of this verse, Saint Paul charged the Gentiles with ungodlinesse and unrighteousnesse: and lest they should plead, Not guilty, he doth in these words, and in these verses following, shew how, and wherein; How, to the 21. v. and wherein, from thence to the end of the Chapter.

Here then he begins in the General, to prove the Gentiles guilty; thus,

They which withhold the truth in unrighteousnesse, are ungodly and unrighteous.

But the Gentile withhold the Truth in unrighteousnesse.

Therefore they are ungodly and unrighteous.

The Article in the Greek, shewes that a reason is rendered: and is put causally, and not by way of distinction: which, that is, because they withhold.

He meanes not that some of them did not so withhold the Truth, for they are all guilty; but he onely proves the imputation of ungodlinesse, &c.

That which here he layeth to their charge, is, A withholding of Truth.

In this are two things: 1. That about which the sin is committed, which is, Truth. 2. The corrupt action concerning this Truth, or the Abuse of it, which is, to withhold it.

Truth is of divers sorts.

There is a Truth of the tongue, when our speech agrees both with our mind, and with the thing: now to withhold, and not to utter truth in our speech, is very evil: but yet Truth is not so taken here, though this fall within the compass of the withholding of truth, as all sin doth.

There is a Truth of the heart, which is sincerity and uprightness: as Nathaniel was called a true Israelite, Job. 1. 47. the contrary to this, that foule, and to be detested sin of hypocrisy: But this not meant.

There is a Truth, which we may call incarnate, which is Christ, who calls himself the Truth, Job. 14. 6. Neither is this meant.

There is a Truth, called Revealed, which is the word of God; Thy word is truth, saith our Saviour, John 17. 17. to hinder the passage hereof, and to withhold it from men, a grievous sinne; but not meant here, though it may by proportion be brought in, in Application.

There is a Truth which is called, Inbred, or Ingrated Truth, which is the light and knowledge we have by nature concerning God, and goodness; and therefore, in some Translations, rendered the Truth, of, or concerning God.

Adam, by Creation, knew God, and his will, perfectly in all things, and whatsoever was good, just, or profitable for man. By his fall, this heavenly light was extinguished, onely it pleased God that some little sparks of it should remaine, whereby we might discern so much as might serve for the preservation of society amongst men; as, that there is a God: that we must give every man that which is his: that we must not hurt our neighbour, but do as we would be done to, &c. These are called Common Notions; or Natural

Truth,

Truth, consisting of speculative principles, and practical, as that there is a God, and that he is to be worshipped, &c.

Of this Truth we shal speak more in the next verse, where it is called, *That which may be known of God*: And chap. 2. v. 13. it is called, *The Effect of the Law written in our hearts*. It was from the principles of this Truth, that the Consciences of the Gentiles either accused or excused them.

The Abuse of this Truth, for which Paul challengeth the Gentiles, is, the *with-holding of it*; set forth by the bands in which it was holden: namely, in the bands of *unrighteousnesse*.

The meaning is, that the Gentiles had a light within to direct and teach them many things concerning God and their neighbour, but they would not walk according to this light, nor obey it, but wilfully suppressed it, and kept it in, that it should not appear in their actions; and so sinned against the light of Nature.

The word is significant, declaring that the Gentiles played the Tyrants, imprisoning Truth, as Tyrants do Innocents. To imprison a Theefe, is Justice: but to imprison a true man, must needs be unjust. To imprison those Strumpets, lying, falshood, hypocrisie, &c. is commendable Justice: but to imprison so beautiful, harmlesse, and profitable a Lady, as is Truth, being of a Divine breeding, must needs be abominable injustice.

Truth loves no corners, as we say, and is ashamed of nothing so much, as to have her beauty hidden, and her light covered under a Bushel.

To with-hold the Truth then, is to strive against, and to resist the Truth, shewing us the right and good way, and to doe contrary to the same. So obedience is called, *Doing the Truth*, Job. 3. 21.

*Unrighteousnesse*: not that this Truth may be with-holden in *righteousnesse*: some Truth, I confesse, may be justly withholden; as Christian Wisdom directs, sometime, not to speak all the Truth we know: and there is a Truth which is not to be cast to dogs or swine; *Mat. 7. 6.* but the withholding of this Truth is hereby declared to be alwayes *unrighteous*.

Justice is to tender to every one that which is his; and Injustice, contrary: and Injustice is here more largely taken than in the first part of the verse.

Here it implyes all injuries to God and man: so that Religion is called, a Justice toward God.

There are three bands wherein Truth is unjustly withholden.

1. Opinion, which many times violenceth the Truth through doubting, and in the end, comes to call light, darknesse, and darknesse, light.
2. Concupiscence, which by the smoak of divers noysome lusts, obscures the brightnesse of this little light remaining. As *Medea*, and *Dido*.
3. Evil works: for as water quencheth fire, so these the light of reason.

The sum is: The Gentiles are possessed of a portion of Noble Truth: and by Reason and Discourse, they gather many things belonging to good life, but they obey not accordingly, but doe contrary; and from hence comes the *ungodlinesse* and *unrighteousnesse* which Paul imputes to them.

*Doctr.* It is a grievous thing to withhold the Truth, and resist the light of Nature. Hence is it that Paul often

times convinceth men thereof. *Rom. 1. 32. 6. 16. 1 Cor. 5. 6.* — 9. 24. 11. 14.

That we take knowledge of the inestimable treasure of knowledge, that yet remaineth in corrupt nature, which though it be as nothing in comparison of that we had: yet it is such, that thereby men might attaine unto much goodnesse and vertue.

It is not so much as that we can be saved by it; but it is so much, that if men would frame their lives according to the rules of Reason, they should be a great deale the lesse sinful, and the more vertuous.

It is admirable what many Philosophers, and famous men have attained unto by this light: such Justice, Temperance, &c. that in such moralities and civil righteousness, they have out-stripped many of us, who have also the light of Gods word for direction.

This is that Lady Reason, magnified so much by the Philosophers, as the Queene of vertue, and the continual exhorter unto the best and worthiest actions.

And indeed, if wicked men that give themselves over to all lewdnesse, would but examine their courses by natural reason, it would much otherwise informe them. As *Cyrus* at the feast of *Astyages* refused to drinke wine, &c.

Let us also make much of this inbred Truth, and use 2. so improve and husband it, that we may be furthered by it to good life.

We have lost enough by the fall of *Adam*, this little that remaineth, would not also be squandered away, and unregarded.

Let us not imprison Truth, but our vile and noysome affections, which break out to the infecting of the very Ayre and Earth, and to the poisoning of others, and offence of God and good men.

But we preferre our lusts before the Truth, as the Jewes *Barabas* before Christ.

We ought to bewaile our losse by the fall of *Adam*, and to seek a recovery by a renovation of the Spirit, through Christ.

Truths greatest enemies, are our greatest and most notorious sinners. The reason alledged by Christ: Job. 3. 20. *He that doth evil, hateth the light*. These are such of whom Job speaketh, Job. 24. 13, 14, 15, 16, 17. *I Thef. 5. 7.* These are such of whom Iude speaketh, Iude v. 10. They blinde-fold the Truth, as the Jewes did Christ, and then they buffet it. They gagge their Consciences, as the Papists have done the Protestants, that it should not either direct them aright, or control them for their wrong.

This Truth tels them, they may not lye, steale, be unclean: they say, Hold thy peace Truth, for I must have my pleasure and profit.

But though they imprison Truth for a while, yet she shal be set free. She is the daughter of Time, and Time wil come, when God wil set her at free, and heare her plea against such wretches.

If Anger be revealed against the Gentiles for withholding of Natural Truth, and not obeying it, much more against many of us, who also resist Truth revealed.

Let us say, Great is the Truth, and prevaileth: let vs suffer it to reach us, and to overcome us: let us love, and do the Truth. Amen.

Verse:

Verse 19. *For as much as that which may be known of God, is manifest in them : for God hath shewed it unto them.*

**H**ere the Apostle begins to prove that the Gentiles with-hold the Truth in unrighteousness, and the Argument may be thus formed :

To whom God is manifested, and yet they glorifie him not, they are guilty of with-holding the Truth in unrighteousness.

But to all men, even to the Gentiles God is manifest, and yet they glorifie him not, nay, they dishonour him.

Therefore they with-hold the Truth in unrighteousness.

The first Proposition is manifest.

The second is in this Verse, and those which follow : the first part of it, namely, that they manifestly knew God, in this Verse and the next : the other part, that they have not glorified him as God, in the 21. Verse, and so to the end of the Chapter.

The summe of this and the next verse, is brought in by an Occupation : For thus the Gentiles were ready to reply.

They which know not God, cannot be said to with-hold the Truth in unrighteousness.

But we, said the Gentiles, never had the knowledge of God.

Therefore we have not with-held the Truth.

The Apostle answereth, denying the second Proposition, and in this, and the next verse, proving that they knew God, and so taketh away that ordinary excuse of ignorance.

He sheweth that they did know God. For there are three Books whereby God may be knowne :

1. The Booke of Nature : 2. The Booke of the Creatures : 3. The Booke of the holy Scriptures. They had the two first, but they wanted, indeede, the last, and the best.

In this Verse, *Paul* tells us, that they had the booke of Nature.

And in this Verse are two parts : First, that which is affirmed, namely, that that which might be knowne of God, was manifest in them. Secondly, a reason to prove that which is affirmed, from the Author of such knowledge, which is God. God hath shewed it unto them.

In the Affirmation are two things : The thing manifested ; *That which may be known of God* : And the manner of such manifestation ; *Is manifest in them.*

*That which may be knowne of God.* This is that Truth spoken of in the 13. Verse, and those common Notions of God and goodnesse imprinted in the hearts of men, of which we have spoken before.

*That which may be knowne* : For there are many things of God which cannot be knowne of us : neither doth he understand that which may be knowne any manner of way, but onely by the strength and light of nature ; as, that there is a God, that he is most wise, good, iust, doing good to the good, and punishing the bad, &c.

Here are excluded these mysteries, namely, the Trinity, the Incarnation of Christ, the Iustification of a sinner by faith, the Resurrection, and such like. These may be knowne, but not by Nature,

but by Faith, and speciall Revelation, as appears, *Mat. 11. 25, 26, 27. and Mat. 16. 15, 16.*

Farther, we are to know, that all things of God cannot be knowne by Faith, not for any defect in God, but because of our weakenesse to endure so much light, which is such that no man can attaine unto, *1 Tim. 6. 16.* and because it hath not pleased him to reveale it, it being his good pleasure to reveale so much of himselfe as we might be able, and might be profitable for us to know.

*Is manifest in them.* *Peter Martyr* translated it, *Among them* ; but a great deale better it is to read it, *in them*, which is the proper signification of the proposition here used.

*In them* ; that is, in their mindes and hearts, as *Rom. 2. 15.* though they followed not such light shining within them, by reason of their concupiscence and vicious affections.

*For God hath shewed it unto them ; or, in them,* as the Syrian Translator readeth it. Now God sheweth that which may be knowne of him, unto the Gentiles, not onely by the creatures, as in the next verse ; but also by imprinting certaine notions of himselfe, and of good and evil in our mindes, of the which he speakes here.

God, in the Creation, placed in our mindes certaine bright, cleare, and noble representations and figures of things divine and humane : These were wonderfully blurred and blotted by the fall of *Adam* ; and yet, by the goodnesse of God, there remains in our mindes some sparks of that heavenly light, like the ruines of some stately buildings, wasted by a devouring fire, by which ruines, this at least may be discerned, viz. that there had beene sumptuous houses there.

These Notions which remaine, containe Principles speculative, and practicke :

Speculative, as that there is a God, that no effect can be without a cause, &c.

Practicke ; that God is to be worshipped, that we ought to deale iustly with all men, &c.

These principles, without us, are the S:mary of Arts, Sciences, Discipline, Philosophy, &c. which are profitable for the maintaining of naturall life.

Within us, they are the shop of Conscience, which from such principles of Reason, inciteth us to vertue, and censureth us accordingly.

*The knowledge of God, and of good and evil, is imprinted in the minds of all men by God: Psa. 94. 10. Job. 1. 4, 9. All 17. 27, 28, 29.*

Search not further into the things of God, than may be knowne by the Booke of Nature, of the Creature, or of the Scripture. That which God hath not by these Bookes revealed, may not be knowne. As he that gazeth upon the body of the Sunne, sees not the more, but the lesse, so is it with them who are curious in searching further than is revealed. *Deut. 29. 29.*

We ought to give thanks for the light of Nature, for it is the gift of God, which may well be called light, because it is as pretious as the light, and because as the Sunne hath it selfe to the world, so this light unto man.

It is wonderfull what is compassed by this naturall light of Reason which is in us, both concerning the comfort of Naturall life, and concerning direction for a vertuous life.

Hence come good lawes for the governing of Common-wealths ; hence the knowledge of Physicke ; without which, we could not live comfortably

tably among our selves; hence comes the Noble Science of the Mathematicks, hence Astronomy, Geography, the Art of Navigation, without the which, we could have no commerce with forrainers. Hence comes the pleasant Art of Musicke, &c. Hence come the Mechanicall Arts, as to worke in gold, silver, brasse, yron, &c. Hence comes that profitable Science of Husbandry. *Esay* 28.2. If God hath enabled us in any of these, or the like, let us be thankfull to God, for he hath shewed it unto us; and God is to be intreated for enablement unto such things in our callings.

As the unthankfull are to be reprov'd, so they which make no use of this remainder of knowledge and reason left within us. Many, through an idle sluggishness, and for want of improvement, suffer these naturall abilities to decay in them, who might otherwise have bene profitable members in the societies wherein they live; and many hopefull wits are drowned in drunkenness and luxury, to the great offence of God. How shall we expect the gift of supernaturall light, who have bene unfaithfull in the Naturall.

From this light we may also fetch notable directions for vertuous living: The Philosophers by study and reason, attained to the knowledge of the first and second table of the law: and for Temperance, Sobriety, Chastity, Iustice, Truth, and such moralities, many of them were very famous.

We have such naturall light as they had, and we have over and above, the Word of God, *which giveth light to the eyes, and wisdom to the simple, Psal. 19.7,8.* It may be a shame to us to suffer Heathen men to goe beyond us in any goodnesse.

*Use 3.*

As this Naturall Light we speake of, is the gift of God, so we should use it to his glory. But there are many that wretchedly abuse it: As Heretickes to overthrow the Truth; the witty Jesuits for the maintaining of the kingdome of Antichrist: Some for the oppressing of their neighbours; others for the inventing of vanities, tending to the corruption of good manners: Many, the more witty they are, the more wicked they are in their lives; yea, many of excellent naturall parts doe so abuse them unto lewdnesse, that the very bruite beasts may rise to condemne them, and these not to be found only in the East or west-Indies, but even in the Church of God, which beside the naturall light, have the light of Gods holy Word shining among them. So *Esay* 1.2,3.

Our reason is a singular prerogative and dignity which we have above the beasts; *Iob* 35.10,11, and yet many doe so ill bestow it, that they neither acknowledge the giver, nor so use it, that in their actions, they any way, save in shape, differ from the bruite beasts.

There are many found among us, which know no more of God than a beast, and which are no more moved by the promises of the Gospell, or threatnings of the Law, than a very beast. And too too many in eating and drinking, and in other uses of necessary things, shew as little reason as the very beasts. Goe to the Pismire, thou sluggard; goe to the horse, thou drunkard, and let him reprove thee for drinking more than is sufficient, *Be not like the Horse or Mule, which have no understanding.* God hath made us men, let us not make our selves beasts; even for the honour of man-hood and woman-hood, be sober, &c.

That which may be knowne of God, is manifest in us; let us in our actions and lives manifest that

we know and regard God, and cease to retell against the light of Nature, and against the light of Gods Word. Amen.

The excellency of the light now remaining in us, should provoke us to bewaile the unconceivable losse we sustaine by the fall of Adam, and earnestly to seeke for a renovation of that primitive light and Image of God by the holy Spirit through Iesus Christ. Amen.

If Naturall light be from God, much more Spirituall and Supernaturall.

*Verf. 20. For the Invisible things of him, that is his eternall Power and God-head, are seene by the Creation of the world, being considered in his workes, to the intent that they should be without excuse.*

**I**N this verse the Apostle sheweth, that the Gentiles did, or might have knowne God by the booke of the Creatures, in which his name is written with great letters, so that he which runneth, may read.

This strengtheneth the former booke: For if the Gentiles shall say, that the Notions of God, imprinted in nature, are so weak, that they ought not for their neglect, to be accounted so guilty. It is here answered, that God hath confirmed the certainty of them, by exhibiting the booke of the Creature, which hath three leaves, the Heaven, the Earth, and the Sea: and the particular Creatures in each of them, are so many severall letters, by which, being by the helpe of reason put together, we may spell the name of God.

The summe of these words is, that, that which may be knowne of God, is manifested by the Creatures: where we have the Manifestation, and the End of it; which is, that they may be without excuse, of which, we will intreat by it selfe.

Now in the manifestation are three things; 1. what is manifested; 2. when; 3. and how.

1 What is set downe, 1. Generally, *The invisible things of him*; 2. Particularly, *His Power and God-head*: these being amplified by their eternity.

2 When, from the Creation of the world.

3 The manner how, set downe two wayes: 1. In regard of that wherein God discovereth his Invisible things; namely, his *Workes*: 2. In regard of the Instrument whereby we attaine the knowledge of such things, which is double: 1. Outward, the sight: *are seene*: 2. Inward, the understanding: *are understood*.

*The invisible things of him*; that is, of God; who is called invisible, 1 *Tim.* 1.17. whom never man saw, nor can see, because of the inaccessible light in which he dwelleth: *Iob* 1.18. 1 *Tim.* 6.16. 1 *Ioh.* 4.12.

Adam comfortably conversed with God in his innocency, and the Fathers saw such representations as it pleased God to use, and Moses saw his backe parts; and we shall behold more of his glory, then either Adam, the Fathers, or Moses: but yet neither we, nor the Angels, can beare the full revelation of that infinite glory: The Seraphims have two wings to cover their faces before the excellent glory, *Esay* 6.2. God revealeth himselfe so faire as he can, and will be knowne of the Creature.

Himselfe in his Essence is not seene, but his Invisible things, as his Power and Majesty; and yet these are not seene with bodily eyes, but by things visible,

visible, are apprehended of Natures Intellectuall, such as are the soule of man, and the Angels.

*His power*; whereby he created things that are of things that were not, Heb. 11.3. whereby he upholdeth and preserveth all things: which none can resist.

*Musculus* *His Godhead*; His goodnesse, saith *Musculus*; we may say, his incomprehensible nature, which is in some sort exprest by the attributes of Justice, Wisdome, &c.

These are said to be eternall, that is, without beginning, without end, without measure.

*Are clearly set*, being understood by his works; that is, are understood by his works which are seen.

These works are of Creation and providence; these are seen, and so is that which may be known of God, understood by them.

Hence we may take knowledge of the noble sense of sight, though in regard of preaching the Gospel, inferior to hearing, yet in some things a more certaine sense than the hearing. Without the sight the body is an uncomfortable darksome prison, and the soule wants a singular Instrument of knowledge; which condemneth the Philosopher *Democritus*, and the Popish Bishop, *Andomarus*; and yet we read of one *Dydymus*, a blind man, but of such incomparable learning, that *St. Hierome* used him in many things as a Schoolemaster, and was wont to call him his Seer.

We see the creatures, and by Collation, and Illation, collect; and so both increase and firme our natural knowledge by that which is acquired and gotten.

*Aristotle*. *Aristotle* proved that there is a God, from the creatures. *Galen*, that he was Almighty, because he could make such things: wife, because he could make them so excellent and good, because he envied not the use of them to man.

*Cicero*. *Cicero*, from the common, usuall, and naturall motion of the eye towards Heaven, gathereth, that there is a power there, able to succour us.

The Grass in the field, the Lilies in the valleys, surpassing *Solomon* in beaurty, the flowers in our garden, the very parti-coloured feathers of Birds, have prints in them of the power and wisdome of God.

The Creatures argue the Creator; for to say, that these things are by chance, is to be without braines.

From the *Creation of the world*, or from the beginning, the Creature hath never ceased to publish the Excellency and glory of the Creator.

*Doftr.* *We may understand the invisible things of God, by his visible works.* Psal. 19. 1, 2. &c. *Ab.* 14. 17.

*Use 1.* The damned Atheist, that wilfully and maliciously goeth about to extinguish the light of nature, by the Creatures is convinced that there is a God, and a Providence; to whom we may say, as *Job* to *Zophar*. *Job* 12. 7, 8.

*Use 2.* Here we are taught what is the right use of Naturall Philosophy and of the Creatures, namely, by them, to raise our minds to the contemplation of the power and goodnesse of God.

We use the Creatures for the feeding and cloathing our bodies, and comfort of this life, but there is a further use, namely, to study Divinity in them, as books appointed of God for the purpose.

The Papists say, that Images are Laymens books; but the Scripture saith, that the Creatures are Laymens books, and learned mens too.

For this end did God make the world, that therein, as in a Glasse, we might behold his power, and wisdome, and goodnesse, and a particular day appointed for this contemplation, namely, the Sabbath.

This also is one of the ends of mans creation, to acknowledge and understand God by the Creatures. For this had he those excellent indowments of sight and reason.

*Let us lift up our eyes on high*, as saith *Esay*, *Esay* 40. 26. Yea, He that hath eyes to see, let him see, as our Saviour said of hearing: for as there is nothing so worthy to be heard as the Gospel, so nothing so profitably to be seen, as the workes of God.

Let us turn away our eyes from vanity, *Psal.* 119. 37. and let us make a Covenant with our eyes, not to look to lust, *Job* 31. 1. but let us cheerfully behold God in his creatures. God give us wisdome.

As we behold the creatures, so we are to looke upon them with consideration, that by discourse, and deducing one thing out of another, we may be able to make the right use of them.

Without the use of our reason, the Creatures profit us no more then they do the bruit beasts; they see them as well as we, and have bodily benefit by them; and if we make no further use of them than they, why hath God given us such understanding? apply *Prov.* 17. 16.

Let us duly consider them, as they import the monition of Christ. *Mat.* 6. 26, 28. *Luke* 12. 27. and so by the fowles and flowers, we may learn to depend on the providence of God.

So by the Ant we may learn diligence, and to make use of time; *redeeming it*, *Prov.* 6. 6. So diligence, providence, foresight, and constancy, *Prov.* 30. 24. &c.

*David* also teacheth us so, by reason, to consider of the Moon, and the Stars, as thereby to collect our own basenesse and unworthinesse, *Psal.* 8. 3, 4. and from the eyes and eares of men, to collect the omniscience of God, *Psal.* 94. 7, 8, 9, 10.

Let us examine by reason, why God hath made us reasonable creatures, when he might have made us dogs. Reason will tell us, it was not that we should by a beastly life offend him.

We see that fire burneth: from hence reason inferreth, therefore put not thy hand into it: why doe we not then, by comparison, say, sin damneth, therefore I will not practise it, &c.

Gods Majesty is discerned by his works; let our goodnesse be seen by our workes: let us so live, that our faith, hope, piety, temperance, patience, &c. may be known unto all men by our workes *Amen*.

Vers. 20. — *To the intent that they should be without excuse.*

**I**N these words is the end of the manifestation of the things of God by the Creatures, which also is to be referred to the 19 Verse, that the Gentiles being convicted, both from within and from without, might have no pretence of excuse before God.

*To the intent*; This notes not the intent of the Creator, but that which followeth the fault of the Creature. It came so to passe, that by such things, the Gentiles were inexcusable. The last translation hereof is to be preferred.

There is a double end of the precedent manifestations:

festations: one in respect of God, and primarily; namely, that man might know, and daily worship God; in performing whereof, he should have been happy, and this end he might have attained before the fall; for these bookes would sufficiently have instructed him to salvation. But after the fall, the Image of God being defaced, neither were sufficient: not the Book of nature; For the greater part of the engraved Notions were blotted out, and that which remained was very obscure, neither doe we obey the same: and besides, the case is now altered, and a new way of salvation to be found out, which Nature understands not. Not the booke of the Creature, for though it be as sufficient a means as ever it was, yet we are not so sufficient, there is now a great defect in us: and so the primary end is gone, and an Accidental end come in place, that if we be now condemned for not glorifying God, we are without excuse.

There are three principall ends why God left to the Gentiles the Book of Nature, and of the Creatures; which last, without the first, could not profit them.

1 For Discipline; for otherwise a society could not have been maintained among men, neither could they have found out good Laws and Arts for the comfort of Naturall life and estate.

2 That they might seeke the Lord, *Acts 17.27.* They by the Books they had, knew that there is a God, and that he is to be worshipped accordingly; but the manner of his worship they knew not, and therefore they should have sought to the Church, which is as a City upon a hill holding out a heavenly light, that so they might have known: but they went not to the Jews to learn, as the Turks come not to us.

3 That they might be without excuse.

We may then safely affirm, that the Gentiles not well using, but abusing the knowledge they had, are deprived of all excuse.

And here we may note two things:

First, who are without excuse. Secondly, what excuse they are without.

1 All the Gentiles are without excuse; the learned Philosophers as well as the common people, and rude multitude; these, because they neither knew so much as they might have known, nor performed so much as they knew. The Philosophers, because that knowing so much as they did, more than the multitude, yet they were as wicked and rude as the common and baser sort.

2 The Excuse taken away, is that of ignorance; for they were ready to pretend ignorance, and Paul setteth forth these things on purpose to take from them that cloake.

*Doctr.* All the Gentiles are inexcusable before God, *Acts 14.15, 16, 17. Rom. 3.19. Job 9.23. Psal. 130.3. & 143.3.*

*Vse 1.* There is a great difference between the knowledge we have by the book of the Scriptures, and that we have by the books of Nature and the Creature.

The knowledge we have by these, though called wisdom, yet not able to finde God in the wisdom of God, *1 Cor. 1.21.* and plainly called ignorance of God, *Gal. 4.8.*

But the knowledge we have by the Scripture, is a saving knowledge, *Luke 1.77.* and the Gospel called a word of salvation, *Acts 13.26. James 1.21.* and the time of the Gospel, the day of salva-

tion, *2 Cor. 5.2.* For in the Gospel, God hath manifested his will, and hath appointed it to be the instrument of salvation to believers, *Rom. 1.16. 1 Cor. 1.21.* To this word he hath tyed his Church.

We ought to praise God in his Word: by the *vse 2.* which we both know better that which we know by the two other Bookes, and also know more then could be attained by them, namely, the Riches of the glorious myserie of our salvation, which is Christ the hope of glory.

As God hath given us a more effectuell and sufficient means, so ought we to perform worship and obedience answerable; otherwise it will be to our greater condemnation. For if the Gentiles, which saw not so evidently, are without excuse, much more shall we be, if we remain ignorant and disobedient; if they which stumble in the darke night be reproved, much more they which goe out of the way at noon day.

There are many among us, who are as ignorant as the Gentiles, and come behind them in many moralities.

What can the Drunkard, the unclean person, &c. say, why they should not be damned? They have the light of Nature, and of the Creature, nay they have the Word of God daily preached, whereby they are reprov'd, and exhorted to better living, and yet they continue in their wickednesse.

How hardly doe we yet perswade men to believe that God is Just, Almighty, Omniscious, &c. Let us profit now in knowledge and godlinesse unto salvation, seeing we have such helps. Amen.

Though men profit not to salvation, yet they *vse 3.* must be taught by the example of God. As a Physician omits no point of his Art on a desperate Patient. Either the Word shall be to thee the favour of life, or of death, and God will be glorified in both. If thou amend not by it, it shall leave thee without excuse, *John 15.22.*

Some have affirmed that all Religions goe right; *vse 4.* and there is an opinion conceived in many mens minds, that God is pleased with any Religion, if we mean well; but that appears hereby to be most false; for notwithstanding all that which the Gentiles knew and did, they remain without excuse.

The Philosophers spake and did many things admirably, so that some have opined, that they were saved by the book of Nature, and of the Creature.

And some of the Fathers, as *Tertullian* by name, have delivered things hard to be justified; as that in the first two thousand yeers, men were saved by the law of Nature, in the next two thousand yeers by the law of *Moses*, and in the last two thousand, by the Doctrine of the Gospel.

But there is no salvation without Christ, *Iob 14.6.* and Christ was revealed to *Adam*, that he might be saved, *Gen. 3.*

We are prone to excuse our selves for our faults, *vse 5.* which we have suckt from our first parents.

This we may see in little children, who being called in coram, presently fall to denying or excusing, though with a manifest lie.

Old folke also have not forgot this practice; for either they deny the fact, being accused; or if it be too palpable, then they affirm it to be well done; or if ill, yet not very ill, *1 Sam. 13.11, 12.* or if so, yet that we meant well, as *Saul*, *1 Sam. 15.15, 21.* or if our meaning cannot be justified, then

then we have another sense at hand, we did it by the counsel of others: So *Adam* and *Eve*, *Gen. 3.* So *Aaron* *Exo. 32. 22.*

Many for their faults plead ignorance, but we are bound to know Gods Statutes, and the means to know is not wanting, but the wil: our ignorance is affected, and therefore we are twice guilty, for not doing our duty, and for being wilfully ignorant of our duty.

The drunkard laves the blame upon ill company; but why doest thou frequent such company, being commanded the contrary, *Prov. 1. 10. 15.* and *2. 20.* and *4. 14, 15.* *Eph. 5. 11.*

The Theefe excuseth his fault by Necessity, but that is no sufficient plea: for as *Tertullian* saith excellently; There is no necessity of sinning, to them, to whom there is only a necessity of not sinning.

The furious man that rageth with oaths and cursings against his neighbour, or any thing that crosseth him, saith, he was provoked, or else you should not heare an angry word from him: but that is a false plea; for though injuries offered, may be an occasion, yet the true cause of such rage, are the lusts within, *Jam. 4. 1.* Cleare water in a Glasse, being shaken, retaines the purity and cleanness; but where there is soyle in the bottome, there the water being shaken, is soyled.

He that is negligent in the service of God, pretends businesse; but such excuse is taken away by the reproof of *Martha. Luk. 10. 41, 42.* and *Luk. 14. 18.* to the end of the 24.

These, and the like, are but figge-leaves, and to use these excuses, depriveth of the hope of pardon: which the Devil knowes wel enough, and eggeth us thereunto.

It argues a love to sin to excuse it, and wee had rather excuse than amend a fault.

By excusing, we may hide God from our selves, but we cannot hide our selves, nor our faults from God.

See, *Iob. 3. 33.* *Pro. 28. 13.* *1 Joh. 1. 9.* Let us then with an ingenuous and sincere mind, confesse our faults, that we may find pardon. *Amen.*

Ignorance might excuse upon foure conditions:

1 If we be not ignorant through our own default.

2 If we live according to the knowledge we have.

3 If acknowledging our ignorance, we seek knowledge by humble petition from God.

4 If God were bound to give us knowledge.

If any one of these be denied, ignorance cannot excuse.

Verse 21. *Because that when they knew God, they glorified him not as God, neither were thankful:* —

These words pertaine both to the latter end of the 18. v. and to the latter end of the 20. The Gentiles with-held the truth in unrighteousnesse: For, *when they knew God, they glorified him not as God, &c.*

They also by the knowledge they had by the Bookes of Nature and the Creatures, became inexcusable, *Because, when they knew God, they glorified him not as God.*

The reason hereof, because they separated those things which God hath joynted together; namely, knowledge, and the practise end thereof. For God hath therefore manifested himself, that be-

ing acknowledged, he might be duly worshipped: The Gentiles themselves have condemned them, who have doubted, whether God should be worshipped or no.

The wil of God is immutably that he should be worshipped, and justice used among men: but they faulted in both, though they knew both, being both ungodly and unrighteous, as *Saint Paul* charged them, *verse 18.* Their ungodlinesse against the first table, set down, *v. 21, 22, 23.* their unrighteousnesse against the second table, in the rest of the Chapter.

Their ungodlinesse and breach of the first table, is set down two wayes: for first is noted their omission of that which they ought to have done; secondly, their commission of that which they ought not to have done. The first in these words: the second in the rest of the words to the end of *vers. 23.*

The Omission of the due worship is referred to two heads; *Glory*, and *Thanks*: these they performed not; *They glorified him not*: set forth by the rule, according to which they should have glorified him; *As God.*

*Neither were they thankfull*: and these two amplified by the cause which should have brought forth the performance of such duties: their knowledge; *when they knew God.*

The first of these, namely, *Glory*, implyeth the Inward: the other, namely, *Thanks*, the outward worship of God.

*When they knew God*: This is to be understood both of the unlearned and the learned: for the unlearned might have known more than they did, and both learned and unlearned did not according to that which they did know.

There is a double knowledge: Of the mind alone, and of the mind and will together: This last is of the Regenerate, who know God, and love him also with all their heart: the first is of Reprobates, and of the Gentiles of whom *Paul* speaketh.

*They glorified him not*: *Glory* is the noble fame and credit of good deeds, and well-deservings. The glory of God is the most reverent estimation and judgement of his most illustrious perfections, appearing in the making and preserving of all things and in the redemption of man; but of this last the Gentiles had no understanding.

To glorifie God then, is to conceive of God a most honourable opinion, as of the giver of all good things, and the most wise, good, and just governour of the world; and to live purely, as he is pure.

And this not to be understood of a slight opinion, but firme and sticking in our minds.

*As God*: that is, conceiving of God, as God ought to be conceived of; namely, with glory suitable to his infinitenesse and Divine perfections.

A King is to be honoured, not as an ordinary man, but as a King; a father, as a father; so God to be glorified as God.

The Gentiles built Altars and Temples, and offered Sacrifice; but this was not to glorifie God, as God; for they performed these to them which by Nature are no Gods, *Gal. 4. 8.* nay, to Divels, and not unto God. *1 Cor. 10. 20.*

*Neither were they thankful*: Thankfulness implyeth two singular vertues: Truth, which acknowledgeth from whence benefits come; and Justice, which studyeth, by living wel, to testify the same.

Now the Gentiles were unthankful, and therefore lyers, taking from God the praise of his goodness, by attributing it to fortune, to the stars, and to their own, not his providence: and unjust, by denying an obligation of obedience for the benefits they received.

They knew that all things were made for man, but they would not understand that man was made for God: not that God needed man, but that man, pleasing God, might become happy.

They knew much, and did some things well, but they were excited thereunto, not for Gods glory, but for their own glory and profit: as the Ox comes to the crib, not for the owners, but for his own bellies sake,

*Doftr.* The knowledge which we have of God, ought to bring forth due and suitable worship. This is proved by the first Commandment, Thou shalt have none other God but me, that is, thou shalt have me to be thy God: now because we have many things which we regard not, such a having is here meant whereby we respect God as God, and use him thereafter.

David knew God, and used him as God, desiring none in heaven and earth to believe in, and to serve, but God alone.

So, *Pfal.* 98.8. *Iob.* 4. 24.

*Vse 1.* Our life must be answerable to our knowledge: but that which is reported of the Athenians, may be verified of us: we know as well as any people in the world that which is right, but we do it not.

We heare diligently, and talk excellently, but not the hearers only, and talkers, but doers of the Law shall be justified, *Iam.* 1. 22.

No people this many hundred yeeres more learned, then we: and no people, I think, since the Creation, more vicious, Jewd, and prophane then we are.

Study ye in the Scriptures yet more, but practice accordingly, lest the curse of the Fig-tree be upon you: for be ye assured that your knowledge what it wanteth in practice, it shall receive in punishment, *Luk* 12.47. read also *James* 4.17.

He that increaseth knowledge increaseth sorrow, *Eccles.* 1.18. true, if he do not thereafter.

As to eat more then the stomach can digest, hurreth the body; so to know mote then we doe, hurreth the soule,

What did it profit *Balaam* to have his eyes opened to fore-see things to come, seeing as he lived not the life of the righteous, so he dyed not their death.

The winds, the Sea, and things without knowledge obey, but Man which hath knowledge obeyeth not.

A certain Philosopher wished to be engraven, upon the doores of their Temples, a sentence to this effect, I hate them which hold the opinions of Philosophers, but live not their lives. So it were a good lesson to be written ou our Church doores, God hateth him who is a Christian in his opinion, and an infidel in his life.

Read the excellent saying of our Saviour, *Iob.* 13. 17.

*Vse 2.* Here we learn the manner how we must glorifie God, namely, as God. Nor the shewes of Hypocrites, nor the sleight manner of carnal, profane, and negligent Christians will serve the turn.

Cursed be he which doth the work of the Lord negligently, saith *Jeremy* in a matter of judgement, *Jer.* 48. 10. much more are they subject to it, who are negligent in his service.

When thou hearest the Word, heare it as the word of God: when thou prayest, remember that thou prayest to the great God of heaven and earth, who (as it is good reason) wil be served according to his Majesty.

Many think basely of God, as appears by their slight performance of such duties, as if God were a childe to be pleased with any thing: but take heed how ye hear, *Luke* 8. 18. take heed how ye pray, *Eccles.* 5. 1. Give to God the glory due to his name, *Pfal.* 29. 2.

Mercy is one of his names, thou dost not glorifie him as God, if thou do not earnestly seek for the pardon of thy sins, that thou mayest find mercy of him, who accounteth it his glory to forgive sins.

God is just, and hates drunkenness, &c. if thou repentest not, but greedily committest iniquity, thou dost not glorifie him as God; for then the tenour of his justice would make thee abstaine.

God is Omnipotent: as if thou joyn this with his Mercy, thou must trust in him, or else thou dost not glorifie him as God: joyn his omnipotency with his Justice, and then thou canst not but know that he is able to destroy thee body and soule: thou dost not glorifie him as God, if thou dost not fear him, *Mat.* 10. 28.

God is omniscious, and seeth as well in the dark as in the light; if thou takest liberty to offend him, in a secret place, or in the dark, thou dost not glorifie him as God: he sees thy very heart; if thou comest to the Word, to Prayer, to the Lords Table, without the true humiliation and preparation of thy heart, thou dost not glorifie him as God.

If we say, that God is our Father, and our God, let us so use him as a Father, and as God is to be used, that he may use us as his people and children. Amen.

The Lord expecteth, that for all his benefits we should be thankfull. It's that which we owe, and that which God delights in, and which brings increase of blessings, *Pfal.* 50. 14. 23. and 69. 32. and 147.1.

The very Heathens discerned unthankfulness to be one of the most odious sins; and the more and greater benefits we receive, and the greater he is that bestowes them, the more odious is our sin, not to be thankfull.

The Persians grievously punished him who requited not a good turn, it being in his power; for they judged that such a man would not stick, in a very high degree, to neglect his friends, his country, his parents, and the gods themselves. For he which is unthankful is also shamelesse, and he which is not ashamed, wil easily commit any villany.

One degree of this sinne, is to deny, or extenuate, or forget a good turn.

Another degree, is, not to use to Gods glory the gifts he hath bestowed, seeing he giveth them for such end, as appears, *Pfal.* 105, the last verse.

A third degree worse than the former, when we use Gods gifts, to dishonour him with them: of this *Saul* was guilty, who being advanced to the Kingdome, grew the worse by that, by which he should have been the better and more careful to please God.

Of this, *England* is guilty above measure, which is the worse for the blessings it hath received, abusing Gods goodness to pride, drunkenness, whoredome,

dome, and other most grievous sins, so much, that it is a hard matter to finde one who is the more reformed and religious by the blessings he hath received.

God hath preserved us from our enemies, given us peace, plenty, the liberty of his glorious Gospel, his owne soune to dye for us; doth hee hire us by these blessings to be the more vicious and irreligious; Shall we so require the Lord?

If the Gentiles are accuſed, who knew no other gifts, but of Creation and Providence, much more must we, who have the gift of Redemption offered to us in the Gospel, if we be not thankfull.

Verse 21. — *But became vaine in their imaginations, and their foolish heart was full of darknesse.*

22. *when they professed themselves to be wise they became fooles?*

**I**N these words and in the next verse is set downe the Impiety of the Gentiles, in regard of commission: for as they omitted the due worship, which is glory and thanks; so they committed the contrary, and offered contumely to God, and that two wayes: Inwardly and outwardly: the inward, in the words above written; the outward, in the 23. verse.

The Inward was their vain conceits they had of God: set downe in the 21. verse, and amplified in the 22. This is mentall Idolatry.

In the setting downe of that contumely, are three things: 1 The sinne it selfe, *They became vaine.* 2 The cause, their imaginations. 3 The effect, *their foolish heart was full of darknesse.*

The Amplification, is by an occupation, whereby the Apostle concludeth all the Gentiles, even the wisest among them, to be hereof guilty: when they professed themselves to be wise, they became fooles.

*They became vaine*: this imports two things: the vanity of their opinions, and the vanity of their intentions: so *1er. 2. 5.*

Vaine is that which is empty and unſound; such were their opinions; and vaine is that which attaineth not the end propounded; such was their intention.

Their opinions of God were false and idle, and so they are said to become vaine; for he is said among good Authors to be vaine, who avoucheth light and empty stuffe, for that which is weighty and true.

Their intentions were vaine; for they intended the worship of God, and by their devices and inventions to have pleased God; but they became vaine, and missed of their end, a great deale more displeasing him.

They set up Idols instead of the true God, and so became vaine in their judgement, and vaine in their expectation: And hence are Idols the frame of idle braines, called vanities, or vaine things, *Deut. 32. 21. Ieremy 10. 15. Acts 14. 14.* The vanity of Idols is set downe *Psalm 115.* and in the 8. verse, such as make them and worship them are said to be like unto them; for as the Idols have eyes and see not, so have their contrivers and worshippers braines and understand not, conceiving innumerable errors and absurdities instead of the truth.

The cause hereof, their imaginations: the word so translated, signifieth Disputation with a deepe pondering of the thing in hand; and then he means

that their false conclusions concerning God and his worship, issued from their disculſing of such things by their carnall Reason: They were nimble witted, and that overthrew them, while they (not contented with the light of Nature) mused, imagined, and searched into divine things beyond the power and ability of naturall understanding: and so while they thought to become more witty then others, they became impious, and delivered many absurd things concerning God and his worship.

The Effect: their foolish heart was darkned.

Heart, that is, Mind: there are two principall faculties of the soule: the first, the Minde, which is a light whereby we discern things: The second, the Will, whereby we execute things propounded by the minde: both these were corrupted, but here he meanes the first.

Foolish, is, not understanding, or rather refusing to understand: for they withheld the truth, and chose their Reason for Direction, which in things Divine is a most blind and erring guide. By which meanes they became full of Darknesse, having suppressed the light of Nature.

When the minde is full of darknesse, and the affections stubborne and disordered, what can be expected sound and true, either concerning God or his worship.

verse, 22. *when they professed themselves to be wise, they became fooles.*

Here is the Occupation: Some might say, you except Paul, I trow, the Philosophers, and Law-makers in Greece and Rome. No, saith Paul, I except none: These are rather to be blamed for misleading the rest. They had a shew of wisdom, but the chiefeſt part of it they wanted, which is concerning the true God and his worship.

They well understood the Creature, but erred concerning the Creator, where a little errour brings great danger: and as children delight in toys, neglecting things of value, so they for the true God, set up to themselves puppets and mawmets, and Idols of their owne devising, as is to be declared, *ver. 23.*

Instances of the vanity of their imaginations, and of their foolish heart.

Some of them by their reasonings, came to deny God, or to doubt.

Some held that he medled not below the Moon, and so denied his Providence.

Others confessing the Providence, but thinking it to be too much for one God to looke to all things, brought in a multitude of Gods, allotting the Heaven to *Jupiter*, the Earth to *Pluto*, the Sea to *Neptune*, the Ayre and Elements to *Iuno*: and to these also they added many under-gods and goddesses.

Nay, they came to this madnesse, that they rooke upon them to make and consecrate gods whom they pleased, as the Pope makes Saints: Thus the Romans made their Emperours and Emperesses, gods and goddesses; concerning which, there are two memorable stories of the Senate of Rome, one concerning Christ, another concerning one *Agellanus*.

Concerning the worship of God: from their Naturall reason came Images; because they could not see God.

From the same fountaine, they being willingly darkened, and deluded by Satan, came their sacrificing of men, the prostitution of their women in honour of their feined Deities, and their odious licentiousnesse.

When

When their Philosophers, and chiefe law-makers, thus erre, what should be expected from the multitude.

*Doftr.* *Humane wisdom waxeth vaine and foolish, in determining and defining Divine things. Psal. 94. 11. 1 Cor. 1. 20 and 3. 19. 20.*

*Vse 1.* This shewes that there is small ability in us, before grace received, to prepare our selves of congruity to Iustification.

*Vse 2.* Naturall reason sufficeth not to instruct us concerning God and his due worship. In naturall, civil, and morall things, it is to singular purpose, but in things Divine, it is vaine, till it be enlightned.

Hence we are to praise God for revealing himselfe and his worship, by his Word; which things, otherwise, we could never comfortably have knowne: For, 1 Cor. 2. 14.

As the world without the Sunne, so is mans minde, without the Word; which thing appeareth, not onely in the absurd conceits of the Gentiles, but in the ridiculous devices also of the Papists.

The sharper wit, the more vanity and folly, if it meddle with things Divine, yea, and the more enmity also to the truth: and from hence it was, that some of the Fathers called the Philosophers the Patriarks of Heresies.

We are to bound our thoughts of God, by his Word; for when we doe otherwise, we become vaine and foolish.

*Vse 3.* It is imputed to the Gentiles, that their thoughts of God were vaine: Not to speake onely, or write, but to thinke amisse of God, is a sinne. We, many times, say, that thought is free; but even our thoughts are tributary to God; 1 Pet. 3. 15. He knowes them, and will judge them, Rom. 2. 16. and thoughts stand in need of forgiveness, Acts 8. 22.

Make not an Image of God with thy hand, no nor in thy conceit, for that is Idolatry also; Esa 48. 18. Though thou killest not with thy hand, yet if thou hatest thy neighbour, thou art guilty: thou robbest not by the high way side, yet if thou coverest thy neighbours good, thou art faulty.

Vaine and idle thoughts must be answered for; for the Law is spirituall, Rom. 7. 14. and God must be loved with all the heart.

Make conscience of thoughts: an evill thought is the eldest daughter of the Devill: watch sin where it begins to breed; destroy the Serpents egges. Let us serve our thoughts as the children of Babylon were to be served, Psal. 137. 9.

*Vse 4.* No Philosopher deserved the title of wise: they are vaine and foolish, saith Paul: though they excelled in the knowledge of naturall things, yet they erred in things divine: they knew not God in Christ.

They are truly wise who feare God, Pro. 1. 7. Psal. 111. 10.

So are they which live godly, Deut. 4. 6. Mat. 7. 24. James 3. 13.

Wise men walke circumspectly, Ephe. 5. 15.

Wise men being admonished of sinnes and judgments, avoid them, Pro. 22. 3.

They are more carefull for the soule then the body.

They neglect not the holy Sacraments, because they are pledges of Gods love, and assurances of their being in the Covenant.

They provide for the time to come, so living here, that they may be blessed, and live eternally in another world.

These and the like, while many neglect, like the

five foolish Virgins, they shew themselves fooles, and shall misse of the blessing, if they repent not, and be shut out at the conning of the Bridegroom.

God make us wise unto salvation: Amen.

*Verse 23.* *For they turned the glory of the incorruptible God, to the similitude of the Image of a corruptible man, and of birds, and of foulefooted beasts, and of creeping things.*

**T**HE first word of this verse implies here a reason to be rendred of some thing going before, and so some take it; but the Greeke word properly signifies *Anas* and therefore it rather sheweth the other kinde of contumelious worship, whereby the Gentiles dishonoured God, which was externall Idolatry, both in setting up Idols to themselves instead of the true God; and in worshipping the true God at, in, before, or with such Idols and Images.

In this verse there are two things.

1 An Expression of the sinne of Idolatry.

2 An Amplification or Aggravation of that sin.

The sinne is expressed in these words, *They changed the glory of God into the likeness of an Image*; which is a phrase much used by the Spirit of God; Psal. 105. 20. 1er. 2. 11. and so, Rom. 1. 25.

The sinne is aggravated by the consideration of the thing changed, *The glory of God*: and of the thing into which it is changed, *The similitude of the Image of man, birds, foulefooted beasts, and creeping things.*

Both these things being also illustrated by their Attributes: God being said to be *incorruptible*; man and the rest, *corruptible*; these being here opposed, to note the grossenesse of their Idolatry.

The glory of God, is the renowne which is due to him for his most excellent perfections appearing by his workes of Creation, Providence, Redemption.

These perfections to be considered in himselfe, or in relation to us; viz. that he alone is so perfect, or that we are to acknowledge it to him.

Both these they changed; but the change of the first is not in the thing changed, but in their opinion: For it is not in the power of man, to change the nature of the unchangeable God; but they attributed a Divinity unto things, men, and their Images, which had no Divinity in them.

The change of the second was not, it may be, in their intention, but in the event. They intended not their sacrifices, their prayers, their kneeling, &c. to the Images, but to God, but it came so to passe, God so accounting of it.

*Of the incorruptible God*: for the God-head is eternall, and voyd of all alteration: He is not onely immortall, as are, by his gift, both Angels, and the foules of men and women; but also incorruptible, which neither Angels nor men are, as appears by both their falls.

*Into the similitude of an Image*: All manner of Images here understood, made either to represent God, or to worship God by Molten Images, carved and painted Images, Images wrought with the Needle, or any other way devised by the Art and cunning of man.

Of Man, of birds, of foulefooted beasts, and creeping things: Saint Paul proceedeth from the more worthy to the lesse worthy creatures, that the grossenesse of their Idolatry might the better appear: And these foure are put for all other kinds.

Cor.

*Corruptible Man*; both in respect of soule and body: and if mans body, much more are other things corruptible.

He saith not sinfull man, lest any should thinke that the Images of good men might be worshipped, though nothing were more sinfull then the men whose Images the Heathen did set up: but he useth such an Epithite, which may agree to men, both good and bad.

*Of Birds, fourfooted beasts, and creeping things*: The Egyptians exceeded in this grossnesse, worshipping Bulls, sheepe, dogs, cats, rats, &c.

The Romans went farther, for they made sleepe a god, and not the vertues onely, but vices they made goddesses, as Anger, Envie: sicknesses also, as the Fever, palenesse: yea, they had gods for places and actions of basenesse.

*Doctr.* It is not lawfull either to represent God by an Image, or to worship God in an Image.

The first is proved, *Deut.* 4. 15, &c. the reason is, the disproportion between the incorruptible God, and the corruptible creature: so *Plal* 115. 3, 4, &c. *Esay* 40. 18. &c. and *Esay* 44. 9. to the 22.

The second branch is sufficiently proved in the second Commandement.

*Use 1.* To represent God by an Image, or to worship an Image, is a Heathenish practise, and doubtlesse from them it hath crept into the Church of God.

Hereof the Church of Rome is grossly guilty.

The Papists call it Honour, but indeed it is the greatest contumely.

To set up an Ape, a Dogge, or an Ass to resemble a King, and to put the Kings Crown on the head of such creatures, would be accounted treason; much more to set up an Image to resemble God: because an Image is a dead blocke, the other a living creature, and therefore more justly deserving to be worshipped.

We use to call fooles and ideots, blocks, and stockes: now to turne the glory of God into that which is in disgrace attributed to ideots, must needs be an abominable offence.

But the Papists say, they know these things are not God; neither doe they worship Images, but the true God before or in those Images.

To take away this shift: It is to be understood, that the worship which is intended to God by an Image, is not the worship of God, but of the Image, *Pla.* 106. 19. compared with *Exod.* 32. 4, 5. also *1 Cor.* 10. 20. and also *Rom.* 1. 25.

They say farther, that the Scriptures and ancient Fathers onely reprove the Images of the Gentiles, because they were of false Gods; and not simply, because they had Images, but because they used them in an unlawfull manner.

But the Scriptures condemne all Images for worship, even of the true God; as appears in the golden Calfe, and brazen Serpent: and the description of Images forbidden agrees to all Images whatsoever, *Pla.* 115. 4, 5.

Also all Imagery in divine worship is heathenish, *1 Cor.* 12. 2: neither can the Papists shew us out of the Fathers or Scriptures any rule for a lawfull worship of Images, more then for lawfull adultery.

I condemne not the Arts of carving, painting, &c. for which the Turkes are to be reprov'd, but it pleaseth God they should doe so, that they may the more severely take vengeance of Christians for their Idolatry.

We are to praise God, for delivering this Land, *U/e 2.* as of old from Paganish, so of late from Popish and Romish Idolatry: and that God hath given us his Word, whereby we see the vanity of such things by which our progenitors have bene misled.

Let us not looke backe to the Images of spirituall Egypt; but let us so study the Word, that we become not a prey to the subtille Iesuites. They say that Images are Laymens bookes, and *Bellarmino* among the six utilities of Images setteth this in the first place; namely, that Pictures doe better sometime teach us, then the Scriptures, *Bel.* 2. *Tom.* 2. *Booke* of the Images of Saints, chap. 10.

If their Laity have no better teachers, its a shame for their Clergie.

If they be so profitable, why doth God so oft forbid, and so grievously punish the use of them.

If they be Bookes, they are such which speake vanity, and teach lyes, *Zac.* 10. 2. *Mat.* 2. 18.

In as much as God hath delivered us from such lying bookes, and given us his holy Scriptures, a better and more certaine booke, let us be thankful, and so apply our selves to know and obey it, that we may abhorre Idolatry and all iniquity. *Amen.*

*Verse. 24.* Wherefore also God gave them up to their hearts lusts, unto uncleannesse, to desire their owne bodies betwene themselves.

25. Which turned the truth of God into a lye: and worshipped and served the creature, forsaking the Creator, which is to be blessed for ever. *Amen.*

**T**He injustice of the Gentiles begins in these words to be set downe; which is either against themselves in these two verses, and the two next: or against others in the rest of the verses of this chapter to the last.

They which doe wrong to themselves and to others, are unjust.

But the Gentiles did so, and so. Therefore they are unjust.

The Apostle useth sign'ar art herein: for he not onely sheweth them to be such, but that they are such by the just judgement of God, whom he bringeth in as a just Judge punishing their Idolatry after this manner: that they should grow brutish in all manner of sinne.

The injustice against themselves, is uncleannesse, of which, he noteth two kindes: fornication in these two verses, and Sodomitry, in the two next.

In these two words may be noted the sinne of the Gentiles, and the Amplification.

The sinne is two wayes set downe: generally, being called *uncleannesse*: Particularly, fornication or adultery, described to be a defiling of their owne bodies betwene themselves.

The Amplification is from the Cause, which is threefold: 1 Meritorious in the first word, *wherefore*, and repeated in the 25. verse. 2 Vindicative, *God gave them up to uncleannesse*: where we have the revenge, a giving up to uncleannesse; a dreadfull and just revenge: and the revenger, God. 3 The next efficient procreant, *the lusts of their owne hearts*.

*Wherefore*, namely, for their Idolatry, *ver.* 11. 22, 23. because they were impious, therefore they became unjust: repeated again, that it may be the better marked, in the 25. *vers.*

*which*

which turned the truth of God into a lye: the truth of God, that is, the God of truth, or the true God, into a lye; that is, into an Idol: called a lye, because it teacheth lyes: because it deceives men, as a lye doth; and because it seemeth that which it is not: it seemes to have some Divinity and power, when it is but a very stock or block: So are Idols called, by Saint Paul, nothing; 1 Cor. 8. 4. not for their matter, or their forme, but for the opinion men have of them, that they can help when there is no such thing.

Or rather, which turned the truth of God, that is, the true Notions of God, into a lye, that is, into vaine and lying imaginations and conceits, as before, *verse 21.*

And worshipped and served the creature, forsaking the Creator, which answereth to the 23. v.

Who is to be blessed for ever. Amen. Which shewes our duty, which is to blesse God, and not an Idol; and that at the mention of God, we should some wayes adde some token of honour: and that notwithstanding the impiety of Idolaters, God is for ever blessed; and that we should affectionately acknowledge it, which is implied in this word, Amen.

God gave them up to uncleanness, to defile their own bodies between themselves: Here are two questions: 1. How this can be a punishment: 2. How it can be attributed to God, so to punish.

1. Fornication and Adultery seeme to have no penalty in them, but pleasure: But it is to be understood, that some punishments have nothing but sharpnesse and paine: and yet they have this good in them, that the punished are many times amended by them, and that they are also an example to others: There are other punishments, which are both punishments and sins; with the which the more a man is punished, the farther he is from God: and thus did God punish the Gentiles.

God hates and forbids uncleanness: how then doth he give up to uncleanness? namely, thus, as a just Judge: He neither infuseth uncleanness into them, nor approves it being committed, nor compels them to be such against their wils, nor barely permitte them to be such; but he leaves them in the lusts of their own hearts, for so are the words properly to be rendred; that is, they being by their lusts prone to uncleanness, God (they deserving it) takes away his restraining grace, and also gives Satan power over them, whereby they are carried headlong into all iniquity.

And this is the punishment of *Talion*; for as they turned God into beasts, and beasts into God; so God turned them into beasts, and delivered them unto their own vile lusts to be tormented. A great revenge; For what can be to man more unhappy, than that the Noble mind, which ought to governe, should be made subject to filthy lusts: This the Poets shadowed out in the Fable of *Akemon*, who was devoured by his own dogges.

Lusts: to note the many noysome lusts, to which, by the fall of *Adam*, we are subject.

Of their own hearts, to distinguish inordinate concupiscence, and desire, from those ordinate and moderate affections created in us.

To defile or dishonour their bodies; whoredome is a dishonouring of the body: for the delights of the sense of touching, are common to the brut beasts as well as to us, and therefore sin commit-

ted in them, so much the more reproachful, because they are more brutish and bestiall.

Of this sin the Gentiles were full, as it follows, *ver. 29.*

God punisheth Idolatry, by delivering up unto uncleanness: *Psal. 81. 10, 11. Osee 4. 12, 13.*

God justly punisheth sin with sin; but of this *verse 1.* specially in the next two Verses.

Beware of Idolatry and contempt of Religion, *verse 2.* because of the direful punishment here mentioned: True and sincere worshippers, are governed by the holy spirit, and kept from such fearefull transgression.

Piety and Honesty are two sisters. So Idolatry and uncleanness: when *Salomon* multiplies his wives and Concubines, he falls to Idolatry, and being once infected with that sin, he increaseth his uncleanness.

This is the cause of *Israels* whoredome with the daughters of *Moabs* they ate of their sacrifices and bowed down before their gods, *Num. 25. 1, 2.*

This also is notorious in the Papists; witness the maintaing of Stewes by publike Authority, and the filchinesse committed between their Fryars and Nuns, cloaked under the habit of Devotion. As there are none so filthy, so none which more violate the first table than they doe.

This is also to be discerned among our selves: what is the cause that there is so much uncleanness and drunkenness committed? Surely this: Though, it may be, they be not Idolaters, yet they contemne the Word and Sacraments. For this cause, are many sick in body: and for this cause many justly forsaken of God, to degenerate into beasts, by such abominable practices: Let us make conscience of Gods worship, that we may be preserved from such defilements.

It's a grievous judgement to be delivered up to our own hearts lusts: Good men are not without lusts, but they have withall, the spirit mortifying them: but the wicked are delivered up unto them.

And this they thinke no punishment, because they feel no smart, when this is a great part of their misery: For a wicked man is then sore punished, when he is spared: It were better, a thousand times, by any rigour to be corrected, than to prosper in sin, and to be suffered to walk in the wayes of our own hearts.

Thus were the Gentiles punished, *Act. 17. 16.*

Read also, 2 *Macchabees* 6. 12, 13, &c.

Saint *Augustine* saith, that there is nothing more unhappy, than the happinesse of sinners, and wisheth men to tremble at this judgement.

Saint *Jerome* saith, that it is great anger, when *Jerome* God is not angry with sinners.

*Socrates* said, that he was very miserable which did ill, and was not punished for it; and that he was lesse miserable a great deal, which having done amisse, suffered condigne punishment.

The Cretians, when they would most bitterly curse their enemies, would wish that they might delight in an evil custome.

So fearful a thing is it to be left to our own wil and desire.

Many thinke that it is a happinesse, if they can satisfie their filthy lusts, whether it be by uncleanness, or revenge, &c. but this is a grievous punishment: for this is to be given into the hands of our enemies, 1 *Per. 2. 11.*

A lunatique person wounds and hurts himself, and laughs

laughs and delights in that for which his friends weep and lament: He is not the more free from punishment because he delights in such things, but for this is the judgement the greater, because he knows not his misery. So, &c.

A man sick of a Fever delights in cold drinke, and thinks it a kind of happinesse to take his fill of it; but the Physician, and they that are sound, know, that it's the way to death, to let them have their desire: So wicked men thinke it a happinesse, but what do good men thinke, who are able to judge the truth?

Let children have their will in all things, and it's easie to conjecture what will become of them, as it appears in the Prodigal child, *Luk. 15.*

To be delivered to another to be tormented is grievous, but for a man to be his own tormentor, is most fearful. Hell onely is a more grievous punishment.

Let us pray to be delivered from this punishment of all other, and that howsoever God deale with us, he would be pleased himselfe to rule in our hearts. *Amen.*

Use 4.

Whoredome is especially to be abhorred, because it defiles and dishonors the body; no sin so much, and therefore it is observed to be the most blushing sin of all others.

The body is in it selfe, by Creation, a most honorable creature; but whoredome deprives it of all honour, as of health, and beauty, such, which no visible creature obtained: to name the loathsome diseases and disfiguring which filthinesse hath brought many unto, were to offend your stomachs and eares. Besides, it deprives of the kingdome of heaven, *1 Cor. 6. 9.* and so to the end of the Chapter, *Heb. 13. 4.*

Whatsoever dishonours the body, and pollutes it, is to be avoided: Fornication does not this onely, but drunkennesse also: Hate them both therefore.

Thou thinkest a foule garment dishonours and disgraces thy body, and doth not whoredome and drunkennesse much more?

Our bodies are Gods Temples, and Christs members.

When *Balthazar* polluteth the holy vessels of the Temple, the hand appeared, *Dan. 5. 3, 4, 5.*

We have been at the Lords Table, and have once againe dedicated our bodies to God, let us take heed we pollute them not. *Amen.*

**Ver. 26.** For this cause God gave them up to vile affections: for even their women did change the naturall use into that which is against nature.

27. And likewise also the men left the naturall use of the woman, and burned in their lust one toward another, and men with man wrought filthinesse.

**T**He punishment mentioned, *verse 24.* is here repeated with an Increase: That was grievous, this is more grievous.

In these words is the punishment it selfe, and the Amplification,

The punishment; *A giving up to vile affections.*

The Amplification: from the meritorious cause: For this cause. From the revenging cause, God: from the penal effects set forth by a distribution of Subjects; both the women and men were faulty, as in the Text.

For this cause: that is, for their Idolatry and

fornication: for now is their Idolatry aggravated from the uncleannesse accompanying it.

God gave them up, not infusing evil into them, nor compelling them to be such, but as a just Judge, forsaking them, and delivering them up to their own hearts, and to Satan.

God is no way the Author of sinne, as sin.

In every sin there is something positive, and something deficient, and these are conjoynd: as halting cannot be without going: nor hoarinesse of speech without speaking: the first is from God, the second from man: that a man walks, is from the locomotive faculty given of God, that a man limps, is from his lame legges.

God doth not positively produce sin in the wicked, as he doth vertue in the Saints: but he forsakes and bestows not grace: he suffers them to be tempted and ruled by their lusts: he propounds objects, which occasionally bring forth and manifest hidden corruption, for tryal, correction, or revenge: and he orders all to good, as the Physician doth poyson.

To vile affections: these words import more then the word used, *ver. 24.* for that signified unclean desires of the naturall use: these vile motions void of all reason, unto that which is contrary not onely to justice, but even to Nature.

The word here signifieth passions, which are when a thing is drawn beyond the order and course of it own nature; as in water het by the fire, the water may be said to suffer; so a man is said to be given to his passions, when (whether he be agent or patient in the act of uncleannesse) he is not guided by reason, but as an unreasonable beast, is carried whither his affections move him: he then seemes to suffer rather then to doe.

Vile affections: which make a man vile and dishonourable; neither doth the vice or persons guilty, deserve to be named: that is ignominious.

For even their women, &c. The copulative here is not exaggerative, as noting either that women are more prone to uncleannesse then men, or that they first invented and practised this detestable sin, as some have thought; but rather punitive, shewing that both men and women are guilty, and that neither these by shamefastnesse, nor those by the vigour of reason were restrained.

Did change the naturall use: he saith not the conjugal use, but that which nature teacheth.

They changed: noting that they had the naturall use, but changed it; and this change implies a custome in this abominable practise.

Into that which is against nature. That is, against the nature of man.

Two wayes a thing may be said to be against the nature of man: 1. In regard of the constitutive difference of man, which is reason, and so all sin is against mans nature: 2. In regard of the Genus of man, which is Animal, a living creature: now the sin here spoken of is also against mans nature in this last respect: for such filthinesse is not found among the beasts; for God hath ordained that the male and female should couple together, and not the female and female, nor the male and male: but in this horrible manner did the Gentiles practise.

And likewise also the men, &c. This is that most foule sinne, which is called Sodomity, from the men of Sodom, not to be named but with detestation.

The particulars of this sinne we desire not to know,

know, and blessed be God that we are ignorant of it.

*Aristotle.* It is a sinne that is repugnant, not onely to nature in her greatest depravation, but which fighteth with the nature of beasts.

This may be comprehended under that head which *Aristotle* calleth Ferity, or Beastiality, contrary to vertue called Heroical and Divine.

As the Heathens did account their vertuous persons most excellling, gods; so they accounted such of whom *Paul* speakes of, Beasts; but a Sodomite is worse than a Beast. Of this sinne were the Romans, especially, guilty also the greatest Philosophers, Lawmakers, Poets, Orators, Princes of Gentiles. These did *Iosab*, in his reformation, put downe. 2 *King* 23.7. and these did *Constantine* the great take away, till whose time, boyes were mingled with women in their common stews.

As the Gentiles submitted themselves to the Images of beasts, which were under them, so God adjudged them to become more vile than beasts.

*Doct.* When God forsakes us, we are ready to doe things which the very beasts abhorre, *Iob*. 11. 12. *1st*. 2. 23, 24. 2 *Pet.* 2. 12. *Jude* 10.

*Vse 1.* Beware to adde sinne to sin, for as sinne increaseth, so doth the punishment of it. One sin brings death, as a bird taken by one claw is the Fowlers prey. What have we then cause to fear, whose sins exceed the number of the haire of our head.

It is too much to be drunken once; but where it is often committed, how great shal the revenge be!

*Vse 2.* Let us break off the course of our sinning, by repentance,

Idolatry is to be hated for the punishment of it, which is a giving up to this hellish iniquity. This is practised at Rome; yea, licenced, nay, commended of a Popish Bishop, and that in print. O beasts without shame! O just Recompence! O infinite patience of God! Let us detest a Religion that brings forth such fruits: Let us praise God that we are delivered from it: let us pray that we may be still delivered; and that the Lord would destroy that strumpet which hath made the Nation drunk with the cup of her fornications, and is her selfe drunken with the blood of the Saints.

*Vse 3.* How grievous is the estate of such, who are given up to their vile affections? there is no sinne so brutish, which they will not practise.

We have cruel monsters within us, to which if God give us over, we must needs be tormented and destroyed.

Is a man covetous? If God give him over to it, he wil make no conscience of lying, theft, murder, even of betraying Christ with *Iudas*: and so of other affections.

Let us fear God who is able thus to punish, and let us pray for power to mortifie our lusts. Amen.

Verse 27. — And received in themselves such recompence of their error as was meet.

**G**od delivered up the Idolatrous and uncleane Gentiles unto vile affections, to doe things abhorring to Nature. The end why, is set down in these words, viz. that they might suffer a condigne punishment according to their deserts.

Here are three things: 1. A just punishment: 1. *It is a recompence as is meet*: 2. The cause, *Their error*. 3. The Subjects of this punishment, *Themselves*.

*They received*, not from themselves, for they onely minded their lustful pleasure; nor from Satan, for he regarded not the just recompence, but the contumely of God, and perdition of man. *They received such recompence* from God, a most wise and just Judge.

That they were so sinful, was from themselves; that they were so punished, was from God: and punishment as punishment, is good: It is not evil to be punished, but to deserve punishment.

Yet we affirm, that Satan also, and themselves have a hand herein, yea, wholly as it is sin: God gives them up as a just Judge; Satan gives them up, and provokes them to evil by his malice; Themselves of their own wil, run violently and greedily into such finnes: *Eph.* 4. 19. God is the Judge, Satan, and themselves, the Executioners.

*In themselves.* It is grievous to be punished in our goods, our children, &c. but ten thousand times more to be punished in our own soules: To be murdered by another, is grievous, but to be our own tormentors and executioners, is most fearful.

*Recompence.* Good deeds are recompenced, so are ill deeds; the punishment of which, is called wages, *Rom.* 6. 23. A wicked man is the devils fouldier, and servant; but God hath appointed his pay, and assessed his wages, which is death.

The Interlineary glosse expounds, and the Syrian Translator renders the word, *Revenge*, and so is the meaning: *Such recompence*, that is, *such Revenge as was meet*.

Eternal life is called a reward or recompence, not of debt, but of favour; neither is there any equality between the work and the reward. So death and Vengeance is called a recompence, by a word here of great signification, which noteth an equality between sin and the punishment of it; after this manner also *Paul* speaketh, *Heb.* 2. 2. 2 *Thes.* 1. 9.

*Of their error.* Error is ordinarily taken for a fault committed of ignorance, or infirmity, that which we usually call an oversight: but not so here; for the sins here spoken of, as Idolatry, and Sodomy are of the deepest damnation; by a figure then, Error is put for the greatest transgression.

What error? *Berz* saith, obscurely, an Aberration from the way which Nature shewes, which may both be referred to their Idolatry, and their unnatural uncleanness.

*Gryneus* plainly saith, that their unnatural sin is meant: and then outward shame should be the meet recompence; but they were not ashamed of it, but defended it, as verse the last.

Their Idolatry then, was their error; their abominable filthinesse, the just and meet Recompence.

*As was meet*: that they should be given over to such filthinesse, was a meet punishment of their Idolatry. For how can they keep the order of Nature, which forsake the Author of Nature, saith *Anselme*. And it was fit that the most grievous offence should be revenged through the most foule, fordid, base, and vile affections and practises.

God most justly punisheth sin with sin. 2 *Thes.* 2. *Doct.* 10, 11, 12. Examples, *Pharaoh*, *Abolon*, *Ahab*, *Judas*, &c.

Miserable is the condition of sinners, for evil pursueth them, even in the Justice of God. *Pro.* 13 21. *Heb.* 2. 2. 2 *Thes.* 1. 6. *Rom.* 6. 23. for God

God is of pure eyes, and cannot behold iniquity, but he must punish it: *Hab. 1. 13.*

Hast thou committed drunkenness? &c. Ah wretch! God should not be just if he should not damn thee: if God be just, thou must perish. How desperate then is thy estate!

But this is the voice of the Law. There is a voice of the Gospel which is most sweet and comfortable.

Dost thou repent and believe? Why then God should not be just, if he should not save thee; *1. Iob. 1. 9.* For he hath promised mercy to such, whatsoever their sinnes have beene, *Esay 1. 18.* and he keepeth his promise for ever, *Psal. 146. 6. Esay 55. 3.* And Christ hath satisfied for such. O that we could believe and repent.

*Use 2.* Here is a strong reason to dissuade from sinnes. For sinnes goe not single, but by Troops and companies: Yeeld to Idolatry, and uncleanness will follow; yeeld to drunkenness, and swearing, filthiness, and prophaneness will follow: so that we may say as *Leah* at the birth of *Gad*, Behold a company, *Gen. 30. 11.* The Devill will not be content with one sin.

Yeeld in a little sin, and a great one will follow: As *Eliab*'s cloud rose like a mans hand, but by and by the whole heaven was overcast with it: such is the increase of sinne.

How many sins followed *Abolons* murder! How many *Judas* his covetousness! Alas, alas! Let the children of God consider seriously of it by the example of *David*: How many sins seized upon him, when once Adultery had fastned on him: Drunkenness, Murder, Disimulation, Security, Hypocrisy, &c. How had these, like so many Wolves, rent out the very throat of his soule, had not God been mercifull to him.

Our Saviour hath given us a fair warning; telling us, that when the unclean spirit returneth, he taketh seven spirits worse than himself, and bringeth with him: Let us pray, and be watchful against all sin.

*Use 3.* Let us examine whether this punishment be upon us or no. If we go on from sin to sinne, then certainly this Judgement hath taken hold of us. For God punisheth sin with sin.

Many think themselves safe, which are in extreme danger, and under most grievous wrath. They are merry in their sinne, and feel nothing, whose Estate is so much the worse.

It's a most terrible punishment which hath no smart, but pleasure in it.

A punishment that hath smart, may bring us from sin; but that which hath pleasure, increaseth iniquity.

A sharp water cleareth the eye, but a pleasing punishment blindeth the mind, and hardeneth the heart to destruction.

A wife man being punished, the lesse he feels, the more he fears; but foolles, because they feel no smart, sin with greedinesse.

Punishment hath a defect of that good which is convenient to Nature, and a presence of the contrary.

Such good is either delightful, profitable, or honest.

Here's our blindness, if we be crossed in our pleasures, and profits, and suffer things contrary, we esteem it a punishment, but to want vertue and grace, and a good conscience, we account no pu-

nishment, when indeed it is the greatest, in as much as honest, is better then delightful, and profitable.

Is the losse of a house, of a friend, &c. so grievous? and is not the losse of heaven, of our souls, of God, much more?

Consider *Dives* and *Lazarus*. *Dives* was the forest punished of the twaine.

Though *Lazarus* was poore, and wanted his health of body; yet his soul was blessed with grace here, and with glory in *Abrahams* bosome. His blessings were farre greater than his crosses.

Thou maist be rich, and yet punished with the worst punishment: If thou hast no grace, that's, a grievous punishment.

Sin is the punishment of sinne, and vertue is the reward of vertue. It's a great blessing to be vertuous and godly: If thou beest such, thou art an heire of blessing. Amen.

*Verse 28.* For as they regarded not to know God; even so, God delivered them up to a reprobate mind.

**I**N these words, and so to the end of the thirtieth verse, is set downe how the Gentiles were unrighteous toward others; and this also is brought in as a punishment of their Idolatry.

In these words are two things: The Fault, and the Punishment.

The Fault, *They regarded not to know God*: where is the thing about which the fault is committed, which is God: and the faulty action in regard of God.

*They regarded not to know him*: and here are two degrees of this fault: First, they know not God: Secondly, they regard not to know him.

In the Punishment are divers things: First, the Author, God. Secondly, the Subject of it. The Minde. Thirdly, the Forme, Reprobate. Fourthly, the Manner, *God delivered them up to a Reprobate minde*. Fifthly, the Equity of it, As they regarded not, &c. so God delivered them, &c. beside the effects of such a mind in the words following, to the end of the 30. verse.

*They regarded not to know God*. It's a great imputation for a man not to take notice of his friend: also not to regard an honest man, *Psal. 15. 4.* or to reject vertue: for a child to neglect his Parents: but a thousand times more, not to regard to know God, in whose knowledge is eternall life, *Iob. 17. 3.* For sinnes are aggravated from the circumstance of persons committing, or against whom they are committed.

*To know God*. The words are so placed in the Greeke, that some have taken God here, not for the object of knowledge, but for the person knowing: thus, *They regarded not that God knew them and their doings, they being such as Nimrod, sinners before the Lord*, *Gen. 10. 9.* such as are many sinners among us, that provoke God even to his face.

If we take it thus, it is a grievous sinne, and deserves a grievous punishment.

Others have expounded it of a vacuity of the fear of God, that they had not God in their minds, or before

before their eyes, which is a fountaine from whence proceeds all outrageous sinning, *Gen. 20. 11*

But that which best agrees with the punishment inflicted, and with the premises in this Chapter, is to understand it of an acknowledgment and reverence performed to God, according to the knowledge he hath vouchsafed us of himselfe, which, who so doth, hath God resident and dwelling in him, and who so doth not, is forsaken of God, as the words in the last Translation import, which are well rendred, *To reaine God in their knowledge.*

*They regarded not*, or liked not: The word signifieth, to judge a thing to be precious and profitable: now it is affirmed here then, that the Gentiles rejected the knowledge of God as a thing vile and unprofitable.

This was most hainous: For good is in it selfe amiable, and to be desired, but they contemned the Chiefest Good, which is God; and prophanely rejected and mocked at the Truth of God, *Act. 17. 18.* and reproached the God of the Jewes, who is the onely True God, *2 King. 19. 10.*

God delivered them up into a Reprobate minde, not reprobate as opposed to Election, nor onely passively, as condemned by God and good men; but actively reprobate, as approving of nothing which is right and good.

In the soule are two principall faculties: The Understanding, whose office it is to consider and judge of things: The Will, whose office it is to desire and rest in the object, (as good) propounded by the Understanding.

There are two Hand-maids attending on these joyntly; The one, *Synteresis*, as a Treasurer, preserving the speculative and practicall principals, which in a practicall Syllogisme alwayes makes the proposition. The other, *Synecdelis*, which is the Conscience, as the Controller, which makes the Assumption and Conclusion.

In a reprobate minde, neither of these doe their office, and the understanding is blinded, and the will hardened, and then nothing can follow but an abounding in all sinne.

*Beza.* M. Beza well renders it, Voyd of Judgement, and the Syrian Translator, Vaine, or Empty.

Reprobate then is a minde, not understanding, nor propounding, nor allowing, nor following truth and goodnesse.

God delivereth up; that is, as a Judge; God made them not such, but finding them such, so leaveth them, and delivereth them to Satan, that they may become brutish, and not understand the difference of good or evil.

As, even so: elegantly noting the equall proportion betwene their fault and the punishment, which might have beene rendred in the causall.

It is equall, that he who in his judgement disapproveth of God, should be either of no judgement, or of a corrupt one.

*Doct.* It is just that they who account basely of the knowledge of God, should be visited of God, *1 Kin. 9. 6, 7, 8, 9. 2 Chron. 15. 2. Psal. 18. 26. O see. 4. 6.*

*Vse 1.* Hereby is confirmed that which was before taught, that sinnes following, are punishments of sinnes foregoing.

*Vse 2.* To be delivered up after this manner, is a punishment most grievous, and this is the third Item of it, that we might consider it.

Many thinke, that there are no other punishments, but banishment, imprisonment, fire &c. in

this world, and hell fire in the world to come.

But there is a worse punishment, even in this world, but it is secret, and that is, *A Reprobate minde*; which, notwithstanding, is not all the punishment contenters of God shall have, but they shall be sure, if they repent not, to inherit also unquenchable fire in the world to come.

A Reprobate minde is the cause of all confusion and lewdnesse in our whole life, *Eph. 4. 19.*

If the Guide erre, needs must they which are guided wander out of the way. Where the Horses are wild, the Coach must needs be in danger, but where the Coach-man is also mad, or drunke, and blinde, there can be no hope. So is it with us, if our reason be blinde, and our minde reprobate.

Let us therefore pray that God would enlighten us, that we may be able to discern betwene good and evil, and to approve and follow that which is good, hating the evil.

The cause of this fearefull Judgement, Contempt of God and his Truth. We complaine of the blockishnesse of men, that they cannot see the filthinesse of drunkennesse, whoredome, &c. No marvell though they are thus grievously punished, seeing they are so deeply guilty of the fault which causeth such punishment.

Have we not many *Pharisees* among us, *Exod. 5. 2.* Have we not many prophane ones that say as *Iob 21. 14, 15*? Have we not many contenters, which say as *Psal. 10. 11*? Have we not many mockers, and scoffing Atheists, that thinke to laugh religion out of countenance, and deride the expectation of the last Judgement? *2 Pet. 3. 3, 4.* Have we not many that love their pleasures and lusts more than God? *2 Tim. 3. 4.* Have we not many that account so basely of preaching the Gospell, that they will not vouchsafe to heare it, but contemne all such as regard it?

What should the Lord doe other with such persons, than punish them with Reprobate minds? If the Gentiles were so punished, much more we.

The punishment of this kinde, upon us, proclaimeth us guilty of a fearefull contempt of God and his word.

There are many who call evil good, and good evil, to whom is denounced woe, *Esa. 5. 20.* Devotion is Hypocrisie with them, and Zeale, madnesse; but drunkennesse is accounted good fellowship, Covetousnesse, Frugality, &c.

There are many, who, if God should strike them while they are drinking and quaffing, or stealing, &c. with bodily blindnesse, as he did the men of *Sodom*, would, it may be, account it a Judgement, who yet are spiritually blind, and no way sensible of it.

Doe we not also see men pitying their friends for the losse of an house by fire, for the buriall of a child, &c. which yet have no pitty for the losse of their soules? From whence comes this blindnesse?

A man loves a drunkard, &c. speaks in his behalfe; but hates them which feare God, and is alwayes railing on them. What's a Reprobate minde if this be not? From whence comes this blindnesse and soule mistaking, to make much of a man because the Devill is in him, and to abhorre him because God is in him?

Surely this punishment is from hence, because men contemne the knowledge of God, and despise his Word. Will they not see with their eyes? Then put out their eyes, *Esa. 6. 9.*

*How*

*How often (saith our Saviour to Jerusalem) would I have gathered thy children, and ye would not. Will they not be gathered? Then let them be scattered as vagabonds over the earth, Luk. 13. 34.*

Suit it is, that that minde should forget it selfe, which forgets God; and that man should live in perpetuall darkenesse, who preferreth darkenesse before the light.

Let us beware how we contemne God or his Word, let us delight, and walke in that blessed light, then shall we have more light; *To him that hath, shall be given: To the first grace shall be added a second, a third, and a fourth grace, and we shall increase in the heavenly gifts of Gods holy Spirit, for our everlasting comfort. Amen.*

Verse 28.—*To doe those things which are not convenient.*

29.—*Being full of all unrighteousnesse.*

**T**HE Effect of a Reprobate mind, is generally set downe in the latter end of the 28. Verse, and particularly in the 29. and 30. Verses, by a speciall enumeration of divers foule vices, which are amplified by the measure of their guiltinesse, they are *Filled*, and with *All unrighteousnesse*.

By things *not convenient*, he meanes grosse transgressions, as appears in the Catalogue of sinnes following.

*Conveniens*, comprehends in it, necessary and essentiall duties of godlinesse, and the fittnesse and comelines required in things of indifferent nature.

*Not convenient*; when men have neither respect to the former, nor to the latter, committing iniquity, without making difference betweene good or ill; or regarding sexe, age, place, calling, or any thing: So fornication, covetousnesse, filthinesse, &c. are called things not comely, by a word like to the word here, *Eph. 5. 4.*

*To doe*, signifies action joyned with great delight: as, *Iob. 8. 34. 1 Iob. 3. 4. 8. 9.*

*Filled*: they were full, and God delivered them to a Reprobate mind, that they might be more filled, with evill actions, as well as with evill inclinations.

He saith not, *infected*, but *filled*, signifying that their whole life abounded with often, divers, and enormous examples of all unjustice.

*All unrighteousnesse*, that is, all manner of unrighteousnesse.

Quest.

Ans.

Whether every Gentile had actually committed all the sinnes following?

If the Gentiles are considered as one body, then there is no doubt: But he meanes that the most part of them were guilty in committing most of them, and there were none free from many of them. And they were filled with all, in regard of the habit: the seeds of all sinne being unmortified in them, and, upon all occasion, being produced into act, no man abstaining from any sinne of Conscience. They were full of all unrighteousnesse, as *Adam* was full of all righteousness: and one of their own \* said, that all vices are in all, though they be not extant in all.

Seneca.

*It is a signe of a Reprobate minde, to be appeare with sinne. Esay 1. 3. 4. 14. Israel not understanding, is laden with iniquity, and their hands are full of iniquity. Hosee 4. 1. 2. 10. 4. 22. Eph. 4. 19. Such an one was Elymas, Act. 13. 10.*

Vse 1.

The cause of all confusion in a kingdome, is, or the want, or the contempt of the true Religion. A

bad Religion is rewarded with bad manners, as in the example of the Gentiles, the Turks at this day, and among the Papists is to be seene.

And where true Religion is contemned, such contempt is revenged after this manner, as is to be seene among our selves.

If people could be brought to love and embrace true religion, it would breed better order than the force of lawes.

To what outrage would many among us runne, if our Magistrates were not Religious, and did not establish it.

Sinne is not convenient: There is nothing which *Vse 2.* more deformeth us than sinne, nor which graceth us, than righteousness, *Psal. 45. 10; 11.* The one maketh us fall below the beasts, the other maketh us like to the Angels.

We are easily perswaded to leave off a garment which becomes us not: but there is nothing more misbecometh us before God, and good Angels, and men, than sinne.

In a Civill state, how comely is it, when all degrees carry themselves, and are carried accordingly: much more comely a sight is it, when professors of the Gospell live suitably to their calling. Christ himselfe commends it in his Church, *1. Cor. 1. 1.*

How well doth it agree, when Magistrates and Subjects, Minister and People, Fathers and Children, Masters and Servants, Men and Women, the Aged and the young ones, the rich and the poore, doe that which is convenient to their place and calling.

See *Eccles. 25. 2. Pro. 17. 7.*

How odious is it to see a professour without good workes. How inconvenient and unseemly to see men attired like women, and women like men? How ill doth drunkennesse in the life, and swearing in the mouth of a Christian, &c?

Even for this let us abstaine from sinne, because it is against our dignity and high calling: a thing nothing convenient for them which are called to be Kings and Queenes, and the children of the most high.

To be full of sinne, is a miserable estate. When *Vse 3.* the sinnes of the Amorites are full, they shall receive such vengeance, *Gen. 15. 16.*

Notes of this fulnesse: 1. to commit sinne without any striving against it: *For where Grace is, there is fighting against the Flesh, Gal. 5. 17.* 2. Delight in sinne, for where grace is, there is a great dislike of it, and mourning for it, *Rom. 7. 15. 24.* 3. Continuall practise: *2 Pet. 2. 14.* but where the Spirit is, it is otherwise: *1 Iohn 3. 9. and 5. 18.*

Let us empty our soules of sinne by repentance, and labour to be full of good workes, that we may have a full reward.

As often as we read this Catalogue of sinnes, let *Vse 4.* us conceive it to be as a glasse set before us to view our selves in.

Let us see whether we doe not see a picture of our selves: let us examine whether these sinnes, some of them, reigne in us or no. If they doe, we are not regenerate, and so have no hope of salvation. If they doe not, and that we be regenerate, let us prayse God, and live to his glory, that it may be said of us, as of that fitt woman, *Luk. 7. 47. Many sinnes are forgiven her, therefore she loveth much. Amen.*

Verse.

Verf. 31. *which men, though they knew the Law of God, how that they which commit such things, are worthy of death, yet not only doe the same, but favour them that doe them.*

**I**N this Verse is an Augmentation of the guiltinesse of Gentiles: Many evil sins have been mentioned, but this is worst of all.

Here are two things: An accusation, and an aggravation.

The Accusation, *They doe things worthy of death.*

The Aggravation is double; the first from their knowledge, *They knew the Law of God, how that they which commit such things are worthy of death, and yet they do the same.* In this knowledge is the thing known, *The Law of God*; and the explication of it, *That they which doe such things are worthy of death.*

The second Aggravation is from a comparison of unequals, *They not only do the same, but favour them that do them.*

*They knew, that is, acknowledged.*

*The Law of God*, or the righteousness of God; or rather the judgement of God, as the new Translation hath it. The word signifieth an inflicting of punishment for evil doing, or a dooming, sentencing, and adjudging of a malefactor to punishment.

*That they which commit, though but once, such things, for there are many other sins which are not rehearsed by the Apostle.*

*Are worthy of death*; Temporall and eternall. *Draco a Law-maker of Athens*, appointed death a punishment of divers faults; and the Barbarians of *Melita* judged murder worthy of death, *Acts 28. 4.* So also the Heathens acknowledged a place of eternall blisse, for wel-doers, which they called the Elysian fields; and a hell of torments for evil doers, such as *Tantalus, Ixion, Sisyphus, &c.*

They knew this, but not by *Moses Law*, either Morall or Judicall, nor by the sayings and sentences of wise men, nor by the decrees or rescripts of Emperors: How then? Three waies.

1 By the light of Nature, which teacheth what is good, and what is evil; whose voyce is, *Do wel, and have wel*, and on the contrary. Such knowledge is imprinted in us, which Philosophers call the law of Nature, and Lawyers, the Law of Nations. It differs from the Law written; not in substance, but in the measure of knowledge, and the means of revealing: so that to transgresse the Law of Nature, is to transgresse the Law of God.

2 By Conscience; for joy, and a kind of sweet quietnes of mind follows wel-doing, and a gnawing and torment evil-doing, as is reported of *Alexander*, how his conscience was galled for the murder of his friend *Cleitus*.

3 By examples of vengeance upon the doers of such things, of which, Histories and their daily experience informed them. As passengers by the Gybbets set up by high waies, take knowledge of the justice of the Magistrates, and conclude within themselves, that thieves and murderers &c. shall be so punished. So.

*Not only doe the same.* To doe, is taken as before *verf. 28.*

*But favour them which doe them.* The word signifieth, with pleasure and good liking to approve the sayings and doings of others; and so some-

times translated to consent, to favour, to applaud, to maintaine, &c. And thus he meeteth with two excuses, which the Gentiles might make; namely, of Ignorance, or Infirmitie. They knew, &c. therefore they were not ignorant; They did such things, and maintained and favoured the doers, therefore they sinned not of weakenesse.

*There are two notes of a most fearefull estate; To Doe things which we know are worthy of death, and to favour, encourage, and maintaine the doers of such things.*

The first is proved, *Luk. 12. 47. Iob. 9. 41. and 15. 22. Lam. 4. 17.*

The second is proved, *Pro. 2. 14. Hosea 4. 8. Esay 3. 12.*

The Papists from hence would prove their distinction of Veniall and Mortall finnes; they may as soone squeeze oyle out of a flint.

In regard of the Event, we hold that some finnes are pardonable and veniall, but that they are so by their Nature, that God in Justice cannot punish them with more than a temporall punishment, that they are pardoned without repentance, and that God is not offended with them, as many of their learnedest affirme, we utterly renounce as false, blasphemous, and dangerous.

They place many foule finnes among them which they call Veniall, as to curse and blaspheme in ones rage, without deliberation. Scurrilous and filthy speaking in jest, going to Church, and fasting out of vaine glory, drunkennesse also, &c.

But the wages of all sinne is death, and cursed is every one who continueth not in all things written in the Law to doe them, *Gal. 3. 10.* taken out of *Deut. 27. 26.* and we find that God hath punished smaller sins than their venials, with great severity, as *Lots wife's* looking backe: *Gen. 19. 26.* *Vzzab* touching the Arke, *2 Sam. 6. 7.* and our Saviour hath taught, that to say Foole to his brother, deserveth hell fire, *Mat. 5. 22.* and that we must give account of every idle word, *Mat. 12. 36.*

They which doe such things, are worthy of death. This ought to admonish us of sin for the time past, and present. For the time past, to repent of our evill deeds; otherwise, in the judgement of God, we must dye for them. For the time present, to avoyd all sinne; because of the death following. If thou doest ill, vengeance lyeth at the dore, *Gen. 4. 7.* and followeth thee as the shadow followeth the body. If *Eve* had thought of the shame and death following, shee would not have thought the forbidden apple so sweet.

When Satan tempteth to sinne, thinke of the end of it: it will be bitternesse in the end; It is like the strumper, *Pro. 5. 3, 4, 5.*

Looke upon sinne as it goeth from thee, if thou wouldst discern it aright: And in as much as all finnes are mortall, and thou must come to judgement, avoyd all sinne.

It is fearefull to sinne against knowledge. See *Use 2.* before, *v. 18. and 21.*

All finnes are not equall, yet the least deserveth death: which, I would to God, we might marke, to drive us from the conceit which many have of themselves, that they are not the worst; when to be ill in any degree, brings in danger of hell.

But the greater sinne, the grievoufer punishment. True; but also remember that the punishment of the least sinne is intolerable and unutterable.

A poore comfort will it be to a Sodomite, that

a Capernait is more grievously punished, when himselfe is in Hell.

Let us be wise and avoyd all sin, that no degree of hellish torments lay hold upon us.

Ver. 4.

Here are to be reprehended all such who any way favour, consent to, maintain sin.

Magistrates, which for bribes wink at faults, and execute not justice.

Ministers, which passe over grosse sinnes with silence, or with a cold reproof.

Parents, which suffer their children, and countenance them in wickednesse, because themselves were such in their young time.

He that consenteth to the doing of evil. *Deut. 9. 20. AEs 22. 20.*

He is also guilty, that when a malefactor is sought for, conceals him, and sends him away.

He that hindereth not evil when it is in his power so to doe. A company of disordered persons appoint a meeting in a Town; if the Townsmen heare of it, and hinder it not, they are guilty.

He that excuseth bad and lewd persons, and practises, and pleads for drunkards, &c. like the Israelites pleading for Baal, *Judges 6. 31.* and like

the Ephesians pleading for Diana, *Acts 19. 34.*

He that inciteth and encourageth others to sin, *Matth. 5. 19. Abas. 2. 15.* crying to a wretch in his evil, 'Tis wel done, and approving it by laughing and shouting. Doeſt thou encourage to wickednesse, and canst thou laugh at it? So would not *Lots* righteous soule, *2 Pet. 2. 7, 8.* nor *David* have done, *Psal. 119. 136.*

To provoke men to sin, and to be a maintainer of disorder, is to play the divels part. Christ came to destroy the works of the divel, he must needs be accursed that upholds them.

Let us not draw men to Hell, and to the Divel, his Kingdom prospers fast enough; let us pluck men out of Hell, let us bring them to Christ; let us further men to godlinesse: let us maintain Religion, and discountenance wickednesse; let never any wickednesse have any favour, but let us to our uttermost, favour the Gospel, and the conscionable professors of it.

Let all the blessings of our righteous God, both in this world, and in the world to come, be heaped upon his head which shall favour righteousness, and further the building of *Jerusalem. Amen. Amen.*

## An Exposition upon the second Chapter of the Epistle of St. Paul to the ROMANS.

Verf. 1. *Therefore thou art inexcusable, O man, who-soever thou art that judgest; for in that that thou judgest another, thou condemnest thy selfe: for thou that judgest, doest the same things.*

**I**N the first Chapter St. Paul had convinced the Gentiles generally to be grievous offenders, and so to be condemned, not justified by their works.

In this Chapter he particularly dealeth against the more modest and civill sort of them, as namely, their Law-makers, Philosophers, Orators, Poets, &c. convincing them in like manner.

St. Paul handles this part by way of preventing objections.

From the last verse of the former Chapter, the Gentiles did thus object; We confesse that they which maintaine evil doers are worthy of censure; and we deny not, but that there be many such: But what say you to *Socrates, Aristides, Lycurgus, Solon, Cato, Seneca, &c.* who have both spoken and writ so much against sinne, and for vertue, censuring so severely at evil manners, that it is thought the Sunne will sooner alter its course, then they be diverted from vertue.

Now even these St. Paul shews here to be guilty, and not to be exempted either from the imputation of guiltinesse, or from the execution of judgement. The first he shews *vers. 1, 2.* the other, *vers. 3.* and so forward.

He shews them to be guilty in two Courts: Of conscience, *vers. 1.* and before the judgement seat of God, *vers. 2.*

In this first verse may be considered, The Objection of the Gentiles, and Pauls answer.

Object.

Many are severe censurers of the sinnes of ill

livers, therefore they are not to be reputed guilty themselves.

Pauls answer hereunto hath two parts: 1. A Answer. 2. A Correction.

1. Saint Paul grants that they had Law-makers and Philosophers, &c. which declaimed against, and punished sinne; it being the wisdom of God, that some should be more civill and restrained from grosse transgressions, that mankind should not become brutish, and that a society should be preserved amongst men.

2 But he shews that they deserve Correction, being so much the more inexcusable, because they did such things which they condemned in others.

In this Correction are two parts to be considered: A Proposition, and a Probation.

The Proposition is this, The Gentile which judgeth another is inexcusable.

The Probation, from the testimony and judgement of his own conscience: *For in that wherein he judgeth another, he condemneth himselfe;* and this judgement is avowed from the parity of the fact, *He doeth the same things.* And like deeds, in justice, merit like censure.

Both these are set forth by an elegant Apostrophe, wherein Paul speaketh as face to face to the Civill and Censorious Gentile, *Thou O man which judgest.*

Therefore: This shews the inference of this verse from the last verse of the precedent Chapter, thus: Thou knowest that they which doe such things are worthy of death, and thou reprovest such things in others, and yet dost them thy selfe; *Therefore thou art inexcusable, &c.*

Thou; This is meant of the Gentile, not of the Romans onely, or of *Seneca* onely, but of him and

Verf. 31. *which men, though they knew the Law of God, how that they which commit such things, are worthy of death, yet not only doe the same, but favour them that doe them.*

**I**N this Verse is an Augmentation of the guiltinesse of Gentiles: Many evil fins have been mentioned, but this is worst of all.

Here are two things: An accusation, and an aggravation.

The Accusation, *They doe things worthy of death.*

The Aggravation is double; the first from their knowledge, *They knew the Law of God, how that they which commit such things are worthy of death, and yet they do the same.* In this knowledge is the thing known, *The Law of God*; and the explication of it, *That they which doe such things are worthy of death.*

The second Aggravation is from a comparison of unequals, *They not only do the same, but favour them that do them.*

*They knew*, that is, acknowledged.

*The Law of God*, or the righteousness of God; or rather the judgement of God, as the new Translation hath it. The word signifieth an inflicting of punishment for evil doing, or a dooming, sentencing, and adjudging of a malefactor to punishment.

*That they which commit*, though but once, such things, for there are many other sins which are not rehearsed by the Apostle.

*Are worthy of death*; Temporall and eternall. *Draco* a Law-maker of *Athen*, appointed death a punishment of divers faults; and the Barbarians of *Melita* judged murder worthy of death, *Acts* 28. 4. So also the Heathens acknowledged a place of eternall blisse, for wel-doers, which they called the Elysian fields; and a hell of torments for evil doers, such as *Tantalus*, *Taxon*, *Sisyphus*, &c.

They knew this, but not by *Moses* Law, either Morall or Judicall, nor by the sayings and sentences of wise men, nor by the decrees or rescripts of Emperors: How then? Three waies.

1 By the light of Nature, which teacheth what is good, and what is evil; whose voyce is, *Do wel*, and have wel, and on the contrary. Such knowledge is imprinted in us, which Philosophers call the law of Nature, and Lawyers, the Law of Nations. It differs from the Law written, not in substance, but in the measure of knowledge, and the meanes of revealing; so that to transgress the Law of Nature, is to transgress the Law of God.

2 By Conscience; for joy, and a kind of sweet quietnes of mind follows wel-doing, and a gnawing and torment evil-doing, as is reported of *Alexander*, how his conscience was galled for the murder of his friend *Clitus*.

3 By examples of vengeance upon the doers of such things, of which, Histories and their daily experience informed them. As passengers by the Gybbets set up by high waies, take knowledge of the justice of the Magistrates, and conclude within themselves, that thieves and murderers &c. shall be so punished. So.

*Not only doe the same.* To doe, is taken as before *vers*. 28.

*But favour them which doe them.* The word signifieth, with pleasure and good liking to approve the sayings and doings of others; and so some-

times translated to consent, to favour, to applaud, to maintaine, &c. And thus he meeteth with two excuses, which the Gentiles might make; namely, of Ignorance, or Infirmitie. They knew, &c. therefore they were not ignorant; They did such things, and maintaine and favoured the doers, therefore they sinned not of weakenesse.

*There are two notes of a most fearefull estate; To Doe, doe things which we know are worthy of death, and to favour, encourage, and maintaine the doers of such things.*

The first is proved, *Luk*. 12. 47. *1cb*. 9. 41. and 15. 22. *Lam*. 4. 17.

The second is proved, *Pro*. 2. 14. *Hosea* 4. 8. *Esay* 3. 12.

The Papists from hence would prove their distinction of Veniall and Mortall finnes; they may as soone squeeze oyle out of a flint.

In regard of the Event, we hold that some finnes are pardonable and veniall, but that they are so by their Nature, that God in Justice cannot punish them with more than a temporall punishment, that they are pardoned without repentance, and that God is not offended with them, as many of their learnedest affirme, we utterly renounce as false, blasphemous, and dangerous.

They place many foule finnes among them which they call Veniall, as to curse and blaspheme in ones rage, without deliberation. Scurrilous and filthy speaking in jest, going to Church, and fasting out of vaine glory, drunkennesse also, &c.

But the wages of all sinne is death, and cursed is every one who continueth not in all things written in the Law to doe them, *Gal*. 3. 10. taken out of *Deut*. 27. 26. and we find that God hath punished smaller sins than their venials, with great severity, as *Lots* wife's looking backe: *Gen*. 19. 26. *Vxxab* touching the Arke, *2 Sam* 6. 7. and our Saviour hath taught, that to say Foole to his brother, deserveth hell fire, *Mat*. 5. 22. and that we must give account of every idle word, *Mat*. 12. 36.

They which doe such things, are worthy of death. This ought to admonish us of sin for the time past, and present. For the time past, to repent of our evill deeds; otherwise, in the judgement of God, we must dye for them. For the time present, to avoyd all sinne; because of the death following. If thou doest ill, vengeance lyeth at the dore, *Gen*. 4. 7. and followeth thee as the shadow followeth the body. If *Eve* had thought of the shame and death following, shee would not have thought the forbidden apple so sweet.

When Satan tempteth to sinne, thinke of the end of it: it will be bitternesse in the end; It is like the strumpet, *Pro*. 5. 3, 4, 5.

Looke upon sinne as it goeth from thee, if thou wouldest discern it aright: And in as much as all finnes are mortall, and thou must come to judgement, avoyd all sinne.

It is fearefull to sinne against knowledge. See *Use* 2. before, *v*. 18. and 21.

All finnes are not equall, yet the least deserveth death: which, I would to God, we might marke, to drive us from the conceit which many have of themselves, that they are not the worst; when to be ill in any degree, brings in danger of hell.

But the greater sinne, the grievous punishment. True; but also remember that the punishment of the least sinne is intolerable and unutterable.

A poore comfort will it be to a Sodomite, that

a Capernait is more grievously punished, when himselfe is in Hell.

Let us be wise and avoyd all sin, that no degree of hellish torments lay hold upon us.

V<sup>er</sup> 4.

Here are to be reprehended all such who any way favour, consent to, maintain sin.

Magistrates, which for bribes wink at faults, and execute not justice.

Ministers, which passe over grosse sinnes with silence, or with a cold reproof.

Parents, which suffer their children, and countenance them in wickednesse, because themselves were such in their young time.

He that consenteth to the doing of evil. *Deut. 9. 20. Acts 23. 20.*

He is also guilty, that when a malefactor is sought for, conceals him, and sends him away.

He that hindereth not evil when it is in his power so to doe. A company of disordered persons appoint a meeting in a Town; if the Townsmen heare of it, and hinder it not, they are guilty.

He that excuseth bad and lewd persons, and practices, and pleads for drunkards, &c. like the Israelites pleading for Bala, *Judges 6. 31.* and like

the Ephesians pleading for Diana, *Acts 19. 34.*

He that inciteth and encourageth others to sin, *Matth. 5. 19. Abac. 2. 15.* crying to a wretch in his evil, 'Tis wel done, and approving it by laughing and shouting. Doeſt thou encourage to wickednesse, and canst thou laugh at it? So would not Lots righteous soule, *2 Pet. 2. 7, 8.* nor David have done, *Psal. 119. 136.*

To provoke men to sin, and to be a maintainer of disorder, is to play the divels part. Christ came to destroy the works of the divel, he must needs be accurſed that upholds them.

Let us not draw men to Hell, and to the Divel, his Kingdom prospers fast enough; let us pluck men out of Hell, let us bring them to Christ; let us further men to godlinesse: let us maintain Religion, and discountenance wickednesse; let never any wickednesse have any favour, but let us to our uttermost, favour the Gospel, and the conscionable professors of it.

Let all the blessings of our righteous God, both in this world, and in the world to come, be heaped upon his head which shall favour righteousnesse, and further the building of Jerusalem. Amen.

## An Exposition upon the second Chapter of the Epistle of St. Paul to the ROMANS.

Verf. 1. *Therefore thou art inexcusable, O man, who-soever thou art that judgest; for in that that thou judgest another, thou condemnest thy selfe: for thou that judgest, doest the same things.*

**I**N the first Chapter St. Paul had convinced the Gentiles generally to be grievous offenders, and so to be condemned, not justified by their works.

In this Chapter he particularly dealeth against the more modest and civill sort of them, as namely, their Law-makers, Philosophers, Orators, Poets, &c. convincing them in like manner.

St. Paul handles this part by way of preventing objections.

From the last verse of the former Chapter, the Gentiles did thus object; We confesse that they which maintaine evil doers are worthy of censure; and we deny not, but that there be many such: But what say you to *Socrates, Aristides, Lycurgus, Solon, Cato, Seneca*, &c. who have both spoken and writ so much against sinne, and for vertue, censuring so severely at evil manners, that it is thought the Sunne wil sooner alter its course, then they be diverted from vertue.

Now even these St. Paul shews here to be guilty, and not to be exempted either from the imputation of guiltinesse, or from the execution of judgement. The first he shews *vers. 1, 2.* the other, *ver. 3.* and so forward.

He shews them to be guilty in two Courts: Of conscience, *vers. 1.* and before the judgement seat of God, *vers. 2.*

In this first verse may be considered, The Objection of the Gentiles, and Pauls answer.

Object.

Many are severe censurers of the sinnes of ill

livers, therefore they are not to be reputed guilty themselves.

Pauls answer hereunto hath two parts: 1. A *Ans.* Concession. 2 A Correction.

1. Saint Paul grants that they had Law-makers and Philosophers, &c. which declaimed against, and punished sinne; it being the wisdom of God, that some should be more civill and restrained from grosse transgressions, that mankind should not become brutish, and that a society should be preserved amongst men.

2 But he shews that they deserve Correction, being so much the more inexcusable, because they did such things which they condemned in others.

In this Correction are two parts to be considered: A Proposition, and a Probation.

The Proposition is this, The Gentile which judgeth another is inexcusable.

The Probation, from the testimony and judgement of his own conscience: *For in that wherein he judgeth another, he condemneth himselfe;* and this judgement is avowed from the parity of the fact, *He doeth the same things.* And like deeds, in justice, merit like censure.

Both these are set forth by an elegant Apostrophe, wherein Paul speaketh as face to face to the Civill and Censorious Gentile, *Thou O man which judgest.*

Therefore: This shews the inference of this verse from the last verse of the precedent Chapter, thus: Thou knowest that they which doe such things are worthy of death, and thou reprovest such things in others, and yet dost them thy selfe; *Therefore thou art inexcusable, &c.*

Thou; This is meant of the Gentile, not of the Romans onely, or of *Seneca* onely, but of him and

and them, and of all other the most civill among them.

*O man*: Those which were, in their owne conceit, and in the opinion of the people, Divine Creatures, and as demi-gods, he calleth, by this manner of speaking, to the conscience of Humane Condition. This word here hath a great force of reprehension: for if they will but thinke they are men, they must needs hold themselves sinfull and corrupt: It here signifies more the fault than the nature of man.

*Simonides* his *Memento* to *Pausanias* may hither be applyed, Remember thou art a man: but with this difference, He aimed at the mortality, *Paul* at the sinfulness of man.

*An inexcusable*: we seeke excuses, as *Adam* Figge-leaves, to cover our nakednesse, rather excusing than amending a fault: but the way to be acquitted, is not to excuse, but to confesse our faults, and to condemne our selves for them: but of this before, *Cap. 1. Vers. 20.*

*Which judgest*: He speaketh not only of them which are called to the office of a Judge, but he comprehendeth all, that by any occasion, censure others: neither doth *Paul* find fault, that men should censure evil doers, but that censuring other mens faults, they are carelesse of their owne.

*In that thou judgest another, thou condemnest thy selfe*: The Gentile thought not so, nor so intended: He formally condemned not himselfe, but Virtually: the sentence pronounced against another, reverberating upon himselfe, because alike guilty.

*Thou dost the same things*: that is, either the like, or as ill: and it may be the same, if not publicly, yet secretly; if not in fact, yet in desire, and unmortified inclination.

*Doftr.* *He which is guilty of that which he condemneth in another, is inexcusable, Mat. 7. 1, 2, 3, 4, 5. and Rom. 2. 21, 22.*

*Quest.* Is it lawfull to iudge another for that wherein a mans selfe is guilty? It seemes it is not lawfull by this place, and *Iob 8. 7.*

*Answ.* The vice of the person, and the power of the office are to be distinguished. A Judge, though guilty, is bound to the duties of his office, and must proceed to judgement, though with shame enough to himselfe.

It were to be wished, that Judges were free of the crimes they censure in others: if they be not, they sinne morally; not civilly.

*Vse 1.* All finnes and sinners are not in the same degree sinfull; yet the least sinne brings wrath if it be not pardoned.

Let no man therefore please himselfe, because he is not the worst, remembering *Luke 13. 2, 3.* But let every one be humbled for his least sinne, that he may see the necessity of a Redeemer, and be stirred to seeke for justification by Faith through Iesus Christ.

*Vse 2.* Here such Hypocrites are to be reprov'd, who seeke to purchase to themselves, the reputation of sanctity by the losse of other mens credit. Thus *Diogenes, Augustus Caesar, Cato*, became famous among the Gentiles, not by their goodnesse, but by rasing the finnes of others.

If you had heard the Pharisees reproving the Publican, nay, finding fault with Christ himselfe for keeping company with Publicans and sinners, and for healing on the Sabbath day, you might have thought them to be very Saints: So zealous and

tender conscienced they were, that they could not abide a more in their neighbours eye, and yet these men had their beames, and were wofull Hypocrites.

The way to be accounted, and to be truly Religious, is to doe good our selves. Its the policy of the Divil to set us on work to censure others, that he may keep us from the examination of our selves, and discussing our own consciences, without which, he knows there can be no soundnesse of Faith or Repentance in us.

Shake thine own bosome; If thou observe the aberrations of thy own life, and the pride, covetousnesse, malice, &c. of thine own heart; thou wilt have little lust or leisure to sift and censure others.

When *St. Paul* looked into himselfe, he thought himselfe to be the greatest sinner in the world, *1 Tim. 1. 15.*

Not other mens, but thine own sins wil condemn thee. Repent of these. *Vse 3.*

To have a condemning conscience is a most uncomfortable estate, and full of horror, for such are inexcusable, *1 John 3. 20.*

Night and day to carry about within us such a tormenter, is a very hell upon earth, witness *Cain, Judas*.

Though we have not committed *Cains* sin, nor that of *Judas*, yet if God should lay the weight of the sins we have done, yea, of one of them upon us, and forsake us, it would make us as miserable as *Caine*, and as desperate as *Judas*.

Let us spare our Consciences, and live holily.

All Magistrates, Ministers, Fathers, &c. yea, all men and women, which being called thereto, or otherwise censure others, are to be admonished to see that they be free from any just imputation, either of such sins which they reprove in others, or of any other.

He setteth a Law of innocency to himselfe, which exacteth an account of other mens lives.

Its a disgrace, and weakneth the power of an admonition, when the party admonishing is guilty alike. With what face or heart can a Minister, or any other reprove drunkennesse in another, being guilty of it himselfe?

Besides, such an one condemneth himselfe. When *David* pronounced so severe a sentence upon him who had stoln the poore mans sheep, how did it gnaw, as a never-dying worm, upon his own conscience, which was more guilty in the matter of *Uriah*! Let us labour to be free from all sin, and to repent where we faile, that we may be the fitter to admonish others, and be at the more peace in our own hearts. Amen.

*Verf. 2. But we are sure that the judgement of God is according to Truth, against them which commit such things.*

**I**N this verse the Apostle proves those Gentiles which judged others, and yet were guilty themselves, to be inexcusable in the judgement of God.

The reason hereof taken from the truth of Gods judgement: thus,

A judgement according to truth, makes all all such inexcusable.

But Gods judgement is according to Truth against them that commit such things.

Therefore, &c.

The Reason of the first proposition, is, because

if it be true that a man hath committed evil, the judgement must be false and corrupt, if it pronounce not accordingly.

The second proposition is the Text it self.

In the setting down of this Argument, are two things: 1. A Proposition: 2. The Amplification, The Proposition, *The judgement of God is according to truth.*

The Amplification is twofold. The first from the certainty of this judgement, *We know.* The second from the guilty persons who are obnoxious to this judgement, *Against them which commit such things.*

So we have four things of this Judgement here set down:

1 The Author, *God.*

2 The commendation, *It is according to truth.*

3 The certainty, *We know.*

4 The Object, *Them which commit such things.*

The judgement of God. Judgement here implieth three things:

1 The sentence of God concerning man, whereby he knoweth what he is, and so accounteth of him. His judgement of *Cain* is, that he is a wicked murderer, &c.

2 The Adjudication of guilty persons to punishment, which is twofold: 1 That which is written in the word. 2 That which shall be pronounced at the last day.

3 The execution of judgement, which is also twofold: Present, and to come.

*Is according to truth.* Truth is here opposed to Appearance, and to Injustice.

Men judge according to outward appearance, and therefore are deceived; but God seeth the heart, and judgeth as things are indeed; respecting the cause, not the persons.

Men, by hatred, love, coverousness, &c. corrupt judgement, but God is most just, and cannot be corrupted, or carried by affections or gifts.

*We know.* Two manner of Principles teach this: That of Nature, and that of Faith.

The light of nature discerned, that vice deserved reproof; and virtue, love; and that there was a judgement to come, and that a most just one, for the eternall punishment of the wicked, and the eternall blisse of the virtuous: and this to be discerned out of the writings of the Heathens.

The light of Faith, which is the Scripture, more plainly and certainly sheweth this.

*Against them which doe such things.* This indefinite manner of speaking concludeth all, even such as judge other, and which are subject to the judgement of men.

*Doll.* God is a most just Judge. Gen. 18. 25. Psal. 96. 10. & 98. 9. Rom. 3. 4, 5, 6. 2 Tim. 4. 8.

*Use 1.* The damnation of wicked men is certain, having testimony of the light of nature, and of the Word. So is the salvation of the godly certain.

These things are not to be numbred amongst them which may fall out otherwise. Our health, wealth, the disposition of the weather to come, &c. are uncertaine. But as St. *Augustine* saith of Death, so we may say of the last judgement, that this term, It may be, or perchance, belongeth not to it.

The certainty of the damnation of the unrepentant, may justly astonish them, as the certainty of the salvation of the penitent ought justly to encourage them to godlinesse.

All Judges are to be admonished to execute judgement according to truth; for they execute

not the judgement of man, but of God, 2 *Chrom.* 19. 6. And St. *Paul* saith, that the judgement of God is according to the truth.

Here is comfort to the just man, who is unjustly judged by men. But the judgement of God is according to the truth. *Use 2.*

*Joseph* is condemned as villanous, *Naboth* as blasphemous; yea, Christ himself as seditious, and must die for it, when *Barabbas* the murderer is absolved.

But there is another Tribunal, where Truth only is respected.

Just men are here accounted hypocrites, unjust, unworthy to live, but their uprightness is known to God, which he shall cause to break forth as the morning light in due time, and they shall be found in the account of the children of God, and their portion among the Saints, *Wisd.* 5. 5.

Let us comfort our selves with this, as did St. *Paul* 1 *Cor.* 4. 3, 4, 5: the place is worth the reading.

Labour to be approved of God, for his judgement is true. It's no way safe to rest on the opinions that men have of us. *Use 4.*

The testimony of men is not to be rejected, but the judgement of God is only to be relied on: for, *All men are liars, but Gods judgement is according to truth.*

Even good men may be mistaken, *Isaac* thinks wel of *Esau*, a very Reprobate, and hated of God. *Samuel* thinks my lord *Eliab* (a goodly Gentleman) to be the man whom God had chosen to be King, but he was deceived, 1 *Sam.* 16. 6, 7. The Apostles held *Judas* for a time as a Saint, but Christ knew him to be a Devil. *Ezekiel* may judge the best of the Elders of *Israel*, which came to him to ask counsell of the Lord, *Ezek.* 14. 1, 2, 3, and of the people which came unto the hearing of the Word of the Lord: but God knoweth the Idols they have set up in their heart, *Ezek.* 33. 30, 31, 32.

A Counter or a Copper Brooch may goe for current Gold with a child, but not so with a Goldsmith. So, &c.

Many wicked men brag, they can have hands and seals for their good behaviour, the more is the pity; but it is the judgement of God which is according to the truth, He approves no drunkards, &c. Remember thou must appeare before him, when nothing wil stand thee in stead but the Truth; If thou be an hypocrite, thou shalt be discovered.

Live so that thou mayst be approved of God: thus did St. *Paul*, *Acts* 24. 16.

Here we may learn the right way to know our selves, which among the Gentiles was a chiefe principle of wisdom.

For the attaining of this, we are not to trust to our own judgement; for we are, in regard of our self-love, too partiall in our own cases: witness the Pharisee justifying himself, when he was a very wretch. Our friends will be too favourable, our enemies too severe. Onely from Gods mouth shall we learn this: for his judgement is according to truth, and this judgement is to be found in his Word. Examine thy self by the Word, that balance wil shew thy lightnesse or weight to a haire.

Wilt thou say to a King, Thou art wicked? or to Princes, Ye are ungodly? *Job* 34. 81. But that witnesse wil tell all men, even Kings, what they are, and what they shall be.

That Glasse, as an incorrupt Judge of our beauty or deformity, will truly represent our selves to our selves.

Look thy self in this Glasse! But this is the cause why

why many wil not look into it, but hate the reading and hearing of it, because it tels them truly of their faults. Such are like to some women, who when they grow old are loth to look in a Glasse, because it shews them their witherednesse and wrinkles.

Observe a wonder; many look into this Glasse, and daily have their faults discovered to them by the preaching of the Word, and the danger of them, and yet they never a whit amend their faults. What is the reason hereof, seeing the use of a Glasse is to discover our deformities, that we may amend them?

Saint James renders the reason, Jam. 1. 23, 24. He goes away and forgets. Thou art a drunkard, &c.

and the word faith, such shall be damned; forget it not, that thou mayst be stirred up to repentance.

Plato was of mind, that if Drunkards had under-<sup>Plato.</sup> standing to behold and observe the deformity of their visage when they are drunke, they would abhor it. The like was *Phaëton's* mind of them which are angry. The Heathens made *Minerva* the president of wisdom, and report that she delighted to play on the Flute or Corner; but when she perceived her swollen cheeks thereby, as she looked in the water, she flung away her Pipe: So thou hast, it may be, delighted in some sin; if thou seest by the word how it hath disfigured thee, leave it, and repent.

## An Exposition upon the most divine Epistle of the holy Apostle St. Paul to the ROMANS.

### CHAP. VIII.

**T**His Chapter hath two parts: First, a sweet consolation to all that are regenerate, to the 31 Verse. Secondly, a conclusion, to the end.

The Consolation is double, against two speciall sore tentations, whereby it might seem that a regenerate man were miserable, and destitute of inward peace: the one arising from the remainder of sin, than which nothing is more heavy; the other from the Crosse, than which nothing is more bitter.

Against the first, he dealeth from the beginning of the Chapter to the 17 Verse. Against the second, from thence to the 31 verse.

The first hath four parts. First, the consolation it selfe, propounded, vers. 1. Secondly, the Confirmation, to the 9 vers. Thirdly, an Application, from the 9 to the 11 vers. Fourthly, an Exhortation, from thence to the 17 verse.

Verf. 1. *There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

**I**N this Verse are two things: 1 The Consolatory Proposition, *There is no condemnation to them which are in Christ.* 2 A description of one of the terms, namely, *who are in Christ*; such as walk not after the flesh, but after the Spirit.

In the Proposition (as in all of this kind) there are three parts: 1 The Subject or Antecedent, *To them which are in Christ.* 2 The Predicate or Consequent, *Condemnation.* 3 The Bond, negatively set down, *There is no.*

The whole Proposition in the naturall order, is thus, *To them which are in Christ there is no condemnation.* This order is inverted for more elegancy and force.

The Arguments disposed in this Proposition, are the cause, and the contrary effect. The contrary effect negatively delivered of the cause. The cause, being in Christ. The contrary effect, *Condemnation.* The proper effect, Justification, set down negatively for our greater comfort: because we are more sensible of the evil things we are freed from, which we have deferred, than of the good things we have by Grace.

*There is therefore now.* Some make this particule (*now*) an Adverb of time, in a double relation. First, to the time past, thus; before, when you were out of Christ, your estate was damnable; but *now* it is otherwise. Secondly, to the time to come, viz. Of the glorification of the body, thus, *Now* there is no condemnation; then there shall be no concupiscence. But its better taken for a note of inference from somewhat going before, thus: Those which are justified, are not under the Law, but under Grace. *Now* then it follows, that there is no condemnation to such.

*There is no condemnation.* Condemnation is a sentence or doom given by a competent Judge, concerning the punishment of an offender, the contrary whereof, is Absolution, Acquitting, Justification. The Judge is God; the Delinquent to be arraigned, sinful man; the Court double: Inferiour, of Conscience; Superior, of Christ.

*To them which are in Christ.* In Christ, and by Christ, differ: by the first, effectually vocation; by the second, Justification is usually set forth. To be in Christ, is to be united unto him, which union is spirituall, not corporall. He in us by his Spirit, we in him by our faith.

The meaning ariseth from the conjunction of the Subject and Predicate by a Negative Bond: for though they are joyned in the Proposition, yet they are really separated.

*To them which are in Christ.* That is, which believe, and so are effectually called, *there is no condemnation* (not before men, for such are most subject to reproachfull censures, but) before God; either at the Barre of their own Conscience, or at the Barre of Christ at the last day. The terrour of damnation is unspeakable, specially before the Judgement Seat of Christ; for, if the judgement of a guilty conscience be so fearfull, as we cannot be ignorant, much more is the judgement of God, who is greater than our Conscience.

*Those which are in Christ by faith, shall not be condemned.* John 3. 5, 16, 36. Mark 16. 16. Eph. 5. 23.

He saith nor, *There is no sin, or nothing worthy to be damned*, but there is *no condemnation*; for he that saith he hath no sin, deceives himselfe; And the Apostle in the 7 Chapter, confessed the remainder

mainder of sin, which manifests it selfe too often, in our words, deeds, and desires, contrary to the Law: by which, if the most righteous man be examined, he must appeare worthy to be damned, and hath need enough to use *David's* prayer, *Lord,*

*Psal. 143. 3 enter not into judgement with thy servant.*

*2/e 2.*

There is no condemnation to them. Here appeareth the prudence of the Apostle, who, when he in the seventh Chapter spake of the force of inhabiting sin, expressed it in his own person, that we might know, there is no man so holy in this life, who is exempted. But when he speaks of comfort to such, he speaks in the person of others, lest we should imagine, that onely some principall and choise Christians did enjoy this benefit.

It is the fashion of Christians distressed in conscience, to exempt themselves from the communion of this comfort, as if it belonged to others, not to themselves. Upon this *Paul* professedly changeth the manner of his speech. Doest thou believe in Christ with a true (though weak) faith? Thou shalt be saved. Hold fast this faith; for even as a half-penny is currant lawfull money as well as a shilling, so is the least true Faith of his weight

*2 Tim. 4. 8.* and allowance before God. Therefore *Paul* elsewhere faith, *There is laid up for me a crown of righteousness.* Yea, for Thee, an holy and famous Apostle. Nay (saith *Paul*) *not for me onely, but for them also who love the appearing of Christ.*

*1/e 3.*

Miserable are the unbelievers and impenitent. *There is no condemnation.* If *Paul* had stayed here, many would have applauded him. O how would the Drunkard and Blaphemer, &c. have rejoiced, and all the rout of wicked ones! If thou beest such, how doest thou wish in thy heart that it were true? But heare and tremble, thou prophane. *There is no condemnation to them which are in Christ.* This is the childrens bread, it is not for Dogges, that is, for impenitent sinners. What then shall become of them which repent not? woe unto them, for they shall perish, they shall be damned, for them is reserved the blacknesse of darkness for ever, even utter darknesse, where there is nothing but weeping and gnashing of teeth. Who can tel the misery, the flames, the anger, the vengeance which shall fall down upon the heads of the wicked as a tempest of thunder? When thou art glossing and quaffing, think of this damnation. When thou art puffed up with pride, think of the shame and confusion following. When thou art covering, think of the wrath thou treasurest up against the day of Wrath. Of these things we daily speake and write, and yet thou wicked wretch turnest not; as if it were a trifle to be damned, to be separated from the Saints, from Christ, from God, a trifle; as it were a light thing to have eternall fellowship with the Devil and his Angels. Yet, yet convert; that if it be possible, thou mayest escape Damnation; yet leave thy Whoredoms, &c. while the doore of grace is open. He which now stoppeth his eare, O, how shall he in that day call to the Mountains and Rocks to cover him! Prevent this damnation by repentance; and though other fall into hell, labour thou to be in the number of them to whom there is no condemnation.

*1/e 4.*

Great is the Blessednesse and Security of the Godly; I say security, not carnall, whereby the fear of God is shaken off; but spirituall, whereby the fear of damnation is overcome. There is no condemnation to them; they have peace with God,

with themselves. Understand, you blessed of the Father, your happinesse, and rejoyce; My life for yours you shall not perish. That consuming flame shall not touch one haire of your heads: As the garments of the three men smelt not of the fire, so you shall be most free. Remember this golden, this most divine Sentence, and in all distresses of conscience conquer ye. But thou wilt say, Alas, I am led captive unto sin, what hope therefore? Indeed in thy selfe there is none, but in Christ there is plenty. When Satan shall trouble thee, look unto Christ, in whom thou art by Faith, and invincibly rely thereupon. There is no condemnation to men in Christ. See thou hast good evidence of thy being in Christ, and then resolve that it is as possible for Christ himselfe to be damned, as for thee; For thou art a part and a member of him, which to perish is impossible. Examine thy Faith and Repentance, and labour to seele in thy heart, thy union with thy Saviour. It is not enough to be neer him; thou must be in him. If thou finde so, Rejoyce, be thankfull, and walke worthily.

Now follows the description of them which are in Christ, (*viz.*) All those which walk not after the Flesh, but after the Spirit. And thus he describes them from their proper effect; I say, proper: for it is as proper for Gods children to walk in holiness, as it is proper for the Sunne to shine, and the fire to give heat.

These words containe a double Affirmative.

Answer to each part of the

Proposition, (*viz.*)

Negative.

If you ask who are in Christ. The Affirmative answer is, *They which walk after the Spirit.*

If you ask who are not in Christ. The Negative answer is, *They which walk after the Flesh.*

If you ask who are justified. The Affirmative answer is, *They which walk after the Spirit.*

If you ask who are condemned. The Negative answer is, *They which walk after the Flesh.*

Here we have three things which be of great reckoning in the Scriptures: 1. Vocation, *They which are in Christ.* 2. Justification, *Shall not be condemned.* 3. Sanctification, *Which walk not after the Flesh, but after the Spirit.*

The generall meaning is, Those which live holily, mortifying the Flesh, and obeying the Spirit, are in Christ.

The holy life of a Christian is compared to walking and travelling, which is not done without a Guide: Two things may be noted in those words.

1. The manner of the Metaphor. 2. The nature of the Argument. In the Metaphor are two things. 1. The Act, *Walking.* 2. The Direction or Guide; which is set down two waies: 1. Negative; *Not after the Flesh.* 2. Affirmatively, *But after the Spirit.* The false guide, the *Flesh*; the true guide, the *Spirit.*

But why speaks the Apostle of the false guide? *Object.*

Because most men are inclined to this guide, being welded to their own opinions, and taking their own directions from the wisdom of the flesh to be best; therefore he gives them an item of a false guide.

The Scripture usually compares living to walking; as here. So *Gen. 3. 24.* and *17. 1.* &c. the Reason; because of the suiting of one to the other; for in divers things here is a great Correspondence.

1 Travellers ignorant of the way, enquire after

the right and neereſt way. So wouldeſt thou travel to Heaven? If thou enquireſt for the way of Merit, it is Chriſt; if for the way of our obedience, it is the Law. There are many by paths.

Ioh. 5. 39. Search the Scriptures, the rule of our Faith and obedience.

2 Travellers in dangerous and unknown waies, ſeek for a good Guide: ſo muſt he that would ſafely travel to Heaven; For as the Eunuch underſtood not without an Interpreter, ſo cannot we walk that way without a Guide. Two Guides will offer themſelves: A falſe, treacherous, deceiving guide, which is the Fleſh, which will boaſt of her cunning and ableneſſe; and a true Guide, which is the Spirit. Both theſe are ſet down in the Text. Take heed of the Fleſh: Take the Spirit.

3 Travellers enquire for good Company; loth to goe alone, and yet loth to goe with evil company, as with a Thiefe or a Robber. So beware thou of ill company; as of Swearers, Drunkards, Whoremongers, &c. Theſe will draw thee out of the right way, for they travel not to Heaven-ward. Let thy delight be in the Saints, and in them that excel in vertue, that thou mayſt the more cheerfully walk, being holpen by their prayers and vertuous examples. As in a Teame, a good ſure Horſe, being among a ſort of Jades, is many times made ſhuttle and untoward: So look for no furtherance in thy journey to Heaven, by the ſociety of wicked men.

4 Travellers, eſpecially in a long journey, clog not themſelves with things ſuperfluous, but onely take neceſſaries: So over-load not thy ſelfe with unneceſſary cares and delights of the world. As an heavy burden, or a long Garment to a Traveller, ſo is the world to us in our journey towards Heaven, a hinderance of our ſpeed.

5 Travellers going a dangerous way, provide themſelves of ſome Weapon, as a Sword, or a good Staffe; for they may meet with Robbers, which would lighten them of their money. So get thee a good weapon, the way is dangerous; thou ſhalt be ſure at one corner or croſſe-way or other, to meet with the Divil, that old Thiefe, who would be glad to rob thee of Grace, and is as greedy of it, as a Thiefe of a purſe.

The beſt weapon is Faith; which ſerves for a weapon to fight withall, and alſo for a ſtaffe to reſt upon. For a weapon; therefore St. John ſaith, that Faith is the victory that overcommeth. It is a weapon both offensive and defensive.

For an offensive weapon, it is as good againſt the Divil, as a Piſtol againſt a Thiefe. So faith the Scripture, Reſiſt the Divil, ſtedfaſt in the faith, and he will flee from you. If a Thiefe ſee a caſe of Dags at a mans ſide, he wil not deale with him haſtily; ſo if the Divil perceive us furniſhed with Faith, he wil have ſmall liſt to meddle with us.

For a defensive weapon alſo, there is none to this, it is a Target of prooſe, or a ſhield: ſo Saint Paul calſ it, and exhorts, *Above all take the ſhield of Faith, whereby ye ſhall be able to quench all the fiery darts of the wicked.*

Faith alſo ſerves for a ſtaffe to reſt us upon. We ſtand and are ſtabliſhed by faith. Children learn to goe by the finger, or by a ſtoole; ſuch a thing is faith to us. An old man wil not goe out of doors without his ſtaffe; ſo, if thou neglecteſt faith, thou canſt never be able to hold on thy journey; of which we have an example in Peter, who, ſo long as he kept in his hand, in his heart, this ſtaffe, wal-

ked on the Sea; but when he let it fall, himſelfe began to ſinke. Mat. 14. 32

6. Travellers on foot prepare for their feet, that they be well ſhod, left being wounded by the ſharp ſtones and thornes, on which they muſt tread, they be laid up by the way. If thou travelleſt toward heaven, thou muſt tread upon thornes, the points of Needles, burning Coles; thou canſt not want ſhoos. Theſe are the preparation of the Goſpell; And your ſet ſhod with the preparation of the Goſpell of peace, ſaith Paul; that is, with a firme reſolution, that come fire, ſword, what will come, we will hold our way. Thus was David prepared, *Though I walke in the valley of the ſhadow of death, I will feare none ill: and I have ſworne, and am reddeſſly purpoſed to keepe thy Law.* So Paul elſewhere manifeſts his reſolution and readineſſe to dye for Chriſt.

7. Travellers carry with them ſome cordiall and comfortable waters, to cheere their ſpirits, when through wearineſſe they begin to faint. So in the way to heaven, through weakneſſe thou mayſt faint and fall; the water of Repentance is precious, a draught of it will recover and repaire thy ſpirits, fill thee full of godly care, and confirme thy aſſurance.

Thus much of the manner of the Metaphor: now followeth the nature of the Argument, which is (as was ſaid) a deſcription of ſuch as are in Chriſt by the effect: Such walke not after the fleſh, but after the ſpirit; that is, live holiſly.

*Our Union with Chriſt, the cauſe of our good life: Doct.*

Ioh. 15. 5. 1 Ioh. 1. 6, 7. He ſaith not, there is no condemnation to them which are in Chriſt, becauſe they walke; but which walke: for hereby we are not juſtified, nor called; but they which are juſtified and called, ſo carry themſelves. This walking is neceſſary, not as a cauſe of ſalvation, but as a condition, without which there is certaine condemnation.

Here we have a touch ſtone, to try whether we be in Chriſt, or no, and ſo whether we ſhall be damned, or ſaved. When thou ſeeſt the Impe which thou haſt grafted, to bud, and leave, and bring forth fruit, thou ſaiſt, it takes well: ſo if thou bring forth Holineſſe, the fruit of the Spirit, thou takeſt well, and art ſurely grafted into Chriſt.

This then answers a Queſtion of which many deſire to be reſolved; (*viz.*) Whether they ſhall be ſaved, or no? Examine thy walking; if in the way of Envie, Blaſphemy, Pride, Drunkenneſſe, Uncleanneſſe, this is the way of the fleſh unto affirmed condemnation: the Spirit leads not this way, thou art yet out of Chriſt, and therefore far from ſalvation. He that would be ſaved, muſt walke after the Spirit, in righteouſneſſe and holineſſe. As the palpable prophane wretch is hereby excluded: ſo alſo, he that is a meere civill man, and no mores, for though he ſeeme to be in a good way, as of juſt dealing, temperance, liberality, courtoſie, &c. yet he walkeſ in theſe wayes after a wrong guide, which is the fleſh, doing theſe things for the praiſe of men, and with the opinion of Juſtification thereby: beſides, he never deſcends into his own heart, mourning for, and mortifying inbred corruption, unto which the ſpirit principally leads, but onely glorieth in outward moralities.

If then thou wouldeſt be ſaved, approve thy ſelfe to be in Chriſt, by walking after the Spirit. But remember thou muſt walke; now and then will not ſerve the turne; as he that ſets now one ſtep, then another is not ſaid to walke; ſo thy walking implies

implies a continuall motion in godlinesse, and yet not such a motion as of a Horse in a Mill; but as proceeding, and getting forward: As in walking there seemes to be an emulation betwene the feet, to be one before another; so in our living, we must strive to be every day more forward in goodnesse, and to be better to morrow, than we are to day.

vse 3.

There is nothing more irkesome to the children of God, than the rebellion of the flesh, (though wicked men be not sensible of it.) And many times, weak consciences are so distressed, by the sense of their corruptions, that they doubt much of their estates. Let such wisely marke these words: He saith not, There is no condemnation to them, in whom there is no flesh; but which walke not after it: nor saith he, there is no condemnation to them which are not tempted, or which sinne not; but which walke not after sinne: For the children of God must be tempted, and we never receive such grace in this life, as not at all to fall, or sinne; but nor to walke after it, but to strive and resist it; and, if downe through weaknesse, not to lye and wallow our selves, as swine in the myre, but by the power of the Spirit, to start up, to wash away our spots in the Bath of Repentance, and ever after to be the more vehement and strong against our corruption. It is not a willing service which they performe unto the flesh, when they are overtaken, as a man willingly walkes in his Garden; but a most unwilling; for the which, true Converts are often heard to sigh, mourne and lament, and are often fene with teares in their eyes.

Concupiscence will be in thee so long as thou livest here; but walke not after it, and then all shall be well. When thou walkest abroad, thou canst not hinder the Birds from flying over thy head; but thou mayst hinder them from lighting upon thy head, and making nests: So thou canst not be wholly void of corruption; but if thou be in Christ, thou hast received grace, not to obey it. Thou art (it may be) much inclined to Anger; Doeſt thou let it remaine with thee, till being fowred, it turneth to malice and rancour, and bringeth forth revenge? Then hast thou suffered it to nestle in thy heart, and if thou lookeſt not to it, it will be thy destruction: so of Lust, Pride, Covetousnesse. But if thou scarre away these Harpies, as Abraham the Birds from his sacrifice, and suffer not an evill thought to lodge with thee all night, surely thou art in Christ, and never shalt be damned.

Gen. 22. 11.

Vers. 2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of Sin, and Death.*

**I**N this Verse is an Argument, proving the Proposition before delivered; That *there is no condemnation to them which are in Christ.*

The Argument is taken from an effect of our being in Christ: Thus,

They which are freed from the Law of Sinne and Death, shall not be condemned.

But those which are in Christ, are so freed:

Therefore they shall not be condemned.

The Minor is thus proved:

They which are quickned by the same Spirit which is in Christ, are so freed.

But all in Christ are so quickned:

Therefore they are so freed.

This Verse then intreats of the freedome and

deliverance of the Regenerate which are in Christ. Concerning which freedome or manumission, foure things may be observed.

1. From what: namely, from *Sinne and Death.*

2. The extent of this Deliverance: not from sinne and death simply in this world; but from the *Law of Sinne and Death*: that is, from the power and authority of Sin, which power is called a Law by the Apostle, for two reasons: 1. Because carnall men obey sinne, as they should obey a Law. 2. Because sinne holds us bound by the Law unto eternall death.

3. The subject of this Deliverance: *Mee*, saith Paul, meaning himselfe for instance; to be so also meant of every Regenerate man: and therefore the Syrian Translator reads it, *Thee*.

4. The Cause: *The Spirit*: The Law of Faith, Ambrosius say some, which may receive a good Exposition. Others better interpret the holy Ghost: hereby

proving the Deity of the third Person. *Breza* understands it of the efficacy of the Spirit in us, which is, saith he, the Grace of Regeneration. I take rather to be meant here, the roote of that Grace, rather than the Grace it selfe. The roote I call the Grace of Holinesse in the Humane Nature of Christ, which upon our union with him, is by the Holy Ghost conveyed unto us. *For, he received, not the Spirit by measure, but is full of grace, and of his fulnesse we receive grace for grace.* This I take to be the fittest Exposition. This Spirit is two wayes set forth: First, by the Subject in whom it is. It is radically in Christ. Secondly, by the effect; it is the Spirit of life: for if this flow not unto us, we are but dead men: with this being derived unto us, both the worthinesse of Christs obedience, and also power for the weakning and abolishing of sinne, that it reigneth not in us, nor can condemne us.

John 1. 14.  
John 1. 16.

And for this, I guesse, that our Saviour is called a *Quickning Spirit*. For as we have to live a naturall life from Adam, so have we to live a spirituall life 45. from Christ, being united unto him.

The meaning then is this; The power of the Spirit which is in Christ, hath freed all them which are in Christ, from sinne and death. So that as sin could have no power over him to condemne him, neither can it have over us; we receiving of the same Spirit, and living the same life which was in him: For we live not a diverse life from that which is in Christ, but the very same, as the water in the fountaine, and rivers; and the life in the head and members is the same.

*Our union with Christ frees us from the power of sin Doctr. and death, Ephes. 2. 18. 22.*

The cause of all our happinesse is this union. *Vse 1.* From hence is it that we serve not sinne: from hence is it that we yield not to every temptation of Satan; that we have comfort, that we are Stablished in Grace, is from hence. Labour therefore to be united; the ordinary meanes is the Word preached: For as in Grafting, so here; God is the Husbandman; Christ the Stocke, Believers the Imps; The Spirit the Sap, The Word the Knife or Saw; The Sacraments, the Ligatures. As therefore without a Knife or Saw to open and rive the Stocke, and to let in the Imps, a man cannot Graft; so Contemners of the Word and Sacraments cannot possibly be in Christ.

Hath freed *Mee*: There is much Divinitie in *Vse 2.*

Pronounes (saith Luther.) In the first Verse Paul spake in the third Person, *Thee*. Here in the first, *Mee*. Not that he appropriates this freedome to himselfe

Ephes. 4. 7.

himself by so speaking, but to teach every one to apply it to themselves, and in themselves to feeble it, for which cause the Syrian Translator reads *Ther*. For as the power of sense and motion in the head, is derived to every the least and farthest member and joynt; so the meanest in the Church, as well as the chiefest, doe receive according to their place sutable grace. It may be some thinke, O, if I were *Abraham, David, or Paul*, I should be saved. Yea, if thou be in Christ, thou art freed as well as they, and shalt be saved as well as they.

Use 3.

Wee are now freed from sinne and death, not simply, (so wee shall hereafter be delivered) but from the Law of Sinne. Wee be not so delivered, that we cannot sinne or die; but Sinne cannot domineere over us, nor damne us, nor Death hurt us. Lay up this against the day of temptation.

It is very grievous to feeble the assaults of sinne, as of *Vncleannesse, Pride, &c.* But all are Beggars, we may not choose our Almes: we must remember our measure; we have such things that we may be humbled, not that we should be overcome. Thou must be content to have sinne trouble thee here, and to wring from thee sighs and teares, but comfort thy Soule with this, it shall never condemne thee.

A Snake may be so handled by taking out the sting or teeth, that it cannot hurt us, though it touch us, yet we abhorre it for the nature of it, and are afraid to have it come neere us, and, it's but our feare. So sinne is in such sort handled by our Saviour Christ, that though it touch us, and hiss at us, yet it cannot hurt us: It may make us afraid, but blessed be God, the feare is more than the hurt: For as sinne and death could not hurt Christ, so neither can they hurt us. It is not kild out-right, but it is so maymed, that as *Adoni-bezek* having his hands and feet mangled, and being in chaines, could not endamage *Israel*, so neither can sinne us.

Judges 1.

When therefore thou seekest sinne stirre in thy heart (alas, who feeles it not?) cast not away thy confidence, but with a good courage resist it, and resort to Christ by Prayer, that thou mayst more feeble the power of his Spirit. Great is the power of sinne; but the power of the Spirit is greater. The Divell is strong; but Christ is stronger.

Use 4.

Those which have not obtained this freedome, are most miserable. They are slaves, and that to the basest master in the world, which is Sinne, and shall have the *severest wages*, which is Death: As nothing is more base than sinne, so nothing is more bitter than death: How did sinne Tyrannize over *Amnon, Achab, Iudas*, who could have no rest; but are sicke till they have performed most shamefull services to their utter ruine? Thou hast heard of the *Gally slaves of the Turke*. How sweet is it to be delivered from such a bondage! But alas, What is the Turke to the Divell? What is a Galley to Hell? What the labour of Oares, to the service of sinne, and torments of Hell? O the happinesse of them which are in Christ, that are delivered from sinne and death! Have we any enemies to these?

Yea, his happinesse is the more by the assurance of it: for once in Christ, and ever in Christ, let Sathan doe his worst. The least branch of the Vine, which is Christs, is too high for Sathans reach. Such as are in him, can never want saving Grace; so rich a Root is Christ to maintaine and nourish all such which are grafted into him. So long as Christ hath any Spirit, thou shalt not want it. As possible is it

for Christ to want the Spirit, as for thee to want it, if thou beest in Christ.

Examine whether thou beest set free. If sinne rule in thee, it will also damne thee: thou art not delivered. If a man sicke in his bed, burning of an Ague, fetching his breath with difficulty; looking *gashly*, &c. should say he were well, thou wouldest not beleve him. So, when thou seest a man *swell* with Pride, *burne* with Lust, &c. If he say he is in Christ, and hopes to be saved, beleve him not: All the world cannot save him.

Verse 3. For what the Law could not doe, in that it was weak through the flesh; God sending his own Sonne in the likeness of sinfull flesh, and for sinne; condemned sinne in the flesh:

Or, by a Sacrifice for sinne.

4. That the righteousness of the Law might be fulfilled in us, who walke not after the flesh, but after the Spirit.

In these Verses is a declaration of the deliverance spoken of in the second Verse. In which are two things.

1. The necessity of it.
2. The meanes whereby it is wrought.

The Necessity, in these words: For what the Law could not doe, in that it was weak through the flesh.

There is much diversity in the reading of these words: That of *Camerarius* is very plaine; but the best and plainest, is that of his Majesties translation, which I follow.

In these words of the Necessity are two things.

1. Something uttered of the Law, (*vix*) that it could not deliver us.
2. The reason: Because it is weak through the flesh. This is brought in by a *Prophecy*, thus. What needs deliverance by Christ, seeing we have the Law, which promiseth life to the observers? If the Law be able to deliver, what need Christ? If not able, what avails the Law?

To this *Paul* answers by a Concession: That indeed the Law is not able, and therefore *God* sent his Sonne, to doe that which was Impossible to the Law.

This then is assumed by *Paul*, that the Law cannot justify and deliver: *Acts* 13:38, 39. *Heb* 7:18.

Q. What use then of the Law?

A. Very great. It teacheth us Gods will concerning Obedience; it shewes what is right and wrong: It is a Schoole master to bring us unto Christ, and the Gospell. So that, though the Law cannot save us; yet, neither can the Gospell without the Law, which *Ambrose* elegantly sets forth, by a similitude of the upper and nether millstone: The Law (saith he) is as the nether-millstone, which is slow and stirreth not; the Gospell quicke as the upper-millstone, without which the nether-millstone may seeme unprofitable. Yet cannot the upper grinde without the nether, but both together make good Meale. So, Justification, as fine Flower, is betweene the Law and the Gospell prepared for us.

*Ambrosius*  
Ser. 29.  
per totum.

Seeke not Justification by the Law: this were to seeke Life in Death, Heaven in Hell, Salvation in Condemnation. There are two things necessary to salvation; Justification, and Sanctification. The Law can give neither of these.

*Deut* 27.  
26.

Pardon sinne it cannot, for it is the office of the Law to curse transgressors.

Renew unto holinesse it cannot; though it can command us to be holy. The Law is holy in it selfe: But,

But, to be holy, and to *make boy*, are two things : That, the Law is, in *this*, the Law is impotent.

Vaine therefore is the hope of many, who think to be saved only by their good serving God, and their just dealing; and that their good deeds shall prevaile against their bad.

For first, our best deeds have so much defect, that though in some consideration they might be *worthy*; yet in other, they stand in need of *pardon*.

Secondly, all our good deeds, though we had as many as *Abraham*, are of finite perfection, and therefore cannot *satisfie* for the least sinne, where by an infinite Majesty is offended.

Thirdly, if we could doe good *perfectly*, yet such doing is *due*, and durie *dischargeth* no debt.

In that it *was* *weake* through the *flesh*.

The Law cannot deliver. The reason, Because it is too *weake*. How comes it to be *weake*? It is *weakened* through the *flesh*. That is, corrupted, sinful, rebellious nature.

The Law is not *weakened*, either in *Precept* or in *Doctrine*, but only in *justifying* of Man: and this not in it *itselfe*, but by *accident*, because we are naught, and not conformable unto it: If we could perfectly keepe the Law, it were as able to *justifie* us, as ever. There is no fault then in the Law, but in us.

A blinde man cannot see, though the *Sunne* shine most cleere: the fault is not in the *Sunne*, but in his blind eyes. So, that we are not benefited by the Law, is our fault, not the Lawes.

A cunning *Carver*, can cut the *similitude* of any Creature; but not on a rotten stick; yet, no imputation to the *Carver*. So the Law hath skill to *justifie*, but cannot doe this feat in our rotten Nature.

*Doctr.* The Law cannot *justifie* us, because we cannot perfectly keepe it: 1 Chron. 6. 36. James 3. 2.

*Quest.* How can we be guilty of the breach of that Law which is impossible for us to keepe?

*Ans.* 1. It is impossible here, but in heaven it will be possible. 2. It is possible to the *Elect*, in regard of Christ, in whom they have fulfilled it. 3. It is possible, in regard of perfect obedience, begunne in this life, most certaine to be perfected after this life. Yet is it impossible for justified men in *this* life perfectly to keepe the Law in themselves, (though the Councell of *Trent* hath determined it possible) and we also are *bound* to this impossible Law, and that *justly*. The reason is, Because to *Adam*, in whom we were, it was at first possible; and by his transgression (in whom we sinned) it became impossible. So that God may *justly* require it now of us; as a man may justly require a debt of him, who through his *riot* and *luxurie* hath made himselfe unable to pay it.

A *King* loseth not his authority to command, because some refuse to obey him: nor God his right to command, though we by our naughtinesse have made our selves unable to performe his commands.

That seeming Contradiction, attributed to *Hierome*, is true on both parts: Cursed is he which faith, God hath commanded impossibilities; and Cursed is he which faith, the Law is possible.

*Vse 1.* Thou failest in thy obedience, yet if thou believest, and thy heart be *upright*, be of good comfort: Nor *Abraham*, nor *David*, nor any of the *Saints* did perfectly keepe the Law, or were saved by their workes, but by their faith. Doeft thou believe, and endeavour with an honest heart to obey (though it

much *weakenesse*?) Thou shalt be saved as well as *Abraham*: For he hath the perfection of the Law, which beleeveth in Christ. But thou wilt say, that thou art *unworthy*. 'Tis true: so certainly was *Abraham*. Let thy failings *bumble* thee, and seek for increase of Faith.

The Law is *weake*, to save so much as *one*: but *Vse 2.* it is strong enough to *damne thousands*: Remember that. If thou beest a Blasphemer, a Drunkard, &c. thou shalt find it a *Gyant*; If thou hast but one sin *unrepented for*, it will condemne thee.

The Law was given to *Adam*, as a Rule to direct *Vse 3.* him to Heaven. It is weakened by thy evil corruption: which weakens also the Gospell, making that a *savour* to death, which is appointed for a *savour* of life. Bewaile thy corrupt nature, and seeke renovation.

God sending his own Sonne, in the likeness of sinfull flesh, and for sinne, &c.

In these words, to the end of the fourth Verse, is declared the meanes or way, whereby we are delivered from the power of sinne, and so from condemnation.

This Declaration contains a double effect of God. The first is the sending of his own Sonne, &c. The second, The condemning of sinne, &c. Both these are amplified from their End, *verse 4.* First, of the first Effect: in which we have foure things. 1. The Persons, 1. Sending. 2. Sent. 2. The Act, Sending. 3. The manner, In the likeness of sinfull flesh. 4. The End, to take away sinne.

1. The Person sending: God the Father, so here to be taken, though it were the worke of the whole Trinity, because of the Relative, Sonne.

The Person sent; The Sonne, noted by this possessive (*His Owne*): For God hath divers Sonnes by a superlative Grace; as Angels and Men: the one by Creation, the other by Adoption. None of these are sent; but his *Owne Sonne* by Nature, his *only begotten*. *Iohn 1. 14.*

2. Sent: How can the Sonne be sent, without a separation from the rest of the Persons, or a diminution of his owne excellency? The answer is, that Christ is to be considered two wayes: As God; and as the Mediator of God and Man: And this sending to be meant; not of a locall motion from Heaven to Earth, but of his manifestation in the Flesh. Sent, saith one, not that he might be where he was not; but that he might be in the manner he was not: that is, visibly in regard of his assumed Flesh. *Aquinas.*

3. In the likeness of sinfull flesh. Flesh is not here to be taken for Corruption; but for the substance of mans Nature: The word *likenesse*, is not to be attributed to *Flesh*, but to *Sinfull*. Not flesh in likeness; For that was the Heresie of *Marcion*: but sinne in likeness. He had true Flesh; but No sin. In regard of the substance of the Flesh, it was true. In regard of the Evill Qualities, it was *like*. He was counted a Sinner, and condemned as a Sinner, but he was no Sinner. He could be weary, sleep, be hungry, and dye, but he could not sin.

And for Sinne: that is, for the taking away of sin, to be a sacrifice for sinne.

The meaning. It was the will of God, that Christ should take our Nature upon him, but without Sinne, and therein make satisfaction for us, and so free us from sinne and death.

So that these words are (as we may say) a Commission from God the Father to Christ. In which are three things: 1. The Author, God the

the Father. 2. The Committee, Christ the Son. 3. The Summe and Contents of the Commission, in two Clauses: The first, to take our nature upon him. The second, in that nature to take away sin. The first part shewes his Nature. The second his Office. In the first, is the Doctrine of his Incarnation. In the second, the Doctrine of his Passion.

*Doftr.* D. Of the first part. *Iesus Christ came into the world, and was incarnate of the Virgin Mary, not of his own will, and yet not unwilling, but by the will, appointment, and decree of his Father, Gal. 4. 4. Joh. 8. 42.*

*Quest.* Was not the Virgin Mary a sinner?

*Ans.* Yes.

*Quest.* How could he then take flesh of her, without sin?

*Ans.* By the operation of the Holy Ghost ever shadowing her.

*V/c 1.* Sending down his own Sonne. Christ then had a being before he was incarnate. The Mission is not his Incarnation, but being sent, he was incarnate.

*V/c 2.* There are two Natures in Christ: The Divine, for he is Gods own Sonne. The Humane, because in the Likeness of sinful Flesh; and both these personally united. For the same Sonne sent forth, is sent in the similitude of sinful flesh.

*V/c 3.* Christ had no sin of his own, called therefore the Immaculate Lamb. He had our sins by Imputation. *Heb. 4. 15. 2 Pet. 1. 19.*

*V/c 4.* God sent his Sonne out of his own bosome, without our Counsel; we inquired not after it, we desired it not, much lesse deserved it. All our salvation is wholly of God.

*V/c 5.* Christ is God. How darest thou then despise his Word and Sacraments? How darest thou by swearing, Lying, Drunkenness, &c. offend him? Hee is the Lord thy God, therefore beleve thou in him, and worship him. Christ is Man, This is comfortable. Art thou poor, despised, afraid, tempted, weak? So was thy Lord Christ, being Man. And the Servant is not above the Master.

Christ was Man. Not a man of Steele, but a weak man. Not senseless, but sensible of miseries: Poverty could lay hold on him. Hunger bite him. Sleep and weariness overtake him. Blowes and Buffets light on him. The Devil could tempt him. Death could fear him, yea, bold him for a time. The Grave could swallow him. He knows what all these mean: What a vile Tongue: a false Accusation: a smiting hand: a cruel and partiall Judge can doe. How Poverty, Temptation, Death can terrifie and amaze. In thy trouble therefore flye to him; be not afraid. He cannot forget what

*Heb. 2. 17. 18. & 4. 15. 16.* it is to be troubled and remembring, hee cannot but have compassion, and be touched with the feeling of our infirmities, who was so subject, that hee might be merciful and succour us that are tempted. O sweet! that he might have compassion, and that he might succour us.

When thou art sick, thou sayst, O if you knew what I feele, you would pity me: and seeing others pained as thou hast been, thou art moved to pity them from thine own experience. Remember: Christ knows thy misery, and hath felt a thousand times more. Goe boldly to him for comfort.

*V/c 6.* Christ was tempted and afflicted, but sinned not. Nothing could make him sin. Doe thou in like manner. Let not poverty, wrongs, any temptations make thee offend God; that being like Christ thy Head in holiness, thou mayst be like him also in glory.

*Doftr. of the second part.* God sent his own Sonne to take our Nature upon him For sin: that is, to take away sin. *Ioh. 1. 29.* The principall thing in this Doctrine is, that this was committed to Christ, and enjoined him of his Father, *Esay 61. 1, 2, 3.* which Christ applies to himselfe, *Luk. 4. 21.* As Kings, Priests and Prophets were of old, so was Christ hereto anointed and appointed. Yea, in this Commission, as Gods own Aet and wit, God hath set his seal, *Joh. 6. 27.* And Christ himselfe undertakes his Office with an Oath, *Heb. 7. 20-21.*

God hath thus solemnly commanded his own *V/c 1.* Sonne this service, To take away our sins, and to save us. Art thou afraid of Damnation because of thy sins? Be of good comfort: Thou hast Christ: *Joh. 2. 2.* for thy Advocate. If we be to sue down a Commission, we desire to have the wisest and ablest men to sit upon it. If we have a suit at Law, we covet to get the best and learnedest Counsel, and in most favour with the Judge. Now we have a suit for salvation we have strong Adversaries: The Flesh, the World, the Devil, the Law. Who shall bee our Man of Law to plead for us? shal an Angel? No, we have Christ himselfe, the Lord of Angels: the wisest, for he is the Wisdom of his Fathers and most in favour with the Judge, for in him is God well pleased. And indeed Christ hath taken our Matter upon him. God hath retained him for us. How then shouldst thou not have the sentence passe on thy side? Thou committest thy other causes sometimes to a man and speedest; if thou committest thy self to that Word, canst thou perish? He knowes the moment of thy cause, and the reasons whereby he should perswade. It stands him upon that thou prevail, because thou art of his bone and his flesh. Be sure to bring him his Fee, that is, Faith, Repentance and Obedience, and thou canst not lose the day: If thou canst believe, he can save thee; nay, he must, it is his Office, God hath enjoined him: and he is faithful as Moses; nay, more faithful; Moses as a servant, he as a Sonne. Let him that hath an Office, wait on his Office (saith he to us:) and can he neglect his Office? Read *Joh. 6. 37, 38, 39, 40.* It is the will of his Father (which he alwayes delighted to obey) that he should cast away no poor sinner which believes and repents.

Go therefore thou Penitent soul to Christ, desire him to do his Office, to take away thy sins and comfort thee. Hast thou no feet? Hast thou no stumps? Creep to him. It is as possible for him to reject thee, as it is possible for him to be unfaithfull.

Seek not to the Virgin Mary, to Angels or Saints for salvation: it is not their Office, but Christs. He offers it thee in his Word: see thou refuse not to receive it: This refusal brought woe upon *Corazin* and *Bethsaida*. Yea, the dust of the feet of our Preachers is to be shaken off, as a witness against such as contemne the grace offered in the Gospel: and it shal be easier for *Sodom* and *Gomorrah* than for such. Let us not then harden our hearts any longer; but while he speaketh, let us hear his voyce, while he calleth, let us make obedient answer; while he stretcheth out his hands, let us run into the bosome of his mercy, that we may be saved. Amen.

*Condemned in the flesh.*

The former effect was a Commission from the Father to his own son. In these words is the second effect, containing the Return of the Commission.

All

*Commission  
se homo viri  
diserta lin-  
gua, & non  
perit; com-  
mittit se  
Verbo &  
perit: ut  
et August.*

*Heb. 3. 2. 5  
Rom. 12. 7.*

*Mat. 11. 11*

*Mat. To. 14  
15.*

All Commissions speed not. This sped according to the intent of the granting, for *sin was condemned* and taken away.

In this effect are four things: First, the Efficient, *God*. Secondly, the Action, *Condemned*. Thirdly, the Object, *Sin*. Fourthly, the Subject, *in the flesh*.

1. *God*, the Father as before.

2. *Condemned*. To condemne is an Action of a Judge giving sentence against a guilty Person; So is it not here; for *sin* is not guilty, but makes guilty. Condemnation is also many times taken for the punishment which the delinquent condemned suffers; neither is it so here: but after a similitude, as condemned Persons executed, cease to be, and are taken away, so *sin* is taken away.

Tollim 3  
urbo.  
Beza.  
Caluiss.

3. Some expound it, He abolished it; Some, He abrogateth the power and reign of it, as a man hanged loseth his Offices. *Aquinas*, he weakened. *Ambrase*, he took away the authority of *sin*. So *Martyr*, He put out of authority and Office; as if the King should take away his Commission from a subject and disgrace him. So *God* by *Christ* put *sin* out of Office with all the reproach that might be. As Souldiers and Captaines are sometimes cashiered and sent away disarmed, so *Christ* hath cashiered this Captaine *sinne*.

3. *Sinne*. That is, All *sinne*: whatsoever had any consideration of *sinne*: Original, with the fruit, which is Actual *sinne*; and both these with the effect, which is condemnation. He condemned and abolished it in regard of dominion and damnation, and so it answers unto the freedom spoken of in the second verse.

4. *In the flesh*. *Flesh* here for the nature of Man which *Christ* assumed: The Article would here be expressed in *That flesh*. The *Syrian* Translator, *In his flesh*.

The sense: We are freed by the Law of the Spirit of life which is in *Christ*; for he abolished *sinne* in his *flesh*; so that we being *flesh* of his *flesh*, and bone of his bone must needs also be delivered.

Doffr.

God by the death of his Sonne, which he did suffer on the Crosse in our Nature, hath so taken away and abolished *sinne*, that it cannot rule in us here, nor condemn us hereafter. *Blay* 53. *John* 1. 29. *Heb.* 2. 10. to which adde *Heb.* 5. 9.

Vfe 1.

*Sin* was condemned in the humane Nature of *Christ*; not in the Divine: for that is impassible: but the Person must be Divine. For neither Men nor Angels could have borne the punishment of *sin*, but themselves must have been for ever condemned withall. To *sin* is Mans work: But to condemne *sin* is Gods work.

Quest. Why did not God pardon *sin* at once, and spare his own Son?

Thot. 1.8

Ans. The threatening, *Gen.* 2. 17. required that Man must dye for his transgression; which if he had not done in his own person, he could not have been saved. Neither indeed is it to be imagined, that *God* can forgive *sinne* without satisfaction to his Justice: not for any defect of power, but for the perfection of his Nature, which cannot but hate and punish *sinne*. Nothing is impossible to *God*, but that which hee willeth not, and hee cannot will, that his Justice should be unsatisfied.

Quest. How can the Temporal punishment in the flesh of *Christ*, satisfy for the Eternal to be satisfied by us?

Ans. Though he suffered not long, yet he suffered much. And though the Action, or rather Passion was of short continuance; yet the vertue is everlasting and infinite, suitable to his Person which suffered, who is Infinite.

*Sin* is fully destroyed: because it is Gods work: Vfe 2. and justly; because condemned. And believers cannot lustily be now condemned, because *Christ* hath paid the debt.

*Sin* is condemned, our greatest enemy. What should let us greatly to rejoyce? If a man in authority, being our utter enemy, should be imprisoned, put from his place, and made Jack out of Office, as we use to say; it would make us exceeding glad: or, as if thou hadst a spitefull enemy, by whom thou wert afraid whensoever he met thee to be staid, thou wouldst be much afraid, even as *Saul* was (though otherwise a valiant man) at the sight of *Goliath*. But when he saw *David* had kild him, he rejoyced and all *Israel* with him. So it is with us: *Sin* alive and in authority, will make the stoutest of us afraid. But *Christ* our *David*, hath kild *sin* our *Goliath*. This comforteth our hearts.

But thou wilt say, Alas, I feel *sinne* struggling with me and molesting me, and I many times smart fulfore for it. Yes, it may be so, and shal be so: *God* will have it so, to humble thee, and to make thee cleave the faster unto him. But, if thou believest, it rules not, nor can condemne thee. *Sinne* lives indeed, but as a condemned person. A man receiving his deaths wound *spawleth* and moveth a while: And *Fire*, though it be quenched, yet there ariseth a smoke for some small time after, which may trouble thine eyes: So is it with *sinne*. And for the Crosse, it's necessary, not as a punishment, or satisfaction; but as an instruction: which is to be used, so long as we bear about us the remainder of *sinne*, for a help to Mortification; and that it may appear that *God* no way approveth of *sin*, when he correcteth his Children for it, though he hath pardoned them.

*Christ* hath done and suffered whatsoever his Father appointed him: he hath borne hard words, harder deeds. He never gave over till that comfortable consummation est was uttered. Imitate him. Whatsoever *God* commands thee, obey, though it be hard and tedious to *flesh* and blood; Repent thereof thy sayings, who like a lazy servant hast made Exceptions of thy service. And see that thou hate for ever and abhorre all *sinne*, seeing *Christ* came to condemne and take it away. Think seriously of it. *God* hath in the *flesh* of his own Sonne, condemned thy Anger, Pride, Covetousnesse, Blasphemy, &c. Wilt thou justify them? *Christ* hath kild *sinne*: Wilt thou give it life? *Christ* came to demolish and abolish it; wilt thou build it? *God* set a curse on him which should build *Jericho*: which afterward took Effect. *Sin* is this *Jericho*, and cursed shall he be that buildeth it, or maintaineth it. *Christ* came to destroy the works of the Devil, which are Whoredome, Drunkennesse, &c. Wilt thou live in the practice of them? This is to take the Devils part, against thy Saviour *Jesus Christ*. *Sin* is condemned in *Christ*s *flesh*: if it live and rule in thy *flesh*, thou hast no part in him, thou art not of his *flesh* and bone: for thou art contrary to him.

John. 6. 26.  
King 16.  
34.  
John 3. 8.

Verse 4. *That the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.*

**H**itherto of the two Effects of God. God sent his Sonne, and gave him a Commission. He executed it. So did God. So suffered Christ. But why? *Cui bono?* Who have the benefit of all this? This Paul shewes in this Verse. Where are two things. First, what the Benefit is: (*viz.*) *The fulfilling of the righteousness of the Law.* 2. Who receive the Benefit. We that believe. *In us.* Described by a proper Effect. *which walk, &c.*

*That.* This noteth not here the event onely, as though it so fell out, but the Counsell of God, purposing this to be the end of the sending of his Son, &c.

*The righteousness of the Law.* So many: As though it were *δικαιοσύνη*: some Justification: as though it were *δικαίωμα*: but it is *δικαίωμα*, which Beza well renders, *Ut jux Legē*, that the Right of the Law might be fulfilled in us. What Right? The Law hath a double Right: One of Obedience, it doth rightly challenge obedience; and the Law hath not the right, if it be not obeyed. The other Right is to condemn us for disobedience; for it is right and equal, that those which do evil, should suffer evil. Both these are here understood.

*Of the Law.* Law sometime is taken for the strength of a thing, as in Verse 2. sometime largely for the whole Word of God: sometime more strictly, for the Moral Law in the Decalogue, and for the Doctrine, Precepts, Promises, Prohibitions, Threatnings, which the Law speaks of: So here.

*Fulfilled.* Perfectly satisfied by Christ, in regard of both the Rights.

*In us.* Not by us. By Christ. *In us.* For Christ in our Nature hath fulfilled the Right of the Law: and therefore *in us*, because of our Communion with him.

The meaning. God hath condemned sinne in the Flesh of his Sonne, that, All that which the Law by a right could require of us, might be performed by him for our benefit, so, as if we our selves had in our own persons performed the same.

*Doct.* *Whatsoever Christ did concerning the Law, is ours by Imputation so fully as if our selves had done it, Mat. 3. 15. & 5. 17, 18. As if he should say, every tittle of the Law should be fulfilled. If it require obedience, it shall have it: If it threaten curses, they shall be borne. The Precepts shall be kept, the Promises received, the Punishments endured, 2 Cor. 5. 21.*

*Use 1.* If Adam had not sinned; by fulfilling the Law in the Precepts he should have been saved: and the Damned fulfil it in Hel in regard of the Curse, by suffering it, and cannot be saved. If we would be saved, we (because sinners) must fulfil it, in *Præceptis & pœna*, in the Precepts and Punishment. The Precepts must be kept, that there may be place for the Promises. The Curse also must be endured, which is the wages of our sin. The Law must have our Blood, and without blood there is no remission. We can doe neither of these in our selves. We have done both these by our surety. Faith is here necessary, that Christs doing and suffering may be applied to us, that the Right of the Law may be fulfilled in us,

The wonderful wisdom of God appears in *Vse 2.* our Redemption. Who executes his Justice upon Christ, exercises his mercy toward us. Without infinite satisfaction his Mercy could not be appeased; without infinite Mercy we could not be saved. One deep calleth another: The deep of his Justice, the deep of Christs satisfaction: The deep of our Misery, the deep of his Mercy. If he had laid his Justice upon us, where had been his mercy? If he had shewed mercy without satisfaction, where had been his Justice? Both these must meet, that we may have righteousness and everlasting peace. This the Angels admire; doe thou labour to understand.

Christ suffered for us, not onely (*nostra causa*, *Vse 3.* but *nostra vice*) for our sake, but in our roome and stead. Wee should have beene buffeted, spit upon, crucified, cursed: Hee represented our persons, was in our roome. O infinite Love! Many desire to represent great Personages, to partake of their Honour: but none desire to represent the persons of base and condemned wretches, to bear their shame; no thing for this. David wished that he had dyed for Absalom: But Christ (our David) dyed for us indeed.

Here is singular comfort; for this is our *Vse 4.* due from this place. The Law must have its right, before a sinner can be saved. We cannot of our selves fulfil the right of it. Art thou in Christ by faith? Be of good comfort: Christ hath fulfilled it in thee, and thou hast fulfilled it in Christ.

Thou mayest be threatened by the Law, in regard of thy daily failings: But here is a *non obstante*, by the goodness of thy Surety. As a man having broken a penall Statute, if he once have undergone the Law, he feares not any more, either Judge, Officer, or Law for that fault. So, because Christ hath undergone the Law for us, we need not feare. And as the Debtor by the payment of the Surety is delivered; so we by the sufferings of Christ.

But thou wilt say, that thou still sinnest, and canst not fulfill the obedience of the Law. I answer, that this right also of the Law is fulfilled in thee by Christ, if thou believest. For he that hath Christ, though he hath not kept the Law, hath the whole righteousness of the Law. Christs righteousness is a large Garment, covering himself and us too. This Garment is not of our buying or working, but it is better, because wrought by Christ; and we shall also have a righteousness of our own in the Kingdome of Heaven.

Christ hath stood in thy stead, and endured the *Vse 5.* sharpest of Gods Judgements, which he deserved not, that thou mightest taste the sweetest of Gods mercies, which thou deservedst not. How should this bind thee unto him in all obedience! The Borrower is a servant to the Lender, as Solomon saith, and the Receiver to the Giver. Christ hath done and suffered so much for thee: shalt thou deny him any thing? Even thy life, if he require it? Now, what would Christ have thee to doe? He hath borne the punishment of thy sinnes; he would then have thee cease from sin. He endured baseness and poverty for thee: Repent then of thy Pride. His blessed Mouth was buffeted and spit upon for thee: He would now have thee to leave thy Swearing, Lying, filthy and ungodly talke, and

and to use an holy and gracious speech. His heart was pierced for thy sins; thrust not the spear of thy sins into his side again; but repent, and please thy Saviour in the amendment of thy life.

Verſe 5. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6. For to be carnally minded is death, but to be spiritually minded, is life and peace.

7. Because the carnall mind is enmity against God: for it is not subject to the Law of God, neither indeed can be.

a Or, the minding of the flesh.  
b Or, the minding of the Spirit.  
c Or, the minding of the flesh.

IN the premises, Saint Paul hath delivered that there is no condemnation to them which be in Christ; because they are delivered from the condemning power of sin, God having condemned their sinne in the flesh of his Son. And lest any should here take liberty to sin, he hath there admonished, that such comfort and priviledge belongs unto them onely, which walk not after the flesh, but after the Spirit.

This last point is farther inforced in these three verses, by an Argument taken from an opposition of contraries: The dispositions of carnall and spiritual men are contrary.

Therefore, their end must be contrary.

Of the contrariety of their dispositions speaks the fifth verse; of their contrary ends the sixth verse, one part whereof is proved in the seventh verse, the other part is easily understood. First, of the fifth verse.

They which are after the flesh: that is, which are in a meer unregenerate estate.

To be in or after the flesh, and the flesh to be in us, differ: This is incident to the Regenerate, that proper to the unregenerate.

But understand, to be after the Spirit, not to be merely spiritual, but to be regenerate.

The things of the flesh. Earthly things, which are either good, as Mortalities; indifferent, as Riches; or evil, as Whoredome. The things of the flesh here principally meant, set down, Galat. 5. 19, 20, 21. The things of the Spirit also set down, Galat. 5. 22, 23.

To mind, must be taken largely, comprehending Thoughts, Meditation, Desire, Delight, Study. To favour.

The sense. Carnall men favour carnal things, Spiritual men contrary.

Doctr. Carnal men and Spiritual are contrary; Gal. 5. 17. 2 Cor. 6. 14. Jam. 3. 15, 17. And Solomons Fool and Wife-man, so often opposed, shew the same.

Why cannot carnal and spiritual, godly and godlesse men agree together? Why is a wicked man an abomination to the Just, and contrary? Here's the reason. They are contrary, of contrary nature and disposition; Fire and Water are not more contrary. Clay and Iron will not weld together, so friendship is where there is likeness: Birds of a feather will flye together. Gods children wonder that wicked men can be so ill: and wicked men wonder that the children of God will not run with them into all excessse and ryot.

From this contrariety is it, that Adulterers, Drunkards, vaine persons find favour there, where a good man is hunched at. That an idle person who will let his work to run to the Ale-house, and to vanity, shall be born with; but if a poor man let an hour to go to a Sermon; hee's an Hypocrite,

'tis pitty to do any thing for him. A Philosophet being asked, why men fought more to rich men, than to wise men, answered, because it was possible they might be rich, but not wise. So, if any aske me why wicked men are of some more favoured, than good men: the Answer is ready: Because they which favour wicked men, either are, or meane to be Whore-masters, Harlots, Theeves, Drunkards, &c. but to be godly they purpose not.

Doest thou hate good men, and raile on them? Wel, go too: shew thy selfe what thou art: No body hates an Israelite, but an Egyptian or a Canaanite; no body mocks Isaac, but Ismael; betrays Christ, but Judas; is an enemy to a godly man, but he which is contrary.

Put fire to fire, water to water, and there is no commotion: but put fire to water, or contrary, and then what a noise and Thundring! So, if a wicked man meet with a wicked man, there's shaking of hands, and much gladnesse: but if a good man come in their way, hee's sure not to passe without a mock or taunt. If thou fearest God, let not this discourage thee. Its a signe there's some goodnesse in thee, otherwise the devil would not in his Instruments so rage against thee.

As it's easie to discern between Musk and Muck-hill by the sent, and between Gall and Honey by the taste: so it's easie to discern a spiritual man from a carnal, by their favour. Doest thou most mind, affect, favour earthly and carnal things? This shewes thy dunghill disposition: for spiritual men seek and mind things above.

Every thing lives according to his kind: the Horse in the Pasture; the Fish in the Water: A Fish cannot live out of the Water: so talk of good things to a carnal man; he presently falls a sleep, or ralles; for hee's out of his element; but to a spiritual man, such things are a delight. As in dyet, that which is ones mans meat, is another mans bane, because of the difference of their temperance and constitution: So is it here.

Examine thy self in particular. The hearing of the Word, Prayer, &c. are spiritual. Is the Word as sweet to thee as the Honey, and the Honey-combe, as it was to David? And is thy soule never at rest, till thou canst find opportunity to powre out thy heart to God in Prayer? Thou art spiritual; these things are most tedious to a carnal man. Drunkenesse, Idlenesse, Vanity, &c. are things carnal: Doest thou account that day as lost, wherein thou meetst not with thy comforts, to have fellowship in such things? Flatter not thy selfe; thou art surely carnal: for a spiritual man hates these things, and all his delight is in the Saints, and in them which excel in vertue.

He that would favour spiritual things, must be renewed by the Spirit of God. As he that is a Aguish, thinks sweet things bitter; but being in health, tastes every thing aright: So, if thou wouldst favour good things, purge out that same choler, and ranknesse of corruption which hath infected thee.

Many thinke that the priviledges of regenerate men belong unto them, because now and then they goe to a Sermon, though they find no more favour in it, than in a dry Chip: No, no, thou maist hear many Sermons, and yet have a carnal heart of thine own, which if occasion serve, will shew it self. As Water-fowles barch under a Land-fowle, a while remaine with their dam; but anon run into the Water, according to their kind. So,

if the nature and disposition of the heart be not changed, we cannot favour and take pleasure in good things.

As an Hare, when she is hotly pursued and hunted, plies her to some beaten path, not for any love she hath to it, but that there, by the feet of passengers, she may lose her scent; so many will be in the Church-paths, not for any devotion; but that the filthy scent of their carnality might not be discovered.

*Plutarch* laughed at such who would be accounted as wise as *Plato*, and yet in the company of *Alexander* would be drunken. Desirest thou the reputation of one godly, and of a religious Professor? Though thou comest to Church, and joynest in Prayer, &c. thou shalt never attain it, so long as thou wilt swear, lye, be drunken, or any thing for company. It's another manner of thing to be spiritual. We cannot be a Lion in the Forrest, and a little Dog in a Ladies lap. There must be a change of nature; seek this.

Verse 6. For to be carnally minded is Death: but to be spiritually minded is Life and peace.

AS *Adam* having sinned, the Angel kept the way of the Tree of Life; so our Apostle keepeth unrepentant sinners from the Consolation before propounded. Such consolations belong not to wicked men. The Argument to prove it was: Those which are contrary obtain not like condition: But the wicked and godly are contrary. The Minor was partly shewed verse 5. from their contrary dispositions, and is more declared in this verse from their contrary ends.

Death and Life are immediately contrary.

But these are the ends of the Wicked and Godly.

Therefore, the ends of the Wicked and Godly men are contrary.

To be carnally minded. The word signifies the act of a carnal mind, comprehending thoughts, desire, discourse. *Moses* calleth it that which the heart fashioneth.

Is Death. By a figure, bringeth, causeth, or endeth in death: For death is the end of sin, though not the end of a sinner. A wicked man sins not purposely that he might be damned, but damnation follows his wicked doings.

As a man many times, seeking for one thing finds another: so wicked men in their sinning seek another thing. The Adulterer, his pleasure; the covetous, riches, &c. but they find another thing; that is, Death.

To be spiritually minded. That is, the cogitations, devices, desires, actions, proceeding from the spiritual part.

1. Life and Peace. That is, bringeth happiness, and peace with God, and our own consciences.

The sense and Doctrine. whatsoever the flesh or corruption doth mind, savour, desire, endeavour, seek, act, bringeth death: and so on the contrary for the spirit, that is, the Regenerate part: Gal. 5. 21. 23. The fruits of the flesh exclude us out of heaven; the fruits of the spirit exclude the curse of the Law. The more flesh, the more Hell; the more spirit, the surer and nearer Heaven, Gal. 6. 7, 8. As he that soweth wheat, reapeth wheat, not Bayley: so if we sow to the flesh, we reap corruption; if to the spirit, life everlasting.

True wisdom is that which hath the favour of God, and life following it. We say many times of a wilde gracelesse young man; He hath a good wit:

a naughty wit we should say; because being unsanctified, it bringeth death. We say also of a covetous man; O, a very wise fellow: we should say, a very fool. For what wisdom can it be for a man to damne his soule by his courses?

If a man would judge of wise men without the Word, he might imagine, that our witty Politicks and carnal men had all the wits and that spiritual minded men, who neglect the present good things, were little better than fooles. Indeed carnal men think spiritual men to be fooles; but spiritual men know carnal men to be so. For true wisdom is to fear God, which while carnal men want, they cannot be truly wise.

The Word sometime calls wicked men wise, but with a restriction, in their generation to do evil; according to the flesh, &c. Thus was *Achitophel* a deep Politician, but dyed like a fool, in a pettish humour hanging himself. Therefore *Solomon* almost alwayes calls a wicked man, The fool.

Some think it a point of wisdom to believe nothing which they cannot fathom with their own Reason, as the *Corinthians* doubted of the Resurrection: but *Paul* saith to such an one, Thou Fool, or O Fool. Some think it a glory to differ from other in opinion, and to contrary them, as the *Galatians* in the point of Justification: but *Paul* calls them fooles for their labour.

*Pharaoh* seeing the children of *Israel* to increase, said he would deale wisely, but indeed he played the fool, as appeared in his fearfull end. *Gehazi* thought himself wiser than his Master, when he would save something by the Leprous *Affrians*; but this wisdom got him the Leprosie of *Naaman*. *Peter* would be counted a wise fellow, and takes upon him to advise our Saviour to avoid his Passion; but this was carnall wisdom, as our Saviour told him, calling him Satan.

There is wisdom in a carnal man, as life in one that hath the falling sicknesse, or scule in a mad man; but no more to be compared to the wisdom of the spiritual, than such life and sense is to be compared to the life and sense of sound men.

Great is the misery of a man unregenerate: for he cannot think a thought, or speak a word, but it is his death; nay, the very wisdom of the flesh is so: how much more the foolishnesse? we pity natural fooles, and it's a misery to be so, but it's more to be a fool in spiritual things: So on the contrary, the happiness of them which are spiritually wise, is great: For whatsoever they devise, desire, speak, or do, according to the teaching of the Spirit, is for their great good. Every sob, tear, every good deed hitcheth them neerer to heaven. Every Prayer they make, every Sermon they heare, increaseth their peace, and their assurance of life. Surely they are blessed, Labour thou to be such an one.

In nothing follow the counsel of the Flesh: for it's a Traytor, and seekes thy destruction: will a King counsell with a Traytor? This were to ruinate himself and his Kingdom. Many, when any thing is to be done, counsel not with the spirit, but with their own fleshly heart, as *Rehoboam* with the young men, and so they miserably perish.

Will any man chuse him for a guide, which will lead into a ditch? But such a blinde guide is the Flesh: wil any man commit his body or goods to that bottom, which is steered by such a Pylor, which drownes every vessel he governes? There

was

Figmentum  
Cordis.  
Gen. 6. 5. 8  
21.  
Metonym.  
Eff. 12.

Dell.

v/c 1.

was never any man followed the wisdom of the Flesh, without deadly danger.

Gal. 1. 16. Seek therefore another Director, which is the Spirit; there is no condemnation to them which walk after this Guide: When Paul should take upon him the calling of an Apostle, he counselled not with flesh and blood; for his flesh would have said, Why Paul, this Calling wil bring persecution; pity thy selfe, thou art in a place, a learned Pharise, &c.

So, is there a falling out between thy neighbour and thee? The Flesh wil say, Sue him, throw him into prison, be revenged, &c. but the Spirit wil counsell to meeknesse and forgiveness, which is pleasing to God. Take heed in these and the like thou follow not the wisdom of the flesh, for that is the way to destruction. And indeed, who shall at any time pray, hear the Word, do any good, or especially suffer for the Gospel, if he counsell with the Flesh? As Abraham therefore, when he went to offer up Isaac, told not Sarah, lest the might disswade him: So in all things to be done or avoyded, be jealous of thy corrupt heart; take no counsell of it, but of the Spirit, by the Word: for the wisdom of the Spirit is life and peace.

Verf. 7. *Because the carnall mind is enmity against God: for it is not subject to the Law of God, nor indeed can be.*

**I**N this Verse is proved, that to be carnally minded is death or deadly. The Argument is from the Efficient cause, thus:

That which is Enmity, bringeth Death.

But the Carnal-mindednesse is Enmity: Therefore, &c.

Deut. 4. 1. The Proposition is manifest; for as Friendship with God, and Reconciliation is the cause of life, so on the contrary.

The Minor is the first part of the Verse, and it is proved from the property or effect of such Enmity, Thus:

That which neither is nor can be subject to the Law of God, is Enmity.

But the carnall man neither is nor can be. Therefore, &c.

So that in this Verse are two things. 1. A Proposition, in the former distinction of it. 2. A Reason, in the latter.

First of the Proposition, *The Carnall minde is Enmity against God.*

The Carnall minde. That which we read Mind, or Wisdom, some expound sensuality; but the word wil not beare it, which notes the best part of corrupt man; even his wisdom, not simply, but in respect of corruption. Even Lady Reason, and therefore Paul hath in another place, *his sapientia*, Col. 2. 18. the mind of the Flesh.

*In Enmity.* Not as the Vulgar is an Enemy in the Adjective or Concrete, for that wil agree neither with the Gender of the Substantive, nor with the Accenting of it: but in the Abstract, noting an excellē; as, if we see a proud man, we say, There goes Pride: so here, *In Enmity*; nothing can be said more: For an Enemy may be reconciled, but enmity cannot. A vicious man may become virtuous, but vice cannot. Enmity is a mutuall malevolence, between men; with a mutuall desire to hurt each other. So God hates the Fesh, and it hates God; and yet man by this hatred hurts not

God but himself; for he is Gods enemy, not by hurting his wil, but by resisting it.

*All unregenerate men are enemies to God, and God Doth. to them. Jam. 4. 4. Rom. 5. 10. Gal. 1. 27.*

From whence is it, that we are enemies to God, *Use 1.* and God to us? Not from God, but from our sin; the cause is in us. Adam was created in Gods Image; the friend of God, and God the friend of Adam. He transgressed Gods Commandment, and hence came this Enmity, which we have cause to bewaile with tears of blood. But few think of it as it is meet.

Here is the reason why wicked men hate the godly. *Marvell not (saith John) though the world hate you. One would think it should be marvellous. But if they hate God, surely they wil hate us, as our Saviour shews. He that loves me, loves my children and friends for my sake; and a malicious man wil mischief even the Cattel of him whom he hates. Doest thou hate any godly man? Ah wretch! Thy ill wil is not originally and properly to them, but to God himselfe.*

A wicked man is Gods enemy. What warrant hast thou to keep their company? to entertain familiarly their acquaintance? to countenance them? Remember that there must be alwaies enmity between the seed of the Woman, and the seed of the Serpent. Remember Davids protestation; remember how Jehoshaphat was rebuked, *wouldst thou help the wicked, and love them which hate the Lord?* The judgement of the Heathen is, That friendship is then dissolved, when one of the friends becomes notoriously wicked.

Carnall men are enemies to God, and God to them; therefore are they miserable. There can be nothing more monstrous, than the Creature to hate the Creator; nor more grievous than the Creator to hate the Creature.

If Absalon rise against his Father David, and like a Piper seek to devour his Fathers bowels, every one wil condemn him for an unnaturall savage Varlet. If thou rebellest against God, thou art more guilty ten thousand times. How kind is David to his wicked sonne! How doth he lament the wretch! How kindly hath God dealt with thee in thy Creation, Preservation, &c! He hath done more for thee, than ever David did or could doe for Absalon. Therefore if thou hate him, thou art a very monster. Alas for thy fearfull estates God also is thine enemy, and his soule hateth thee. Thou grieveest and tremblest for the enmity of some great man; Howle then and lament for the enmity of the great God.

But rejoyce thou that art Regenerate, for God is thy friend. So he was Abrahams for his faith; and so Christ called his Apostles, for their obedience. What if the world hate you, seeing God loveth you, and you love God? Yea he loved you first, and wil love you to the end. Jonathan wil deny David nothing, nor God them whom he loves.

If the conscience apprehend the hatred of God, Did you ever feel the torment? So on the contrary, is the happinesse of them which are assured of the love of God; which assurance happy art thou if thou feelest.

*For it is not subject to the Law of God, nor indeed can be.*

This is the Reason of the Proposition, from the effect and property of Enmity. It is usuall for Enemies to crosse one another, and not to be subject to them in any thing. Such are the conditions of

*Use 2.*  
1 Joh. 3. 13  
1 Joh. 15. 18  
20.

*Use 3.*

*Psal. 139.*  
21.  
1 Chron. 19.

*Use 4.*

2 Sam. 18.  
5.  
2 Sam. 18.  
33.

*Psal. 11. 5.*

*Jam. 2. 23.*  
1 Joh. 15. 14  
1 Joh. 4. 19  
1 John 13. 1

of wicked men; they endeavour to crosse God in his government; they will not be subject to his Law.

*It is not subject to the Law of God. The Law; that is, the will of God, of which the Law is a Copie.*

*Be subject, That is, according to an ordinate and godly subjection, as the word signifieth: wicked men cannot plucke their neckes out of the yoke of subjection to God by their perversenesse; but God will have his will upon them, and they are, and shall be subject to the curse of the Law: Hee saith not, are not subject to God, as one well observes\*, but to his Law.*

*Nor can be.* Blacke may be made white, but blacknesse cannot: so a carnall man may be regenerate, but carnality cannot.

*It is not:* There is Contumacy: *It cannot:* There is Impotency: It cannot, because it will not; for it's the nature of flesh to resist the Law.

*The Law is the Rule of our subjection to God. Not Traditions, or our good meanings, &c.*

*The flesh must be utterly abolished, it cannot be brought into order: Regeneration is necessary.*

*The Papists speake much of the goodnesse of our Free-will, if it be but holpen by Grace: Is't not likely thinke you? When the best part in us unrenewed, is not, nor can be subject to the Law?*

*Quest. Can God be hated? It seemes no. For God is the chiefe good; Goodnesse it selfe: and goodnesse is the very proper object of Love. If we hate any thing: either it is not good, or we apprehend it to be evil.*

*Answ. Carnall men hate not God as he is Goodnesse: but as they apprehend something evil in him: and this is, that he is a Judge, gives a Law, and punishes for the breach of it. The Adulterer, Drunkard, Blasphemer, &c. When they finde the Law curbing them by the threats and maledictions of it: so that they cannot runne on in their sinne as they desire, and if they doe, that then they shall be damned: then they hate the Law-maker. Which hatred springs from Infidelitie; for could carnall men believe that God would save them, they would love him. Beware therefore that there be not in thee an evil heart of unbelief, to cause thee to hate God.*

*Vile is the disposition of a Carnall man. When God calls for Obedience; the unregenerate man contraries God and faith as the wicked Jewes sometimes, We will not obey. Monstrous Rebellion! If the Sunne created to give light, should cast abroad darknesse; If the Fire created to give heat, should coole; wouldst not thou marvel? Consider; Thy Creation was to serve and obey thy God: If thou refusest, thou art a Monster of Nature. And indeed all Creatures observe the Law of their Creation, the Divell and Man onely excepted.*

*Yet take this with thee; that though thou wilt not be subject in an orderly and holy subjection: yet shalt thou be subject to the wrath of God, will thou, nill thou. Though David cannot rule Iob, yet Solomon will, taking him even from the hornes of the Altar.*

*Observe a secret in our profession. The more Wisedome and wit, if it be fleshly, the more enmity against God, his Word, and Church. Gods people have ever received most hurt by such. Who were Christs greatest enemies? The learned Priests, Scribes, and Pharises. Who resisted Paul at Athens? The learned Epicures, Stoicks. Who was his greatest enemy before Festus? Learned and eloquent*

*Tertullus. Who are at these dayes the greatest enemies to Religion, but our deepest Machivellian Politicks? Pray therefore for a sanctified understanding. Better it is to be without understanding, than with it to dishonour God.*

*Wouldst thou obey God? Deny then thy carnall Reason. Call upon the young man to repent: his carnall Reason saith, Time enough yet; and so hinders him. The Angrie man is not moody without Reason. The greatnesse of his wrongs; every one will count him a foole, &c. The Covetous man hath some Reason: yea, every sinne hath his shifts and fig leaves. So long as thou givest thy fleshly reason the hearing, thou wilt never obey. He that is once beaten from the hold of his carnall Reason, will soone be wonne to obedience.*

*Who is Gods enemy? Even he that will not obey the Law, whether he doe things contrary, as commit Adultery, Blasphemy, &c. or leave things commanded undone: and in the number of these, comes our Civill men. It's not pitie that such cowards and harnelasse creatures should goe to Hell? Would any thinke that such were Gods enemies? While they neglect the duties of the first Table, and inward sanctification, God accounts even these his enemies. And such have nothing to expect but damnation, if they repent not. If thou be Gods servant, shew it by thy life.*

*Verse 8. So then they that are in the flesh, cannot please God.*

**T**His Verse is a Confectary, following out of the seventh Verse; and contains a conclusion of all that goes before in this Chapter.

*So then:* For, they therefore. The Adverative being put for an Illative.

*Which are in the flesh:* Not which are married, as *Syrin* the next Verse confutes it. But which are Carnall and unregenerate. The phrase is significant, noting a man drown'd in corruption. Wee say of a man overcome of Anger, He is in heat. Of a Drunkard, He is in Beere, or Wine; So *Simon Magus* is said to be in the Gall of Bitternesse.

*Cannot please God:* Nor their persons, nor their thoughts, words, or Actions, till they be renewed. As Snow can never be made hot while it is Snow: for Fire, or heat will dissolve it into Water; but then it may be made hot. So the Carnall man in that estate cannot please God, but change him into a sanctified estate, and then he can.

*The meaning, which is the Doctrine. A Carnall man cannot please God, because he is not subject to his Law, Hebr. 11.6. Rom. 14.18. Gal. 6.16.*

*Quest. Why should we be punished for that we cannot doe?*

*Answ. Yes, great reason: For we cannot, because we will not: and we will not, from our own corruption, which we have not from God, but from our selves.*

*A man may be prudent, learned, liberall, doe many beautifull things in Nature, and yet not please God: An evil Tree (such is every unregenerate) cannot bring forth good fruit. The substance or matter of the worke may be good; but the worke cannot be so called, unless it be done *modo & forma*. Velvet is good matter to make a garment; yet it may be so mar'd in the cutting, that it shall never obtaine the name of a good garment. Pieces of Timber are good matter for an Houise; but*

Use 1.

Use 2.

Use 3.

Use 4.

Use 5.

Jer. 18.19.

1 Reg. 2.28

34.

Use 6.

Acs 18.

Use 7.

Use 8.

Ioh. 14.15.

23.34.

Mat. 5.20.

Luke 19.17

AQ. 8.23.

Use 1.

but they must be artificially framed. An unregenerate man gives Almes, and in giving, sinnes; not because he gives, but because he gives not in the manner he should.

Some may then say, It's good not to give at all. Nay, not so: they are good *usus*, though not *cultus*; there is good use of their Almes, though they be no pleasing service to God. He sinnes that gives not as he should, but he sinnes more that gives not at all. Rest not then in this, because the matter of thy workes is good; but adde also the *right manner*: In faith. And the *right end*: The glory of God. The matter of *Cains* Sacrifice, for ought we know, was as good as *Abels*; but *Abel* offered in a better manner, and to the *right end*. The Divell can be content thou shouldst doe good for matter: but if thou wilt please God, the matter and manner also must be according to his will.

*Use 2.* An unregenerate man is most miserable, because he cannot please God: For, if the displeasure of a King be the death of his Subject; how fearefull is the displeasure of God?

It is a most sweet thing to please GOD; This is the happinesse of the Regenerate: though they deserve it not, yet their Persons and Actions please in Christ through faith. Deare is the affection of Parents to their Children; so is the favour of God a precious thing, and to be desired. David prefers the loving Countenance of God before all earthly things: And good reason; for it brings peace of Conscience, breeds confidence in Prayer, and is the fountaine of all good things unto us.

*Mich. 6. 7.* Thousands of Rams and Rivers of Oyle will not please God; but subjection to his Law will: If thou beleevest. Unregenerate men please the Divell: Pray thou for Renovation, that thou mayest please thy God.

*Use 3.* Let this spur thee on to obedience, because therein thou pleasest God. If thou beest a servant, displease thy Master, and see what thou shalt get by it: for they which please, are preferred. If thou hast a *conscience* heart, thou pleasest: be more contrite. If thou give Almes, thou pleasest: give more. If thou prayest, hearest the Word, beest obedient, thou pleasest: exercise thy selfe in these things the more; so serve God, that thou mayest please him in reverence and feare.

*Heb. 12. 18* Verse 9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you, &c.*

And so to the end of the 11. Verse.

**H**itherto of the comfort, with the Confirmation. Now of the third part, which is the Application to the Romans, in the 9, 10, and 11. verses; wherein we have two things.

1. The Application.

2. The Amplification.

The application is set downe in the first words of the 9. verse.

The Amplification in the rest of the words of the 9. verse, and in the 10. and 11. verses.

In the application are 3 things: 1. The Application to the selfe. 2. A Confirmation of it in these words; *if so be that the Spirit of God dwelleth in you.*

There is no condemnation to them which are in Christ. These are such which walke not after the flesh, but after the Spirit. Now (saith Paul) you Romans which beleeve, *are not in the flesh, but in the Spirit.*

So then the Application is two waies set downe.

1. Negatively, *Ye are not in the flesh.*
2. Affirmatively, *But in the Spirit.*

Now, or But.

*Ye*; Not all the Romans, but Beleevers which are in Christ. He speaks to the *wheat*, not to the *Chaffe*: to the Corne which is hidden, not to the *Stubble* which is appearing.

*Are not in the flesh.* Flethy life, saith Chrysostome. Vnderstand (as often) Corruption of Nature. He denies not the Nature of the flesh, but the evilnesse, not that no flesh is in them, but that they are not in it, or subdued by it.

But in the Spirit; by the opposition. Spirituall, Regenerate.

The consideration of these words is twofold:

1. Relative, or 2. Simple.

The Relative respects that which goeth before. Where is to be noted, that the Apostle applies the things delivered to the Romans. From whence ariseth this Doctrine.

The generall Doctrine. Preachers are to apply their Doctrines to their hearers. So did Nathan, 2 Sam. 12. 7. So did Peter, Acts 2. 36. whereby divers Jewes were converted. So did our Saviour Christ, Luke 13. 3, 5.

Application is a part of Spirituall wisdom, whereby things are so transferred to use, as that we grow not onely in knowledge, but also in godlinesse. And it is, either of the Minister, or of the People.

Of the Minister; when he not onely gives the sense, and divideth his Text; but also divideth and distributeth Consolations, Threatnings, &c. to whom they belong.

Of the People; when they also lay to their hearts things delivered, bringing all to their Conscience, accusing, or excusing.

Ministers must apply in their preaching. They are Stewards, and such must be faithfull. This faithfulness appears three waies: 1. To provide wholesome viands for the Family. 2. To distribute the provision. 3. To doe this wisely.

1. For the provision; 1. Good must be laid in; that is, truth grounded upon Gods Word. No singular fancies of our owne braine must be obtruded; for these fill full of wind, not of sound nourishment. 2. It must be for the Season. All things are not at all times so seasonable. The present occasions of publike sinnes, Mercies, Judgements, are to be observed.

2. For Distribution; They are not to sing to themselves; and to account it enough to have store in their owne heads and bookes; but they must dispense it to the Family: not onely, to make perveyance, but to give every one his portion; and this not in the grosse of Doctrine onely, but in the Retail of particular exhortation; as the Surgeon makes the Plaster, and layes it on too. As a whole Loafe among little Children, so is a generall Doctrine among the Auditors, not divided by Application. As a rich man only discoursing of bread to a hungry Begger, or a Physician describing his Patients disease, and leaving him to himselfe; so is a Preacher not applying. As Nurses chew and prepare the meat for the Child; so must Preachers. Generalities profit little, every man being ready to put off from himselfe, that which is generally spoken to all. If Naaman had not come home to Davids Conscience, he would never have thought

*a Triceps dixit, non palce massa lucens, non st. pale apparetis. Anselm.*

*2 Tim. 2. 15*

*Use 1. 1 Cor. 4. 1.*

thought himselfe to be meane; But then he is stricken, and repents. So then, if ever, our prophane wretches will leave their sinnes, when they are told they are the men, and the secrets of their hearts are made manifest.

1 Cor. 14.  
24, 25.

3. Wisely. For all things suit not all persons. All persons are not in the same estate; some repent, some are impenitent. All, both repentant and impenitent, are not in the same degree. All distresses are not alike, &c. There is therefore requisite much faithfulness and wisdom, to give every man his due.

Some preach comfort to all; some to all judgement, not making difference. Some in preaching judgement, let sinners goe, and strike the upright in the Land. There's neither wisdom nor faithfulness in this; as it is no wisdom in that Steward, that either serveth alike, or sanderth that to his Masters boord, which was provided for the

Mat. 15. 26

Psal. 11. 6.

Use 2.

The People must remember two things: 1. To receive with meeknesse that which is their Appointment. Blasphemers, unclean persons, Lyers, Sabbath-breakers, &c. are to be threatened with damnation. Art thou such an one? Thy portion then is the Curse, and eternall wrath; when thou amendest thy life and repentest, then these things are not spoken to thee. If thou beest angry with thy Minister for reproving thee, remember the fault is in thee for being so ill. 2. To appy things delivered to themselves. If any vertue be commended, to practise it; if any vice condemned, to shun it; if any consolation, to seele it; if any good example, to follow it. Whatsoever thou hearest, take as spoken to thy selfe. Is it comfort? Repent, and 'tis thine. Is it judgement? if thou repentest not, it is to thee. We usually heare Sermons as we entertaine news from the Indies, not pertaining to our selves, and so we profit not. Amend thou this.

Thus much of the Relative consideration; now of the simple. From whence, as these words are to be considered in themselves, ariseth.

Doct.

This Doctrine. *Those which are regenerate, are not carnall, but spirituall.* 1 Cor. 2. 14, 15. Gal. 5. 25. & 6. 1. 1 Pet. 2. 5.

Use 1.

To be in a spirituall estate is comfortable, for such please God, and are in the way of life. Examine therefore thy estate. Thou wert carnall, see if there be a change in thee; if there be no change, but thou art the same man that ever thou wert, thy state is naught. Some say they alwaies loved God, and believed; but believe it, that state which was alwaies good, in very deed was never good.

Ephel. 5.

1 Cor. 6.  
John 9.

Thou wilt say then, How shall I know whether I be changed or no? It is as easie to know, as to discern darknesse from light, soule from cleane. *You were Darknesse, but now are Light.* You were unclean, riotous, &c. but now ye are washed. So, if thou canst say as the blind man, I was blind, but now I see; If thou canst say this in truth, *doing thereafter*, thou art Spirituall: But if thou walkest after the Flesh, thou art not Spirituall, whatsoever thou sayest. The Flesh remaining will tempt thee. Is the action as ready as the temptation; that *Jeabs* Sword doth not more usually fall out of the sheath,

2 Sam. 20.  
8.

than thou goest after thy conceipience? Surely, thou hast not a dramme of the Spirit; for where it is, it fo amates the corruption, that it cannot prevaile; if thou beest Spirituall, let it appeare by thy new conversation; What hast thou to doe with Whoredom, &c? These are the *Agags* which may not be spared by the *Saul* of thy flesh, but hewed in pieces by the *Samuel* of the Spirit. Thou must exercise thy strength, not in *doing*, but in *subduing* of these.

*Domitian*, perceiving many of his Predecessours in the Empire to be hated, asked one, how he might fo rule as not to be hated? The party answered, *Tu fac contra*. Doe thou contrary to that they have done. So the spirituall man must be in his affections and actions contrary to the carnall. If thy minde be changed, so must thy behaviour.

A certain yong man (as the story goes) having long lived in lust and whorish company, travelled, and was converted. When he returned home, he met with one of his old lewd acquaintance, but did not salute her; at which the Strumpet wondering, thinking he had not known her, crosseth, and meeteth him again, with this onser, What have you forgotten me? it is I. Yea, saith he, but it is not I. So if thou art become spirituall, it becomes thee to manifest this change, in resisting such temptations, and shewing the power of the Spirit. He that is furnished with weapons, and suffereth a feeble unarmed enemy to overcome him, hath no courage in him; so if thou sufferest the flesh, having received its deaths wound, (as it hath in all the Regenerate) to *foyle* thee at every bout; thou hast not the Spirit within thee.

Ambr.  
bb. 2. di. pa.  
m. cap. 10.

*If so be that the Spirit of God dwelleth in you.*

In these words is the Reason to prove that the believing *Romans* are spirituall, from the efficient Cause, which is the in-dwelling of the Spirit.

*If so be that.* The word is causall, or conditionall. *Not* that he doubteth, but that he is plainly confident, saith one, as 2 Thess. 1. 6.

*The Spirit of God.* That is; the Holy Ghost, who in the words following is called the Spirit of Christ, as proceeding from the Father and the Sonne.

*Dwelleth in you.* You, that is, the Regenerate *Romans*, and so all others. *Dwelleth*, not formally or essentially, but in regard of the gift it produceth; not by the immensity of his Essence, whereby he is all in all; but by the presence of his Grace, whereby he dwelleth in the Regenerate, as in his own Temple, noting thereby a favourable residence.

*The holy Spirit dwelleth in the Regenerate:* 1 Cor. 3. 16. *Doct.*

The Apostle judges the Holy Ghost to be in the *Romans*; from their holy obedience: take heed that thou pronounce not the Spirit to be wanting, where thou seest a spirituall walking; nor affirmest a presence of it, where thou seest a fleshly.

*As Jerusalem was the glory of the World*, because of the Temple of God, so are the Regenerate of all men most glorious, because they are the Temples of the Holy Ghost. In matters of the world, an unregenerate man may be before us, but in this he cannot. He may have Gold in his Purse, but we have God in our hearts, the right owner of them, which is the top of our happiness.

Tenants

Tenants make havocke, and suffer all things to fall to ruine, but Owners are alwaies repairing; when the Divell held our hearts, all was out of frame; Ignorance ruled in the Minde, Rebellion in the Will, Disorder in the Affections; But the coming of the Holy Spirit, enlightens, leads into all truth, certifies of the favour of God, fashioneth to every good worke, and enricheth with all spirituall grace, all those in whom he dwelleth. Even as Fire makes Iron fiery, so the Spirit makes us spirituall. This is that Spirit which is the Comforter, which cheereth and sustaineth the desolate and despairing Conscience, and feedeth it with heavenly Manna. Surely the Conscience of a regenerate man is a very Paradise, in which Gods good Spirit dwelleth, not for a short time, but for ever.

*Vse 3.* Despise not, neither wrong them which have the Spirit, by odious nicknames, accounting it as their disgrace (which is their glory) to be spirituall, or full of the Spirit.

*Vse 4.*  
*Eph. 4. 30.* The Spirit dwelleth in thee: Looke well to thy heart, because thou entertainest such a guest: Thou art careful so to receive thy friend, by whom thou art benefited, that he may delight to stay and abide with thee. So use thy selfe that the holy spirit forsake thee not. Grieve not (saith Paul) the holy Spirit. If he depart from thee, his Grace also departeth with him. And though being once regenerate, thou canst not fall from Election and Regeneration; yet thou maist lose the gracious feeling of thy Assurance, and in thine owne sense the Spirit be utterly departed: as David no doubt felt, as appeareth by the 51. Psalm. Which state is more bitter than death.

If therefore thou hast this treasure, take heed thou lose it not; if thou wouldst have it remaine with thee, to comfort thee night and day, and in the houre of death, purge thy heart, and sweepe all evill out of it. As Kings Courts have Porters, so ward thy heart, that the enemy of the Spirit, the Divell, enter not. 'Tis a Cleane Spirit, it delighteth to dwell in such. The Temple of Salomon had a golden inside, and there was the Incense, and the Lamps, &c. Thy heart is the Temple of a greater than Salomon, even of the holy Ghost: let all be gold, and light, and sweet. Let there be no drosse, nor Darkenesse, nor stinking favours, but Knowledge, Righteousnesse, Repentance, Peace, &c.

Now if any man have not the Spirit of Christ, he is none of his.

Hitherto the Application with the Reason now follows the Amplification, which hath two parts: 1. A Caution, in these words. 2. A Consolation, Verse 10, 11.

In this Caution is a Commination from the Contrary, shewing the danger that followes the not dwelling of the Spirit in us, *We are none of Christs.*

If any, in generall, have not the Spirit of Christ dwelling in them, as before.

He is none of his. Whose? Christs. He is his Creature, but not his Disciple, his member. For this spirit uniteth us to Christ, as a member is united to the head; by which union we are partakers of the benefits of Christ. This union is not corporall, by touching, or by a reall entrance of his body and soule into our bodies and soules. Neither is it onely an union of mindes in love; But a Mysticall coalition and growing up together of the faithfull with Christ, into one body by one Spirit, which

Spirit is in that whole body, and in every part, as our soules are in our whole bodies, and in every part.

*Our union with Christ is by the holy Spirit, 1 Cor. Doct. 12. 13. 1 Joh. 3. 24.*

Great is the Glory of the Regenerate: As David *Vse 1.* faith, What am I to be the sonne in law of the King? so it is no small matter to be the member of Christ.

They which have not the spirit are none of Christs. Whose are they then? The Devils: and that as sure as he is not Christs. Alas, thou wilt say, How shall I know whether I have the spirit or no? As a woman knowes her selfe to be with child by the stirring of it: So by the working of the spirit thou shalt know it: for it is alwaies operative.

When Solomon builds a Temple, all the Country shall know it, and every workman, shall be called unto it: So if the spirit be in thee, there is such pulling downe of the old man, and building up of the new, that thou canst not be ignorant of it. When Christ is borne, *Herod* and all *Jerusalem* is troubled: *Math. 2. 3* so when thou art borne againe, it is with so much trouble, and resistance of the flesh, that thou must needs be privy to it.

Marke the workes of the spirit, both inward, and outward. When thou buyest a piece of cloth or a vessell, thou viewest the inside and outside: so examine the work of the spirit in the inside, which is thy heart, and in thy outside, which is thy Life.

1. The inward worke of the spirit is to renew thy minde and affections according to the Image of God; and this is in knowledge, holinesse and righteousness: Now then heare a parable; *Pro. 34. 30* *I sowed the field of the slothfull, and by the Vineyard of the man destitute of understanding, and loe, it was all overgrown with thornes; and Nettles covered the face thereof, and the stone wall thereof was broken downe.* Thy heart is the field. What grows in it? Ignorance? Hardnesse of heart? pride? Covetousnesse, &c? Surely an ill Husband owes it: Here is not the holy spirit, but the unholy. That heart where the spirit of Christ dwells, is as a Garden well fenced, and inclosed; where knowledge, faith, hope, love, patience, and the flowers of all heavenly graces abundantly spring forth and grow; yea, there will be the same minde that was in Christ Jesus.

2. The outward worke, is to fashion the outward man unto all conformity with the Law of God in word and deed.

1. For words: As Christ whipt the buyers and sellers out of the Temple, so his spirit drives away all swearing, and uncleane talke, lying, slander, &c. out of the mouth of a Regenerate man. *No man that hath the spirit of Christ, can call Christ execrable.* 1 Cor. 12. 3. Doest thou delight to speake of Christ and his Gospell, with reverence and holy affections; A signe it is of the good spirit. But disgracefull speeches of the Word, and them which professe it, and lavish in oaths, and filthy and Lawlesse communication, with jesting which is not comely, agreeth not with this spirit.

2. And for Deeds: As a Hare may be traced in a Snow to her forme; so it is easie by your deeds to finde out what spirit is in you: What spirit thinke you is in Idolaters, Hypocrites, Swearers, Sabbath-breakers? in the malicious, uncleane, proud, drunken, covetous wretches? In lyers, slanderers, &c. The spirit of Christ? It were blasphemy

blasphemy so to say; Nay that unclean spirit the Divell, who delighteth in such, and effectually worketh in them.

¶ 3.

The state of the Children of God is certaine, whatsoever the Papists say to the contrary. If I am Christs, I shall be saved; But if I have the spirit, I am Christs. Therefore, &c. True, *Is.*

*Quest.* How shall you know you have the spirit?

*Ans.* How shall I know that I have a soule? but by the effects of it, understanding, memory, &c. So by the worke of grace in my heart, by my sincere love of goodnesse, and hatred of evill, &c. Which I cannot be ignorant of being in me, I know that I have the spirit. Know you not (saith the Scripture) that Christ is in you (by his spirit) except you be reprobates? And againe, We have received the spirit of God, that we might know the things which are given to us of God. What things? All spirituall grace present, with perseverance, and all the good things of glory to come. That we might firmly and without doubt know; for looke what a demonstration by causes, is in humane things; that in Divine, is the Revelation of the spirit, through Faith. The end then why God giveth us his spirit, is to make us know that we are in his favour, and shall be partakers of the glory to come; and by consequence that we shall persevere in grace, without which the future glory cannot be obtained.

But thou wilt say, I feele infidelity in me, which grieves me. It's well thou feelest it with griefe; this argues not the absence, but rather the presence of the Spirit; For the Spirit doth not make us omniscient and impeccable, doth not beat downe sin in us at a blow; doth not kill Corruption outright. No; Corruption will be an Inmate with the spirit in this life, doe what ye can. Yet such a man for all this hath the Spirit, and is spirituall.

If thou goe by a Noblemans house, thou knowest that there are horsekeepers, skulions, and such like; yet if thou be asked, who dwells there; thou sayest, such a Noble man, naming the Lord of the house, and not these baser people. So Corruption dwelleth where the Spirit; but governes not; but is an underling; and therefore we are in account spirituall.

Verse 10. *And if Christ be in you, the body is dead because of sinne, but the Spirit is life for righteousness sake.*

**N**OW follows the other part of the Amplification, which is Consolation, which is double; The first, verse 10. that we are certaine of eternall life. The second, verse 11. that we are certaine of the resurrection of our bodies. He brings in both, by an occupation, against two grievous tentations; the first in the 10. verse, thus; You say that the Spirit is in us. Alas, what are we the better? We are subject to poverty, sicknesse, death it selfe, as well as others. To this Paul answers, first, by a Concession, *The body is dead because of sinne.* Secondly, by a Correction: *but the Spirit is life for righteousness sake.* First, of the Concession.

*And if Christ be in you:* Before he said, the spirit of God, and of Christ; now Christ; because Christ is in us by the Spirit, and Faith: Not corporally, but spiritually, which manner of his presence is the best. We need not plucke him downe out of hea-

ven by any Inchantment: as the Papists into their Sacrament of the Altar, that we might partake of his vertue; as not the Sunne to partake of his light.

*The body.* Corruption, or the unregenerate part, say some<sup>a</sup>. But not so; for when Paul calls corruption a Body, it is with an addition of sin, or Sinfull, or Death. Here it is a masse of Fleish and Blood, the naturall body<sup>b</sup>.

*Is dead:* not is mortified, but dead: addicted to the necessity of death, which necessity it had not before sinne. But dead is more, we dying even from our birth; death having made his leisure already because of sinne remaining.

*Doct.* Though Christ be in the regenerate, yet are they subject to death, Heb. 9. 27. Rom. 5. 12. *where sinne (that is original) takes hold, there death enters, by sicknesse and other mortalities, the forerunners, and parts of Death, though the cause and sting be taken away: For as the lines from the circumference determine in the Center: so all paines and sicknesses tend unto Death.*

As God sent to Hezekiah to put his house in order, because he must die: So the remembrance that the body is dead, should perswade us to think of death, and prepare for it. Thy living body is called a very Carcasse.

If we see an old man stooping and sickly, we say he carries his beere on his backe: It is the case of us all, old and young. Death, the King of feare and terrors, plants, even from the first houre of our life, his Ordinance of Sinne, to batter the walls of our bodies. I thou seest, Death is entred into the Citie of thy body; Take heed it vanquish not the Castle of thy Soule; if it doe, then both body and soule must to the Divell.

It is lamentable to observe, how many that have the walls of their house shaken and undermined, ready to drop downe, yet provide not for their soule; abate not of their pride, covetousnesse, &c. practising such things, whereby they dye more: Even dying, before ever they beganne to live, and departing this World, with as little understanding and sense of GOD and Godlinesse, as they came into the World. Old age will steale upon thee. Before it comes, learne to live well: when it is come, learne to dye well; nay, alwaies meditate thou of death: it will cut the combe of thy pride, and make thee neither to glut thy self with pleasure, nor to be greedy of the world; for thou must die. And I counsel thee to die quickly unto sin, that thou mayst live ever in righteousness and everlasting glory.

*But the Spirit is life for righteousness sake.*

Now of the Correction. Where we have, 1. The Thing, *Life.* The illustration, 1. By the Subject, *The Spirit.* 2. By the Signe, *For righteousness sake.*

*But the Spirit.* The Regenerate Spirit, say some<sup>a</sup>. The Regenerating Spirit, say others; but in my opinion, it is better taken for the soule, because so it holds best correspondence with the words of the Concession, and yet if we so take it, both the other must be supposed; For he means such a soule as is regenerate by the Spirit.

*Is life.* If Spirit be taken for the Regenerate part, then, is made to live. If for the Holy Ghost; then, quickeneth and maketh to live. If for the soule; then, is life, signifieth, liveth for ever. *For righteousness sake;* of Christ imputed to us, inchoated in us. That the cause, this the signe of this life.

*Though the bodies of the Regenerate be subject to Death, mortality*

<sup>a</sup> Chrysost. <sup>b</sup> Martyn. <sup>c</sup> Armin. <sup>d</sup> Beza.

<sup>e</sup> The A. qui. & ante cum Aug. loc. modo citat.

<sup>f</sup> Doct.

<sup>g</sup> Marci parabol. Periculi in Gen. 22. 4. de Cras. dominum.

<sup>h</sup> 166.

<sup>i</sup> Elay 38.

<sup>j</sup> 2/e

<sup>k</sup> John 18. 14

<sup>l</sup> Obispi non intelligit. <sup>m</sup> Iuv. Sat. 6.

mortality and death, yet their soules are not, but they do now live, and shall for ever for righteousness sake. Gal. 2. 20. Stephen dying, saith, Lord Jesus receive my Spirit, Act. 7. 59. This is confirmed also by the desire of all the faithfull. Abraham is said to be gathered to his Fathers, Gen. 25. 8. Not his body (for they were buried in Chaldea, he in Canaan) but his soule.

*V/e 1.* This confutes beastly Epicures and Atheists, who hold a death of the soule. Of which number was (I think) that limb of the Pope, or of the Divell (which you will) the Cardinall of Bourbon, who said, he would not give his part in Paris for his part in Paradise.

*V/e 2.* Thou art pressed with the weight of sinne; be of good comfort. Though sinne cling about thee as Ivy, yet by the Spirit of God thy soule shall live; yea then more, when thy body dies. We are not called forth by that Spirit to destruction, but to glory. Thou hast even here, everlasting life. And truly he that hath it not here in the imputation of it, shall never have it in Heaven, in the perfection of it. This is that which enables us to overcome the fear of death.

Wicked men are afraid to die, yea they would live here for ever, because they have no assurance that when they die, their soules shall ascend into Heaven; but Gods children, though they feare death, yet they overcome that fear, and desire to die, being well assured, that by death, their soule, as a Captive, shall be delivered out of prison; and as a Bird, escape out of the Cage of the body into the celestiall Paradise, as the soule of *Lazarus*; not so the soule of *Dives*, which went into everlasting tormenting flames.

*V/e 3.* There are living soules, and there are dead soules. That soule which hath the Spirit of Christ, is a living soule; that which hath it not, is a dead soule. For as the soule is necessary to the life of the body, so the holy Spirit to the life of the soule. As the body without the soule is dead from naturall Actions, so the soule, without Christs Spirit, from spirituall. The body dies when the soule leaves it; the soule dies when God leaves it. There are two mansions or Roomes of the soule; The lower, which it governes, which is the Body; the upper, wherein it resteth, which is God. She quickneth the body, God quickneth her; she is better than the body; GOD is better than she. Therefore Paul saith, that *Widows living in pleasure, are dead while they live*. Dead, not concerning the substance of living, but the Quality: not that they should not be; but not be blessed.

Look now to thy soule; is it dead or alive? Life of the body is discerned by sense and motion; so in Proportion, that of the soule.

What knowledge hast thou of spirituall things? What taste and delight hast thou in the things of God? Dost thou heare and feele that which is spoken out of the Word? If not, thou art dead. He that is onely asleep, by great noyse and blowes may be wakened: Thou art not by the Trumpet of the Word, nor by the scourge of divers crolles. Certainly thou art dead. Art thou starke and stiffe, not stirring hand or foot in any good duty? Alas, thou art dead; yea, he is not more dead that is put into his grave, then thou art. Thou seelest it not; the more miserable art thou. Thou shalt feel it; and when thou diest, before thy Executors can carry thy body to the Grave; thy soule

shall be carried to Hell by the devil. Hence is it, that the death of the wicked is called, a very ill death.

We lament the bodily death of our friends: here is cause of lamentation, when their soules die also. If an house be burnt with the Goods, all have compassion: but if the Owner also, his Wife and children be consumed with fire, we cry out, Alas. So when the soule and all perishe, here is matter of griefe. For this (as many think) was Davids mourning for *Abalom*, because his body hung fearfully on the Tree, so his soule might hang in Hell for ought he knew. O, what a sweet comfort is it over our friends departed, if they have died well, with tokens of Grace! Labour thou for such a death; and be carefull for thy soule. A dead body is a gasty thing to behold; a thousand times more ugly, if it could be discerned with bodily eyes, is a dead soule; such is even like the Divell.

Verf. 11. But if the Spirit of him, which raised up Jesus from the Dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortall bodies by his Spirit that dwelleth in you.

*a Or, be. cause of his Spirit.*

The second consolation in this Verse. As the former shewed the happinesse of the Godly in regard of their soules, so this in regard of their bodies; and it is inferred by an Occupation, from the words of the tenth Verse, thus: I confesse, Paul, (might some say) that the soule lives; but the body is turned to dust and perishe. Nay, saith Paul, Even the body shall be raised up and quickned, that the Regenerate may be happy in body and soule.

These words have two parts. 1. A supposition, *If the Spirit, &c. dwell in you.* 2. A conclusion, *He that raised up Christ, &c.*

If This conditional, is not to be taken as if the Apostle doubtingly did suspend his judgement, or call into question their having the Spirit: but as taking it granted, both that Christ is risen, and that they have the Spirit; so our Saviour, *If you love me, keep my Commandments*: not doubting of their love, but from thence urging their Obedience.

Two things are supposed: 1. That the Spirit of God is in them. 2. That Christ is risen by the power of the Holy Ghost. Of the former of these before. *Verf. 11.* The latter is a part of the Creed, which I purpose not to run into at this time.

The Conclusion declareth the Argument: Thus, If the Spirit of God be in you, then the Spirit wil quicken your mortall bodies.

But the spirit of God is in you, as hath been declared. Therefore, &c.

The Consequence is proved from the like. The Spirit hath raised up Christ; therefore wil it you, being his members.

Here two § 1. The Action, *Quickning*: things. 2. The Amplification.

1. From the Efficient, God; described by an Effect, *The raising up of Christ*. 2. The Subject quickned, *Your mortall bodies*. 3. The condition of them whose mortall bodies shall be quickned, *Theirs in whom the Spirit dwelleth*.

He that raised. That is, the Father; so the Sonne, so the Holy Ghost raised Christ, it was the work of the whole Trinity, who in works without are undivided.

I 2

shall

*Shall quicken* : Not raise : for the wicked shall be raised, but they shall not be quickened as the godly; namely, with a spirituall life. And yet *Paul* saith, *As in Adam all dye, so in Christ shall all be made alive* : using the same word which here. But the answer is, that *All* may be taken distributively, thus: As many as are in *Adam*, dye; and as many as are in *Christ*, shall be made alive. He saith *All* and *All*, to shew that none dye but in *Adam*, and none are made alive but in *Christ*.

*Amr. Epist.* *Your mortall bodies* : That is, soules dead in sin, say some <sup>a</sup> : but that's too hard. Your mortified bodies, say others <sup>b</sup> : but better, your mortall, that is, your base, vile bodies, subject to dying : They shall be quickened. That is, their naturall body shall rise a spirituall <sup>c</sup>, and their mortall shall put on immortality <sup>d</sup>, so that they shall have no death nor mortality <sup>e</sup>.

*41 Cor. 15.* *44.* *45.* *46.* *47.* *48.* *49.* *50.* *51.* *52.* *53.* *54.* *55.* *56.* *57.* *58.* *59.* *60.* *61.* *62.* *63.* *64.* *65.* *66.* *67.* *68.* *69.* *70.* *71.* *72.* *73.* *74.* *75.* *76.* *77.* *78.* *79.* *80.* *81.* *82.* *83.* *84.* *85.* *86.* *87.* *88.* *89.* *90.* *91.* *92.* *93.* *94.* *95.* *96.* *97.* *98.* *99.* *100.* *101.* *102.* *103.* *104.* *105.* *106.* *107.* *108.* *109.* *110.* *111.* *112.* *113.* *114.* *115.* *116.* *117.* *118.* *119.* *120.* *121.* *122.* *123.* *124.* *125.* *126.* *127.* *128.* *129.* *130.* *131.* *132.* *133.* *134.* *135.* *136.* *137.* *138.* *139.* *140.* *141.* *142.* *143.* *144.* *145.* *146.* *147.* *148.* *149.* *150.* *151.* *152.* *153.* *154.* *155.* *156.* *157.* *158.* *159.* *160.* *161.* *162.* *163.* *164.* *165.* *166.* *167.* *168.* *169.* *170.* *171.* *172.* *173.* *174.* *175.* *176.* *177.* *178.* *179.* *180.* *181.* *182.* *183.* *184.* *185.* *186.* *187.* *188.* *189.* *190.* *191.* *192.* *193.* *194.* *195.* *196.* *197.* *198.* *199.* *200.* *201.* *202.* *203.* *204.* *205.* *206.* *207.* *208.* *209.* *210.* *211.* *212.* *213.* *214.* *215.* *216.* *217.* *218.* *219.* *220.* *221.* *222.* *223.* *224.* *225.* *226.* *227.* *228.* *229.* *230.* *231.* *232.* *233.* *234.* *235.* *236.* *237.* *238.* *239.* *240.* *241.* *242.* *243.* *244.* *245.* *246.* *247.* *248.* *249.* *250.* *251.* *252.* *253.* *254.* *255.* *256.* *257.* *258.* *259.* *260.* *261.* *262.* *263.* *264.* *265.* *266.* *267.* *268.* *269.* *270.* *271.* *272.* *273.* *274.* *275.* *276.* *277.* *278.* *279.* *280.* *281.* *282.* *283.* *284.* *285.* *286.* *287.* *288.* *289.* *290.* *291.* *292.* *293.* *294.* *295.* *296.* *297.* *298.* *299.* *300.* *301.* *302.* *303.* *304.* *305.* *306.* *307.* *308.* *309.* *310.* *311.* *312.* *313.* *314.* *315.* *316.* *317.* *318.* *319.* *320.* *321.* *322.* *323.* *324.* *325.* *326.* *327.* *328.* *329.* *330.* *331.* *332.* *333.* *334.* *335.* 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*Amr. Epist.*

*33. Dord.*

*a. Picaur.*

*b. Sacerpis.*

*c. 1 Cor. 15.*

*44.*

*d. 1 Cor. 15.*

*54.*

*e. U. non*

*solus non*

*est mortuus,*

*sed ne mor-*

*tua. An-*

*telim.*

*f. Mar. 12.*

*18.*

*g. 1 Ads 17.*

*18.*

*h. 2 Tim. 2.*

*18.*

*i. 1 Cor. 15.*

*36, 37, 38.*

*j. Dns mor-*

*tus in us-*

*tem, &c.*

*k. Ter. 10.*

*c. 37.*

*l. Rom. 6. 9*

*18.*

*m. Job 10. 35*

*n. Heb. 11.*

*o. Plato.*

*p. Carnis*

*huius Ruff.*

*in expol.*

*synb. inter*

*opera Cypr.*

*q. 1 Cor. 15*

*54.*

*r. Ruffinus*

*saith, that his people,*

*in repeating the*

*Creed, would say,*

*I believe the resurrection of this*

*Flesh p :*

*as though they had clapt their hands on*

*their breasts. So Paul saith, This Corruptible q. But*

*some will say ; Some men are lame, some deformed ;*

*shall those bodies rise for I answer ; The same*

*in substance shall rise, not in infirmity.*

*Lazarus without his fores, Mephibosheth without*

*his lameness : Such things shall be taken away in*

*the Elest : for defect and deformity cannot stand*

*with that glory. And for the Reprobate, it is*

*thought by some Divines to be probable, that their*

*defects shall not be supplied, but suffered, for the*

*increase of their shame and punishment r.*

*The Justice of God requires, that the same, not*

*another body should rise, to punishment or blisse.*

*That hand, those feet, those proud adulterous eyes,*

*that blaspheming tongue, shall rise againe to re-*

*ceive condigne punishment: And on the contrary,*

*those hands that have beene lifted up in prayer,*

*and stretched out to relieve the Saints ; those eyes*

*that have wept for sinne ; that tongue which hath*

*glorified God ; that body that hath suffered for*

*Christ, shall also rise to be partaker of his glory.*

*Those which have the Spirit of Christ dwelling*

*in them, shall have a joyfull Resurrection, others*

*Are debtors:* Debtors are of two sorts; Civill, which owe money, &c. to men: Secondly, Theologicall: And this is also double: 1. Sinne. 2. or Obedience. Sinne is a debt, so called in the Lords Prayer, not that we owe sinne, or that our sinnes are owing to be done: but because we owe the punishment to be undergone; having by our sins forfeited body and soule to be damned. And therefore sinnes are so called by a double figure: but this debt is not here meant.

The other Theologicall debt, is the debt of obedience; which we owe to God, for our Election, Vocation, Justification, &c. So it is taken heres; not so in the Lords prayer: for we doe not pray, neither may we, to have the debt of obedience forgiven.

*Not to the Flesh:* Flesh here, not for the body, but for corruption; for we are debtors to the body, to cloath it, to feed it, &c. that it may be a fit instrument for the soule to serve God: but we are not debtors to the corruption, to live thereafter.

Here the Antithesis is omitted, but necessarily to be understood. But to the Spirit, to live after the Spirit; that is, holily.

This Verse hath two parts: First, an Affirmation. Secondly, An amplification. The Affirmation, *We are debtors.* This is amplified: first by an Illation, *Therefore.* Secondly, by a friendly, compellation, *Brethren.* Thirdly, by a generality, *We.* Fourthly, by the Creditor, who is here set downe negatively; *Not to the Flesh.* The Affirmative to be supplied; *But to the Spirit.* Fifthly, by the debt which we must pay, *Life, or living;* that is, thoughts, words, deeds. And this is also negatively set downe, and to be marked, *Not to live after the Flesh.* For we owe something to corruption, but death, not life.

*All the Regenerate are to live to God in obedience, not to the Flesh.* This is proved out of the Preface of the Law; Where, before God requires any thing, he shewes that we are in his debt. I am the Lord thy God, &c. So Joshua 24. 15, 16. 2 Cor. 7. 1. Gal 5. 25.

Here is a double note for Ministers: first, to use loving and friendly words to winne their Auditors to suffer the words of Exhortation. Secondly, not to exempt themselves: but as they would have part in the promises they offer; so to acknowledge the duties which they urge. As *Nephthali*, they must give goodly words<sup>a</sup>, and also to be examples to their flocke<sup>b</sup>, putting their owne shoulders to the burthen which they lay upon others<sup>c</sup>.

Our Obedience is debt, therefore not merit. What we receive of God, is of Grace, what we render, is due debt: and when we have paid all we can, we are unprofitable servants.

The Grace we receive, frees us not from Obedience, but binds us the more. If thou make another use of Gods favour, thou art a Libertine. The mercies of God make us debtors to offer up our bodies and soules to his service.

Thou owest obedience to God: Pay, pay. The borrower is a servant to the Lender, and he that receiveth, to him that giveth. Thou hast received all of God; therefore thou owest for all. Thinke of payment: So did *David*: O, saith he, I am greatly indebted to God: What shall I pay? As men, that having gotten other mens goods into their hands, will not pay, but breake, or runne away, are infamous; So thou, if having received body and soule, and all from God, shouldst deny any service.

He that lets a Farme, lookes for his Rent; and he that hires a servant, expects his worke; yea *Balaam* is offended if his Ass serve him not. Should not God much more exact thy service, who hath created, preserved, and redeemed thee, even by the blood of his Son? If a Prince commit to his Subject a Peece of Importance, and he render it up to the enemy, will not all men hold such a Subject for a ranke Traytor? What art thou better than a Traytor; if, having received many Castles of thy Lords to keep; as thy Tongue, thy Eyes, thy Hands, thy Body, thy Soule, thou yield and sell them to the Divell, by Blasphemy, Drunkenesse, Pride, Uncleanesse, &c? Ah wretch, thou receivest with one hand from God, and givest to the Divell with the other.

If thy neighbour be offended with thee, thou usually saiest, I care not for him, I owe him nothing. Remember thou owest the Divell nothing, why shouldst thou serve him? When Satan tempts thee to sinne, answer him thus; I owe thee nothing. Satan, why requirest thou my service, which is due onely to God, from whom I have received all things?

*Polyarpus* being urged to renounce Christ, and to sweare by *Cæsars* fortune, answered, These 25. *Euseb. Eccl. 4. b. 1. lib. 4. cap. 15.* ygeres have I served my Lord Christ, and he hath been alwaies my good Master; I will not now deny him. Remember this holy man, and pay thy Vowes and Debts to God.

Men that are runne farre in debt, and pay, and pay, and see no end of their debt, many times grow desperate. Thou owest much to God, and art unable to pay, be not thou therefore negligent and carelesse. The Prodigall Child spent all; but he recovered all and more by humble repentance, begging pardon. Doe thou so: Pay as far as thou canst; crave pardon and remission for the rest, by the obedience of Christ. God accepts of a willing minde for the deede. There is great difference betweene debts owing to men, and owing to God: The more we pay of our debts to men, the lesse we have; but the more we pay to God, the more we have, and are the better able to pay. The more thou prayest, the better able thou shalt be to pray.

Verse 13. For if ye live after the Flesh, ye shall dye: but if ye through the Spirit doe mortifie the deedes of the body ye shall live.

IN the twelfth Verse, the Apostle had an Argument, *ab æquo & bonis*, which were enough to perswade; but in this Verse he more strongly urgeth it.

The Argument is drawne from the contrary ends of obedience and disobedience, and so containeth two Arguments: The one a Commination, in the first part of the Verse: the other, a Promise, in the latter; both conditionall, as all Promises and threatnings are.

If ye live after the flesh: following the lusts of your corrupt heart.

Ye shall dye: Not onely the death of the body, in the separation of the soule from it; but of the soule, in the separation of it from God.

Quest. But why saith he, Ye shall dye, and nor, Ye shall be damned; in as much as that is chiefly meant?

Ans. Because the Spirit of God would drive men from sinne, by that which is most fearefull, which is Death. The remembrance of Death doth more

*Adhibet calcarea fortissima. Martyr.*

*Metaphor. Metonym. offi.*

*Duct.*

*Use 1.*

*a Gen. 49.*

*21.*

*b 1 Pet. 5. 3*

*c Mat. 23. 4*

*Use 2.*

*Use 3.*

*Rom 1. 1.*

*Use 4.*

*Prov. 22. 7.*

*Psal. 116.*

more forcibly move the minde, than the remembrance of Hell; though Hell be a thousand times more grievous than Death. For our affection is moved according to our knowledge of the thing: that which most wayes is knowne, affecteth most; we know Hell onely by faith: but we know Death to be fearefull, by faith, by Reason, and by sense. By Faith, because the Scripture declares it. By Reason; because it is a separation of things, so sincerely and naturally joynd and consenting. By Sense; because we feele it growing upon us every day.

But if ye mortifie: that is, beat downe, cut off, cast away, cause to dye: a Metaphor taken from Surgeons, who before they cut off a Limbe, mortifie the place.

*The deeds of the body:* That is, Actions and Affections: but actions are named, because by Actions affections are manifested. The body is either taken for Corruption: or rather evill deeds are called the deedes of the body, because the body is the instrument of working them.

*By the Spirit:* That is, the helpe of the Holy Ghost, or by the Regenerate part.

*Ye shall live.* Eternally in happinesse: Of the which Sanctity is the way: This life scarce a shadow. In the latter part, there is the Promise. *Ye shall live.* The Condition, *If ye mortifie the deeds of the body by the Spirit.* Where 1. The action, *mortifie.* 2. The Object; *The deeds of the body.* 3. The meanes, *By the Spirit.*

*Salvation is promised on the Condition, that we live not after the Flesh, but after the Spirit, Rom. 8. 22. Gal. 6. 8.*

*Use 1.* A hard thing it is to forsake sinne; it is mortification. It is hard for old friends to part: we lay together in the same wombe; and it hath beene our unhappy play-fellow and companion ever since we were borne: Yea, sinne stickes as fast in our nature, as a tooth in our heads, or our soul to our body: as we cannot part from these without paine; so neither from sinne.

It is the nature of Sinne not to be driven away, without force and violence: A few angry looks and sharpe words will not doe it. You may rate away your dogges, but sin will not stirre for words, as appears in many, who will speake bitterly against their finnes, and themselves, With Beast, Wretch, &c. and yet returne to the practice of them.

When thou hast to deale with sinne, have no compassion, but fight against it with a bloody and cruell minde: So much as thou sparest it, so much thou hurtest thy selfe. *Saul spared Agag, and Abah spared Benhadad, but it was their ruine:* so if thou sparest sinne, it will cost thee even the Kingdome of Heaven. Kill therefore thy finnes, or they will kill thee. It is a case of life and death. Be carefull: Old wounds must have strong medicines. O, what adoe have we with Pride, Hypocrisie, Covetousnesse, Lust! He that favoureth these, let him want favour.

1 Sam. 15.  
20. 23.  
1 Kings 20  
43.

*Use 2.* The deeds of the body are mortified by the Spirit: Wee doe the worke, but by the power of the Spirit. The strength unto mortification is put into us from Heaven. Wee are as able with our little finger to shake the foundation of the earth, as to shake out sin by our owne strength.

He that goes among Lions, must needs be torne in pieces: Sinnes are Lions. He that stands upon the shore when the tide comes, thinking to beate

backe the water with his hand, is soone eaten in, and drowned. Sinnes come upon us as waves, we must drowne, if God helpe us not. By Gods helpe, the walls of Jericho fell downe, *Saulon* killed a Lion, and *Daniel* is safe in their very den, and *Moses* divides the Sea: So mortification of Sinne is possible by the helpe of the Spirit, otherwise impossible. When therefore thou feelest Pride, Covetousnesse, Lust, growing upon thee, beg the helpe of the Spirit, or else thou art undone. Pray with the words of *Jeheshaphat*, O Lord God, *there is no strength in me to stand against these finnes, neither doe I know what to doe, but mine eyes are toward thee.* *1 Chro. 22. 12.*

If you mortifie: hee speaks to them, which had *Use 3.* mortified sinne before, they must continue so doing. In this life thou shalt never want something to be mortified. Hast thou begunne to repent? Never give over so long as thou hast a heart to sigh for thy finnes.

Wee weed our Gardens, and are ever weeding. Sinnes are ill weeds, and grow apace; our hearts are a step mother to Goodnesse, and a naturall mother to Vice; therefore be alwaies dealing with it. The Captaine that batters the Enemies Fort a day or two, and then gives over; gives the more courage to the enemy, and loseth his labour. So is it, if we continue not our course of mortification. *Elis* 2 Kin 1. 19. *sha* was angry with *Joash* for smiting the ground but thrice with the arrowes: O, saith he, thou shouldest have smitten five or six times, and then thou shouldest have smitten the Aramites till thou hadst consumed them. So, leave not thy finnes till thou hast consumed them, lest they consume thee.

There is a necessity of mortification; the want *Use 4.* whereof brings a necessity of damnation. Those things which God hath joynd, no man can part: He hath joynd unmortified finnes and death together, they cannot be parted.

When thou goest to buy a commodity, if the price be great, thou forbearst: and shalt thou flye upon sinne, knowing what it will cost thee? If *Iudas* had known as much before he betrayed his Master, as he now feelles, it is likely he would never have committed that villany. Mortification is redious, but heaven is sweete. Men are content to goe all day after their hounds and hawkes, to endure hunger, thirst, &c. for their pleasure; and what get they in the end? some silly creature that is scarce worth the having. But Heaven is worth the Having, refuse not a short labour for the obtaining so infinite a reward.

Verse 14. *For as many as are led by the Spirit of God, are the Sonnes of God.*

The latter part of the Verse going before is here proved: namely, that such as *mortifie the deeds of the body by the Spirit, shall live.* The Argument is taken from the proper subject of the life before spoken of; that is, the sonnes of God. Thus,

The Sonnes of God shall live.

But they which mortifie, &c. are the sonnes of God.

Therefore they shall live.

The Minor is proved thus:

They which are led by the Spirit, are the sonnes of God.

But they which mortifie, &c. are led by the Spirit. Therefore.

*As many as are led by the Spirit, that is, by the Holy Ghost.*

| Led:

*Led.* Those things are said to be led, which are moved by a superiour instinct, which is either Common or Proper: Of the common, all men, the Reprobate, yea, beasts are partakers. The

*Gen. 2.* The beasts come to *Adam*, to *Noah*: the Bear slaies the Children, the Lyon the old Prophet, by this common instinct. The proper is that, where-  
*Gen. 7, 8*  
*42 Reg. 2.* by the Elect Children of God are moved to believe, repent, &c. This is here meant.

*Are led*; not furiously, but mildly and familiarly: nor as brut beasts, but as reasonable creatures; Not as though we do nothing, but lest we should do no good thing, we are actuated by the good spirit that we may do.

Neither are we led violently and against our wil, but willingly, and yet were we not willing before we were led; but in the leading made willing to be led: so willing, that when God hath once breathed his grace unto us, we cannot resist, but earnestly desire to be led. And yet is not the nature of the wil overthrown, nor naturally so determined to one side, that as heavy things move downward by an inward beginning, so the wil absolutely can onely affect this one thing. But as *Oratours* by their Eloquence doe rule in the mind of their Auditors; so God much more effectually drawes us to desire Christ, and affect the Gospel.

If a covetous man were offered to take what he would of an heap of Gold: no man doubts but he would gladly embrace such occasion, though simply and absolutely it were in his power to refuse it. So our heavenly Father doth so commodiously shew us the Riches of his Grace, so lovingly doth he invite us to receive it; and so aptly doth he exhort us, that he doth persuade us without any impairing of our wils: so a *Beast* with *Provender*, *Children* with *Nurs*, and every one is let or drawn by his pleasure. We are then led being willing, not before, but after Grace received.

*Are the sonnes of God.* not making us such, but declaring us to be such.

*The sonnes.* That is, Children, as verse 16. for sons and daughters are in the Covenant.

*Doctr.* They which follow and obey the counsell, prescriptions, and precepts of the spirit, are the sons of God: Joh. 1. 12. Joh. 6. 45. 1. Joh. 3. 19. Now it is the spirit which works faith, teaches and begets us.

*vs 1.* Take knowledge of thy impotency to good things without the spirit. As a guide to a blind man, or as a *Nurses* finger to a little childe, so is the spirit to us; without the which we can neither discern, nor walk in the good way.

Without the spirit we catch many a knock by stumbling and falling at every sinne: As therefore the little child, when it would first goe, reaches for the *Nurses* hand; so, crave thou the spirit, to be led into the knowledge and practice of the Truth.

*Numb. 14.* The *Israelites* that would presently goe towards *Canaan* without *Moses*, were all slaine; so is it not safe to attempt any thing without the spirit, which is to be our *Counsellour*, and to us as the pillar of the Cloud was to the *Israelites*; the rule of their marching, and pitching their Tents.

*vs 2.* If thou yeeldst thy self, and thy reason and affections to be led by the spirit, thou art the Childe of God, and so contrarily: which that thou mayest the better discern, observe two things; first, the way wherein: secondly, the mind wherewith thou walkest.

First, are drunkennesse, whoredome, &c. thy

ways? Who led thee into these ways? The spirit? No, the devil leads thee, for these are his ways. Are Faith, Repentance, Humility, &c. thy ways? How camest thou into those? The devil would never bring thee into them, nor thy selfe never have chosen them. Surely, if these be thy ways, thou art led by the holy spirit, whose ways these are.

Secondly, what is thy mind? Dost thou walke in the way of Prayer, hearing the Word, Repentance, &c. willingly, and cheerfully? Thou art then led by the Spirit: for though we may be found in these ways; yet if we walke in them as a *Beast* is drawn to the stake, we are not led in them by the Spirit; for the spirit makes us delight in such things.

Every thing lives accoring to the breeding; water-fowles are ever paddling in the water, and Land-fowles are feeding on the dry ground. So, if thou hast a spirituall breeding, all thy delight will be in spiritual things; if a carnal onely, then in carnall.

Verse 15. For ye have not received the spirit of bondage againe to fear; but ye have received the spirit of Adoption, whereby we cry Abba, Father.

In this verse the Apostle proves; that those which are led by the Spirit, are the children of God; by an effect of the spirit in them, which is to call God, Father. Which is amplified by an opposition of their former estate, which was an estate of servile fear. As if he should say by an Occupation: It may be, you fear in regard of sin inhabiting. But the profiting you have made, is not in the addition of such slavish fear, wherewith formerly you were possessed; but that which you have now received, is a more excellent effect of the same spirit, which is the Grace of Adoption.

Here two effects of the Holy Ghost are opposed: for in some the spirit works fear; in other, love and assurances; and first, fear; then assurance, that we may be stirred up to seek assurance: Fear; the signe of the spirit of bondage: Confidence and assurance in God as a Father, the proper effect of the spirit of Adoption.

You have not received the spirit of bondage; Not the Devil, nor the Law, as some have interpreted, but the Holy Ghost.

To fear: Servilely; Again; that is, yet, still, or more, as if he should say; the Holy Ghost doth not stil lead you as servants to fear, by the preaching of the Law, for not obeying it. For the preaching of the Law, is the true cause of servile, not filiall fear. And here the Apostle alludes (I take it) to the time of the Law, and the giving of the same.

But you have received the spirit of Adoption. He should have said, of Liberty, but he saith more, of Adoption: for Children are free. Children are either Natural or Adopted: Natural; so the holy Child Jesus is the onely Son of God. Adopted; so are we the sons of God.

Adoption is a lawful act, imitating nature, found out for the comfort of them which have no children: Adoption and Arrogation (which are Terms of the Civil Law) differ. Adoption is of those which are under the rule of others, Arrogation of them which are sui juris. The Holy Ghost is called the spirit of Adoption; because it workes both

both it, and the sense of it in us.

*In whom.* That is, by whom, whereby. *We cry:* not say; for so may a Reprobate: but *Crying* notes affection. *Abba, Father.* *Abba*, is an Hebrew or Syrian word, which signifies, *Father.* *Father*, is added in Greek, either to note the Sanctification

- <sup>a</sup> Chrysost. of all Languages<sup>a</sup>: or of all people, Jewes and  
<sup>b</sup> Anselm. Gentiles<sup>b</sup>: or a double paternity, of all by Crea-  
<sup>c</sup> Lyra. tion; of the Eleſt, by <sup>c</sup> Grace: or earnestneſſe  
<sup>d</sup> Martyr. in calling upon God <sup>d</sup>, or an Exposition; as *Ab-*  
<sup>e</sup> Beza. *ba*, that is to say, Father <sup>e</sup>.

The sense. The Regenerate might object: We feel the spirit working fear in us: But, saith the Apostle, you have also the Assurance of Adoption. They which have only the spirit of bondage, are driven by fear: you by the spirit of Adoption, are led by love.

*Doctr.* The Regenerate have their spirit of Adoption, where-  
 by their fear is moderated, and they enabled, to cry,  
*Abba, Father.* Gal. 4. 6.

*Vſe 1.* In all the Eleſt, which are of yeeres of discre-  
 tion, the spirit doth work the slavish fear, before  
 the filial assurance, as appears in that example of  
 the Jewes, in the Acts, who first are terrified, and  
 after comforted, in assurance of forgiveness. All  
 are brought to this exigent, more or lesse, that  
 they may acknowledge they stand in need of  
 Christ, and be stirred up to seek him. Such as  
 were never afraid, were never assured. Didst thou  
 never feel the sting of an accusing conscience ter-  
 rifying thee, though thou hast been a lewd wretch?  
 Surely *Judas* was nearer heaven than thou; and  
 to this thou must come, before thou canst have the  
 comfort of a Sonne. For as the needle makes  
 way for the thread; so fear for comfort, the spirit of  
 bondage for the spirit of Adoption.

*Vſe 2.* The preaching of the Law without the spirit,  
 hath no power to strike fear into us: when thou  
 art terrified, it is the spirit that so applies the  
 Law, either to bring thee to Christ, or to despair  
 and everlasting confusion.

*Vſe 3.* As none have the spirit of Adoption, which  
 have not had the spirit of bondage: So, many  
 have the spirit of bondage, which have not the spi-  
 rit of Adoption. Many do diligently resort to  
 the hearing of the Word; and are afraid to do o-  
 therwise; they deale justly, live temperately, &c.  
 and dare not deale falsely, or riotously, &c. and  
 yet are not regenerate. Why? What is it makes  
 them do thus? Onely Fear. They have the spirit  
 of bondage; they are afraid of Hell; and hence  
 comes this obedience, which is onely slavish. But  
 if they do not these things for the love of Justice  
 also, they cannot be saved, neither their obedience  
 accepted.

*Vſe 4.* The Children of God fear Hel; but their obe-  
 dience comes more from Love, than from Fear:  
 Yea, though there were no Devil, Hel, Judge to  
 be feared, yet would they obey the Commande-  
 ments of their God: and their fear is also mode-  
 rated by faith; whereby they believe the pardon  
 of their sins, and obtain this priviledge, to be the  
 sons of God.

*Mat. 7. 21.* The estate of a Son is discerned by confidence in  
 Prayer. Such an one is able (notwithstanding  
 fear) to cry *Abba Father.* He that can (I say not,  
 speak the words with a loud voyce, for so may a  
 Parrat, or Hypocrite, but) cry with intention of  
 heart, as well as contention of voyce; and can  
 come into the presence of God, as a child into  
 the presence of the Father, hath the spirit of A-  
 doption.

This is wonderful hard to do: As for Instance:  
 Thou feelest corruption rebelling, thou remem-  
 breſt, how thou haſt actually tranſgreſſed above  
 number: thou heareſt the threatnings of the  
 Law; thou knoweſt that God is of pure eyes, and  
 moſt juſt; hence thou feareſt, and art almoſt con-  
 founded. Canſt thou in this conflict, turn thy  
 ſelf to God, as to thy gracious Father, and that  
 with confidence of his mercy? Thou haſt a cer-  
 taine ſigne of thy Adoption: For in ſuch eſtate,  
 our nature is to flye from God, as *Adam*; but to  
 embrace God even then when we are ſo terrified, is  
 the work of the Spirit, by Faith.

Canſt thou with a childſ affection cry *Abba Fa-*  
*ther*? I dare undertake, that God cannot but  
 ſhew himſelf as a Father, in having compaſſion,  
 What earthly Father could deſpiſe the voyce of  
 his child ſalne into danger? much more wil our  
 Heavenly Father regard the cry of his children. In  
 a fearful eſtate then are they which never pray, or  
 as Hypocrites, onely with the mouth, and not  
 with the heart.

Thou calleſt upon God with *Abba Father*: Re-  
 member that wicked children are a diſhonour to  
 their Parents; Degenerate not thou from the  
 Nobility of thy Father, whoſe honour it is to have  
 godly children. If thou calleſt God Father; then  
 paſſe thy time with fear and care to obey him. 1 Pet. 1. 37

This overthrowes the Popiſh manner of praying: *Uſe 5.*  
 as Bleſſed Virgin, Holy Mother of God, help us.  
 Saint *Peter* help us, &c. From what ſpirit ſhould  
 we think theſe prayers come? not from Gods; for  
 that teacheth to cry *Abba Father.* The Prodigall  
 Son ſaith, Ie go to my Father, and ſay to my Fa-  
 ther: and his Father meets him. He had an elder  
 Brother, and knew many ſervants; but he ſeeks  
 onely to his Father. Luke 15. 18

Verſe 16. The ſpirit it ſelf beareth witneſſe with  
 our ſpirit, that we are the children of  
 God.

**T**He Sonnes of God cry *Abba Father*: here  
 is the ground of ſuch praying; which is the  
 witneſſe of the Spirit with our ſpirits, that we are  
 the children of God.

This is the very roor, from whence ſpringeth  
 confidence in Prayer to God: and the more or  
 leſſe we heare and feel this witneſſe, the more or  
 leſſe aſſurance have we, and boldneſſe in Pray-  
 er.

Here are two things: 1. The witneſſes; which  
 are two: 1. *Gods Spirit*; which performs two  
 Offices. 1. It ſeals up our hearts in aſſurance that  
 we are children: then it opens our mouths to pray.  
 2. *Our ſpirit*, which is our Regenerate part. Theſe  
 witneſſes are two, that we might be the more con-  
 firmed.

2. The thing witneſſed. *That we are the Chil-*  
*dren of God.*

*The ſpirit it ſelfe*: that is, the Holy Ghoſt:  
*Co-witneſſeth.* Not by an outward voyce, as God *Mat. 3. 1*  
 of Chriſt: nor by an Angel, as to the Virgin *Mary*: *Luke 1. 4*  
 but by an inward and ſecret inſpiration, raiſing in  
 our hearts a confidence and perſwaſion that God  
 is our Father, and we his children.

*With our ſpirit.* Not to our eares: but to our *1 Thim. 5. 23*  
 ſpirit: not this onely, but with our ſpirit: Our  
 ſpirit is a witneſſe, whoſe testimony is then good  
 when confirmed by the Holy Ghoſt. Our ſpirit:  
 not our Soul, but our Regenerate part ſo called.

The

**Rev. 1. 17.** The witnesse of the Holy Ghost is the work of Faith; the witnesse of our spirits the sense of Faith wrought. This is better felt by experience, than exprest by words: known altogether, and onely to them which have it: for me to speak of this to them which have it not, were as if I should speak a strange language.

*That we are the Children of God.* Not that we shal be, or may be: but are; in the present Tense.

**Doch.** The Holy Ghost witnesseth with them which are regenerate, that they are the Children of God, 2 Cor. 1. 21. 1 Joh. 3. 21. Ephes. 1. 13. & 4. 30.

**Vse 1.** The state of Gods Children is full of sweet certainty and assurance. He that having a cause to be tryed, hath two sufficient witnessers, doubts not of the day. Now Gods Children have two witnessers, *omni exceptione majores*: 1. Their own Spirit, which is not to be condemned: (for if Conscience, a naturall thing, be a thousand witnessers; much more the Spirit, which is a supernatural power given of God.) 2. The Holy Ghost, which cannot deceive, or be deceived, witnesseth with our spirits.

It is marvellous then that the Church of Rome denyeth assurance to Gods Children: What though some have bragged of assurance, that have been deceived? Doth it follow therefore that none are sure? There be some poor and base; are there therefore none rich? And what though my very name be not written in the Scripture: Thou Thomas, Thou Iohn shalt be saved? It is not convenient: What a huge Volume should the Bible be, if every Saints name were there written? It is not necessary: because all particulars are included in their Generals; as he that saith, All my Children are here: meanes every one in particular, though he name them not: So God, that saith, All Believers shal be saved; Meanes every one, as though they were named.

And yet the Scripture doth speak in particular. If thou confessest, &c. Thou shalt be saved. When the Law saith; Thou shalt not Kill, Steal, &c. Every one is to take it spoken to himself, as if he were named: Why should not such particulars in the Gospel be also taken? True, say the Papists: If you believe; you shall be saved, but where doth the Scripture say that you do believe? Ridiculous! The Act of Faith is not set down in the Scriptures, but the Object. The Faith which I believe is in the Bible. The Faith whereby I believe, is not in the Bible, but in my heart: and is not believed (for that were absurd) but known by feeling. We do not believe that we believe, but we feel it: as Paul saith; I know in whom I have believed, he knew by feeling, and this witnesseth of the Holy Ghost in his heart with his Spirit.

Of all things of which the Holy Ghost witnesseth with our spirits we may be certain.

But the Holy Ghost witnesseth with our spirits, both of our Present, and also of our Future estate. Therefore, &c.

**1 Cor. 1. 9.** The Minor is proved by Paul, who avoucheth that the things which are prepared for Gods Children, are revealed to us by the Spirit, and: By the Spirit of God we know the things which are given to us of God. What things? Faith and perseverance: Grace and Glory.

If Man should witness, or an Angel, there might be doubt: but when there is such a witness as is the Spirit; we ought not to doubt. The Flesh wil doubt. The Spirit doubts not, but over-

comes doubting: and this is the state of Gods Children. They doubt from the Flesh; but from the Spirit they are assured through Faith.

If a man of a weak brain, were on the top of some high Tower; and should look down, it would make him wonderfully afraid; but when he considers the Battlements or Rayles that keep him from falling, his fear abats; So fares it with the Regenerate; when we look on our sins, and so down and down to Hell; Alas, whose heart quails not? But when we consider the brazen wall, of the love, truth, and promise of God in Christ, we may be assured without fear. Look upon thy defects, but forget not the truth and power of God.

Pretend not the testimony of the Holy Ghost, without thine own spirit: nor contrarily, for they go together. Faith, Repentance, &c. are the testimony of Gods Spirit; if from these thy spirit witnesseth, then it is currant. But if thou beest a Drunkard, a Sabbath breaker, unclean, &c. and saist the Spirit witnesseth thy salvation; it is not Gods Spirit, but a lying spirit: for such works are of the Devil. Gods Spirit indeed witnesseth; but the witness is, that they which do such things, shall be damned.

**Vers 17.** And if Children, then Heires: Heires of God, and joynt heires with Christ. If so be that we suffer with him, that we may be also glorified together.

**T**His Verse is a Confectary of that which is delivered in the 16. Verse. The Confectary is inferred from the proper adjunct of Sons: We are Sons, Therefore Heires.

Here are two things: 1. That we are Heires; in the first part of the Verse. 2. The condition of the inheritance; in the latter part.

The first part is amplified by the Person whose heires we are. The heires of God. This is amplified by an Occupation. But God hath an Heire, even Christ. True: and we are Co-heires.

If Children, then Heires. Servants look for wages; sons for the inheritance. The Law of Nature gives the inheritance to the Children. Municipall Lawes, it may be, to the eldest; but by Nature every son is an heire: the eldest to have a double portion.

*Heires of God.* An heritage, is a succession into the whole right of the dead; we are heires therefore of all the good things of God.

**Quest.** But how heires, seeing God dies not?

**Ans.** We may say, that there is not the same reason of temporall and Spiritual things: Temporal things cannot be wholly enjoyed without the death of the possessor; spiritual things may. For here such an one makes thee an heire, (saith one b) not whom thou shouldst succeed being dead, but with whom thou shouldst live for ever. And Ambrose amplifies it, by the Parable in the Gospel, where the Father gives his Child his portion while himself liveth. In earthly inheritances, the Father dies, giving place to the Son. In heavenly, Sons, must dye; that they may live with their Father.

*Joynt-heires with Christ.* Christ alone is the natural heire: we co-heires by the Adoption. He the Head, we his Members. He the Elder Brother, having a portion suitable to his eldership; we younger Brothers, having a proportion fit for us.

*Doftr.* All that are the Children of God, are heires with Christ: Gal. 4.7. Eph. 1.14. Tit. 3.7. 1 Pet. 1.3. Jam. 2.5. Acts 20.32.

*Vfe 1.* Heaven is an Inheritance, therefore not merited by us.

*Vfe 2.* Men part with that which they cannot carry with them: If they could carry their inheritance with them when they dye, they would leave but little for their children. God gives that which we deserve not, which he can keep from us. If men expect thanks, much more may God exact it, that he gives us such an Inheritance, making every one an heire, *ex affe*, to the whole. For the Heavenly inheritance is not divided.

The excellency of this inheritance is in four things.

1. The universality of it: All the children are heires; Jewes, Gentiles, Male, Female: if a child, an heire.

2. The extent of it: for every child is an heire to all, and hath right to all. In an earthly inheritance, if there be many children, every one cannot possesse the same without diminution of it. The more divide, the lesse is every ones part. Here not so. This is not diminished by the multitude of possessors, nor impaired by the number of Coheires; it is so much to all, as it is to a few; so great to singulars, as it is to all.

3. It is certaine: If a child, an heire without doubt; neither can Satan cozen us of it, neither can we lose it: Many are heires on earth, but their inheritance is kept from them: we cannot be kept from this.

*Aug. 8. de Tempore.*  
*1 Pet. 1.*  
*1 Cor. 2.9.*  
*Joh. 17.*  
4. It is sufficient: Riches enough, such as the eye hath not seen, &c. And if it will suffice us to be like Christ in glory, and to be where he is: then must it needs be sufficient: for thus it shal be.

*Vfe 3.* Here we are admonished of divers duties.

1. We are here, as in our non-age, under discipline: let us be patient if poor: The hope of future reverions, must make us content with shorter maintenance for the present.

2. We have an heavenly inheritance; let us not build our nests here on earth, being covetous and greedy of the world, as though we looked for no more than any wicked man. Carnal men seek this world, for it is their portion. Heaven is ours, let us seek that.

3. Be sure thou be a child, and thou shalt have a childes part; the inheritance wil follow: as the Prodigal child perswades himself, that if he can obtain his Fathers favour, he shal have bread enough.

*Psa. 119.*  
*57.*  
*Heb. 12.16.*  
*Mat. 25.41.*  
*Ag. 1.25.*  
4. Walk worthy of such an inheritance: present benefits bind us. The future should much more, because they are much better. *Thou art my portion* (saith David) *I will keep thy Law.* The amplitude of this inheritance should move us; and yet many *Esaus* contemne it, and sell it for a messe of portage, as if it were a contemptible thing: but *Esau* is branded for a prophane wretch for it; and so are all they which prefer sinful pleasures before the Kingdom of Heaven. As Heaven is the proper place of the children of God, who walk in obedience: So the portion of the wicked is with the devil and his Angels, and Hel their own proper place, as it is said of *Judas*.

As *Naboth* refused to sel his inheritance, so resolve thou not to lose thine, by thy ungodlinesse and sinne.

*If* lo be that we suffer with him, that we may be also glorified together.

In these words are the condition of the inheritance: where Saint Paul closely and sweetly falls into the second part of the consolation.

Hitherto he hath comforted against the Remainder of sin: Now to the 31. Verse, he removeth the other impediment of our comfort, which is the Crosse.

The sum is, that the heires of Glory are not to be dismayed, or to faint under the Crosse. This is urged by many excellent Reasons: The first is in these words, which is brought in by an Occupation; Some afflicted might say thus; I an Heire? Thus poor, thus miserable? Yes, (saith Paul) this is the Condition of our inheritance, by the dispensation of God, that we should first suffer, and so enter into Glory.

*If we suffer with him.* Not by compassion, con- *Luke 23.27*  
doling with him as the Daughters of *Jerusalem*, but by imitation, as *Simons* bearing his Crosse.

*That we may be glorified together.* Not with equal glory, but according to our proportions; as his sufferings did exceed, so his glory must excell.

There may be a double consideration of these words. 1. Relative: and 2. In themselves. The Relative, *we are Heires, if we suffer.* In themselves; *Though we suffer, yet we shall be glorified.* The children of God may not overgrieve themselves: For their sufferings betoken they are heires.

*The Condition of our Heavenly inheritances is the Doftr. Crosse, which glory followes.* *Mat. 16.24. Prov. 3.11, 12. Heb. 12.6, &c.*

Here are three Arguments of comfort under the Crosse.

1. It is an assurance that we are heires. The crosse is painful; and Ease is sweet; but as he who loves his money, yet willingly parteth with it, for assurance of his Title to an earthly inheritance; so, though we love our quiet, our bloud, our lives, yet if the expence of them wil confirm our Title to heaven, we are not to discomfort our selves.

2. We suffer not alone, but with Christ. We are of his Order: Knights of the Crosse. It is comfortable to have companions in trouble; we can have no more comfortable companion, I am sure, than Christ, with whom I had rather be under the greatest crosse, than (without Him) in the greatest prosperity. Even as where Man and Wife love, they had rather live together in a mean estate, than separated in the greatest abundance. God had but one own Sonne, that came into the world without sin, and yet he could not get out of it without the Crosse: therefore be thou comforted.

The Crosse is the way to Heaven. If we tast not of the Crosse, we may doubt justly, that we are not in the right way. If a traveller, enquiring of the way, be told, that he shal at such a place come to a great water; a little farther to an Hil; a little farther, to a place of great danger: If he passe on, and find neither water, hill, nor danger, but all plain, pleasant and safe, he doubts: but if he find these markes, he travailes cheerfully; because, though the way be tedious, yet he is in the right path. So the Crosse is foretold; if we meet with it, it confirms us; if not, it weakens us.

But it may be some wil say; *Alas! I suffer nothing, I have had small or no troubles; no losses, sicknesse,* *Gal. 4.*

sicknesse, &c. For answer, know there is *Abels* crosse, and *Isaacs* crosse: both these are persecution: The tongue of the wicked is persecution (as *Paul* calls it) as well as the Sword. Though thou halt not *Abels*, thou must quit thee well, nor to have *Isaacs* crosse: and if thou beest ready and prepared to bear even cruel death for Christs sake, it shal be accounted as though thou hadst born it. He shal not lose the reward of a Martyr, who hath a ready mind to be martyred for Christ.

If a company of resolute Souldiers set upon the enemy, here one is laid along, there another; one loseth a legge, another an arm, and some escape without hurt, through the providence of God. Shal we say that those which scape are Cowards? No: their valour was no lesse than the others; their readinesse as much to venture their lives, and their danger as great: and therefore their glory is no lesse: So be thou a Martyr in affection, and thou shalt have the Crown of a Martyr.

*Job's* friends judged him an Hypocrite because of the Crosse. But blessed is the man that judgeth wisely of the afflicted. The Devil would have persuaded our Saviour that he had not been Gods Son, because afflicted. Would God suffer his Son (saith he) to be here in the wilderness and to starve: But we know that the precious stone of the Ring, wherewith all are married to Christ, is the Crosse, and the token that we are not Barbars, but Sons.

There is great reason God should discipline us. We should be marr'd without correction. O, what Pride, what Hypocritie, Coverousnesse, Anger, Lust, &c. is in us! These must be purged out: Our Physick is the Crosse. If a Father see his Child by a Pond side, he takes it up, and makes as though he would cast it into the water, thereby to skare it from the water. So God seeing his children walking neer to hel by these vices, takes them as though he would hurle them in: throwing them at least into Purgatory, that is the Crosse, to make them afraid of sinne and hell. Alas! alas! how cold and dol are we in Prayer and the Service of God! The Crosse is a meanes to cure us of this lazinesse, and to quicken us to all holy duties.

A man that is to goe a journey, though it be faire at his setting forth, yet he takes his cloak with him, for fear of a storm, so prepare for the Crosse. if you be in the number of children, for the Crosse wil come. *Joseph* in the years of plenty, provided for the years of Famine: so do thou.

But let none suffer as an evil doer. Woe be to them that bear the Crosse, but follow not Christ. Thy Crosse is Christs, when thou sufferest for the same cause, in the same maner, & for the same end.

1. Christ suffered, to bear witness to the Truth. This must be the cause of thy sufferings. It is not the likenesse of the punishment, but the cause, that makes a Martyr. Christ was there where the theeves were, like in punishment, unlike in the cause.

2. Christ suffered patiently and thankfully: Thou must kilte the Rod.

3. Christ suffered, to put away sin: so make thy sufferings a furtherance to mortification, that thou mayest be stirred to repent for thy sins, and to leave them. Many in the Crosse cry out; (but of their paine, as in a turning ague the sick man of his heat) not of their sins. As *Esau*, who missing of the blessing, cryed and blubbered, not that he cared for the blessing, but for his curst heart.

Labour so to be under the crosse, that thou maist

say another day, *It is good for me that I have been afflicted.* And labour so to avoid sin, that thou maist be fit to bear the Crosse.

If Gods sons and heires must suffer, what shal become of the Reprobate? If he spare not *Moses* one slip, nor *David*, his own children, how shal his enemies fare? If such as pray against sin, and warch, be taken; shal drunkards, blasphemers, &c. which never take any thought to please God, escape? No certainly. If *Jerusalem* be searched with Lanthorns and razed; then *Babylon* and *Rome* must down to the ground; yea, to Hell.

Ver. 18. For I reckon that the sufferings of this present time, are not worthy of the glory to be revealed in us.

In this verse is another argument of comfort, from the excellency of the glory spoken of in the verse before, and it is brought in by an occupation; thus: You say we shal be glorified, but in the mean time, who is able to bear the troubles that do befall? *Paul* answers, that *The troubles of this present time are not worthy of that glory to be revealed.*

For I reckon. This word is not to be referred to opinion, which is uncertain and doubtful; but to allurednesse and certainty: And is a metaphor taken from such, as casting account, find the true totall sum. As if he should say, I have cast up the Crosse, with all the incumbrances of it.

That the afflictions of this present time. Not excluding time past, and to come, but spoken as time is referred to Eternity.

Are not worthy. The word properly signifieth that part of the ballance which goeth down, the things therein drawing the beam: As if he should say, If the troubles of this life be weged with the glory to come, they wil be but light in comparison.

Of the glory. That is, eternal happinesse; so called, because glory is most of all covered of all mortal men.

To be revealed. It is revealed, and it is to be revealed. That is the first fruit of this.

In us. That is, our bodies and soules.

The excellency of this glory is declared by a comparison of unequals, where from the lesse, this glory advanced.

In the comparison there are three things: First, the things compared. Secondly, the Issue. Thirdly, the Prooff.

The things are two: first, Passions; and secondly, eternal life. Sufferings amplified, from their short continuance of this present time. Eternal life amplified. 1. From the name, *Glory*, 2. From the manner, *to be revealed*. 3. From the subjects, in *Vs*.

Secondly, the Issue. These are so compared, that the preheniunce is given to Eternal life. These passions are base: that life is glorious. These are short: that is eternall.

Thirdly, the Prooff: from his experience, I count, reckon, determine.

The glory to come doth every way surmount the present afflictions. 2 Cor. 4. 17.

Popish merit of condignity is here confuted. There must be a proportion between the merit & the reward; because the recompence of merit is an action of Justice: and Justice is a certain equality. If therefore there be no equality, then sufferings merit not: and if not Martyrdom, then no other vertue.

Glory followeth the Crosse, but not for the merit of it, but for the free promise of God.

The Papists answer, that sufferings in themselves are not worthy, but as they proceed from grace

K 2 and

Vse 2.  
Gemma  
Annularis.

Vse 3.

1 Pet. 4.

Similis in  
parvis, dis-  
similis in  
causa. Aug.

Psal. 119.

and charity: Christ having merited his honour for them, that they should be meritorious.

We deny sufferings to merit, (as they proceed from charity) from this Text: for Paul speaks of such sufferings, unless we would say that the Regenerate are without Grace and Charity, or that he goes about to comfort such. Their distinction takes away Paul's Argument: who comforts the Regenerate against the bitterness of the Crosse, which is as well when it proceeds from Charity, as when not. We deny also that Christ purchased this grace to our sufferings, that they should merit.

*Cornelius  
Cornelius  
lapide, in  
locum.*

No marvel if the Papists differ in this from us: when they differ from themselves. For they affirm such a power to be in sufferings to bring such glory, as in seed to bring forth fruit: and yet they say, that the condignity of sufferings is not Natural, but Moral: when as seed, not morally, but naturally brings forth. Besides, they agree not whether this Merit be onely for the dignity of the Work, or onely for the promise of God, or partly for the Work, partly for the Promise, or whether according to distributive or commutative Justice.

U/c 2.

The Crosse is a signe thou art a co-heire with Christ: it is a suffering with him: It is a way to Glory. Yea, it is not worthy of the glory following. Though the Crosse be bitter, yet it is but short. A little draught, and the Sugar is ready.

*a Nubecula  
circa transi-  
tura. Atha.  
b Omnia  
brevis esse  
vabilia esse  
debent, esse  
autem magna  
sua, Cic.*

A little storme, (as one<sup>a</sup> said of *Julians* persecution) and an eternal Calme followeth. And because short, therefore to be accounted tolerable, though great. <sup>b</sup> Besides the shortnesse, infinite glory follows. So much glory; that if a man could fulfill all obedience, and suffer hell torments, yet he could not deserve it.

The diseased man endures cutting, searing, for a short use of a miserable life. Shall we refuse to suffer any thing for that glory? Many Heathens have suffered great things for a little vaine approbation of the vulgar: What would they have done for this glory, if they had known it. If they so much for a shadow, what ought we for the substance. Dost thou whine and lament? All that thou sufferest, is not worthy to be named on that day that this glory is spoken of. Remember this glory and be comforted. So *Moses* and Christ did: and for this cause he shewed *Stephen* his glory at his stoning.

Heb. 11. 25  
26.  
Heb. 12. 2.  
Aa. 7. 55.

What therefore if the world speak ill of thee, and persecute thee? What is a word or two to that glory? Nay, what is a few drops of blood to the Kingdome of Heaven? O happy change!

Wouldst thou have this glory without suffering? He is too nice that would here rejoyce with the World, and after reign with Christ. Few there are, who, if God should bring his Fanne, would be ready to suffer. My reason is, because there are so many which will not be persuaded to leave their sinnes. I will never believe that he will leave his life for Christ, that will not leave his sinnes at his commandment.

U/c 3.

The godly man hath his suffering here, his glory afterward. If in this life onely we had hope, we were of all men most miserable. The Motto of the children of God is, *Ipso meliora*. We are notwithstanding of comfort, even here, blessed be God: but this is nothing to that which is to be revealed.

Pla. 37. 37

Mark the end, and thou shalt see what difference is between the wicked and the godly. The end of the just is peace. So on the contrary, the end of the wicked is fearful. *Lazarus* ended his miseries in

*Abrahams* bosome; and *Dives* his pleasures in Hell torments. Consider wisely the difference between a moment of sorrow here, and eternal happinesse in heaven; and a moment of pleasure here, and eternal torments in hell.

Verse 19. For the earnest expectation of the Creature, waiteth for the manifestation of the sonnes of God.

20. For the Creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21. Because the Creature it selfe also shall be delivered from the bondage of Corruption into the glorious liberty of the Children of God.

22. For we know that \* the whole Creation \* Or, every creature, groaneth, and travaileth in paine together untill now.

23. And not onely they, but our selves also, which have the first fruits of the spirit, even wee our selves groane within our selves, waiting for the Adoption, to wit, the Redemption of our body.

**I**N these verses, the Apostle brings an excellent example, both to shew the greatness of the glory to be revealed, and to move us to the patient expectation of it. For all delay is long and trouble some to them which expect great matters. We expect great glory. Therefore we must be patient.

The summe is this: The whole Creation, or every Creature, is patient and expects; therefore also ought we.

In this example we have two things: First, the example, verse 19, 20, 21, 22. Secondly, the Application, verse 23.

In the Example are two things. 1. The thing affirmed, v. 19. 22. 2. The Reason, verse 20, 21.

The thing affirmed is, That the Creatures expect the revelation of the Sonnes of God: Wherein wee have, first, the Affirmation, *expecteth*. Secondly, the Amplification. 1. From the party expecting, *The whole Creation*. 2. The thing expected, *The manifestation of the Sonnes of God*. 3. The manner, delivered in divers borrowed termes, *with fervent desire, Groaning, Travelling in paine*.

All the creatures, or the whole Creation: or the frame of the world: for here are not to be understood, Angels or Men, good or bad. Bad Angels and Men long not for that time. Good Angels desire it not with groaning. And good men are the other terme in opposition. Whether every particular Creature be here meant, is doubted. I take it, not every particular: for those onely are here meant, which shall be delivered into the liberty of the sonnes of God. Which cannot in my opinion, be said of the Horse, Dog, &c. For then there should be a Resurrection of them, which is onely to be believed of men. Also there is no promise of their restoring, as there is of Heaven and Earth. Thus, I take it, we may distinguish the unreasonable creatures: All of them groane and travell in paine, but wait not for the manifestation of the Sonnes of God. All of them shall be delivered from the bondage of corruption: not all into the glorious liberty of the Sonnes of God; but onely such as shall at the day of Judgement be restored.

Eph. 6. 22  
1 Pet. 3. 13

*Expecteth with fervent desire*. The word signifies anxious, frequent, earnest expectation, as a man

man stretcheth out his necke with desire to behold.

*Groneth* : As one pressed with a burthen, desiring to be eased.

*Travelleth in paine* : As a Woman in travell, to be delivered.

*Quest.* But how can these things be said of the unreasonable, nay, unsensible Creatures?

*Ans.* Not as if there were sense in the frame of the word, but by a Figure, as in divers other places of holy Scripture.

*Quest.* But what is it? It is nothing sure, which the Apostle sets downe in such significant words.

*Ans.* Such words are used by similitude, to expresse that hidden instinct put into the Creature by God, whereby it naturally bendeth it selfe to the preservation of it's owne welfare. As in a Mariners Compass, the Needle being toucht with the Loadstone, alwaies turneth to the North, though it know not North or South. So the bough of a Tree, if you bend it downward; yet so soone as you let it goe, it advanceth to it's naturall situation.

*Doftr.* The insensible Creature expecteth the revelation of the finnes of God.

*Use 1.* The Divell perswades the Atheist to beleave that the world is eternall; that he may cast off the care of heaven, and the desire of eternall life. Indeed if it were so, it were the better for the Atheist. But the Justice of God requires there should be a Reckoning Day, and the Appetite of the Creature, put into it by God, cannot be in vaine.

*Use 2.* The Creature condolet, and groaneth with us: The Sunne by his darknesse shewes his Sympathy, at the Passion of our Saviour. A shame it may be for us not to be moved at the remembrance of that Passion, and to have a fellow feeling of the calamities of our brethren.

*Use 3.* Desire then, and expect heavenly things: We to have our affections upon the earth, when the earth affecteth (as I may say) Heaven! Those things which were created for us, and are in the lowest degree of Creatures, to be sensible, and wee to be insensible of such things which principally concerne us!

If a man by his fault, cast himselfe and his into danger; should servants be more sensible than the Master? The very Earth hath expected thousands of yeeres, and yet is fruitfull in patience: much more should we passe a few daies with patience and obedience to God. The shortnesse of our Trouble, the Greatnesse of the Glory, the Example of the Creature, should teach us patience, and perseverance in goodnesse, till the Day of our Revelation.

*Use 4.* Wee are the Sonnes of God: but it appears not what we shall be. When Christ shall appeare, then shall we also be manifested with him in Glory; and there shall the wicked be confounded: In the meane time, they neither see nor acknowledge our happinesse, rather judging us the off scowring.

Dost thou mocke and scorne the Children of God, thinking them miserable? Thou seest their outside. Thou foole: Looke what's within: Not within their Chest, but their hearts: if thou couldest see their Peace and Joy; &c. thou wouldst say, there were none happy but such.

Thou seest the outward riches and pleasures of a wordling, and judgest him happy. Thou foole: Looke what's within his heart. If thou couldest see the wounds and terrors of his Conscience, thou wouldst tell me a new tale, that this were the miserable wretch.

Art thou reviled and contemned in the world? Be patient in the sense of thine own present estate, and in the assurance of thy Future. The world would not be like thee: Thou wouldst not be like it: we are as earthen pots full of Treasure: The pots are seene, and therefore contemned; the treasure is not seene, and therefore not desired.

A Noble man is respected in his owne Country, unregarded abroad. As such a one knowing his owne Nobility, regardeth not the meane opinion of Strangers, but comforteth himselfe that he is a Nobleman at home; So howsoever we are here contemned, we are Noble men in our own Country, and there will come a Day wherein our Noble Glory shall be revealed.

20. For the Creature is made subject to vanity, &c.

21. Because the Creature is selfe also, &c.

In these words is the Reason of the Expectation of the Creature: taken from it's present condition, which is an unwilling subjection to vanity, under hope of a better estate.

Here are two parts: 1. A Position: The Creature is subject to vanity. 2. An Exposition: in which are three things shewed; 1. How. Not willingly. 2. The Author. God. 3. The adjunct. Hope. All these are in the 20. Verse. This Hope is farther expounded, Verse 21. but first of the 20. Verse.

The Creature; as before.

Is subject to vanity. Vanity is in-utility. *Nomen sine Re.* As catching at ones shadow. When as a thing neither fills that which contains it; nor staves up that which leans on it, nor yeilds fruit to him that labours in it, it is vaine, saith one. Vanity is a Lye, as notes *Gellius* <sup>a</sup>, in the discussing of a saying of *Salust* <sup>b</sup>. Vanity is a saying of the End: as *Peter* fishes all night, and takes nothing <sup>c</sup>; Vanity is Defect; for he that wants nothing, hath no neede to expect anything. Some interpret it Corruption and Fragility <sup>d</sup>. Some that which hath end and Prevarication <sup>e</sup>. Some dissolution by Fire <sup>f</sup>. Some Abuse <sup>g</sup>. And indeed Vanity is all these; and therefore *Oleuian* expounds it Malediction; and *Calvin*, that which is contrary to the Integrity of Nature; and *Pavus*, Bondage of Corruption; as Verse 21.

Not willingly. It unwillingly serves wicked men <sup>h</sup>. Against the particular naturall propensity which every thing hath to preserve it selfe.

By reason of him who hath subjected the same. That is, for the ordinance of God.

In hope. Of a better estate set downe, Verse 21.

The Creature saileth, and laboureth under a great burthen and bondage of mutability, vility, Corruption, abuse, against the Naturall inclination of it, for the power and will of God under hope. The Creature is vaine, Eccles. 1. 2. Not willingly, for all punishment is involuntary. For God; who cursed the Creature, Gen. 3. Under Hope; as followeth in the next Verse.

Love not the world, nor the things of the world, for all is Vanity. The best things of the world, as the Apples of *Sodom*, faire to the eye, vaine in the use.

Extoll not thy selfe for thy Riches, Honour and Birth, for all is Vanity. This did *Chrysostome* <sup>i</sup> tell *Eutropius*, Chamberlaine to *Aradius* the Emperour, when he fled for safety to the Altar, from which before, he went about to take the priviledge of Sanctuary. When *Fulgentius* <sup>j</sup> saw *Theodorick* <sup>k</sup> King

<sup>a</sup> Gell. noct. Atti. lib. 13 cap. 4.  
<sup>b</sup> Erasmus.  
<sup>c</sup> Luke 5. 5  
<sup>d</sup> Tho. A. qui.  
<sup>e</sup> Ambros.  
<sup>f</sup> Comment.  
<sup>g</sup> Hieron. ad script.  
<sup>h</sup> Sarcenus.

<sup>k</sup> Gyneus  
et Com. He-  
ro adscript.

*Doftr.*

*Use 1.*

<sup>i</sup> Chrysost.  
hom. in Eu-  
tropium.  
<sup>j</sup> Apud  
Sutrum.  
<sup>k</sup> Lamber.

King of Italy, going in pompe in Rome; O, fith he, How beautifull is the heavenly Jerusalem, when earthly Rome fo glittereth? If in this world fo much dignity be given to them which love Vanity: How much fhall they have which follow verity? When thou lookeft upon thy gold, apparell, &c. remember they are vanity: but Righteoufneffe, a good Conscience, and Heaven, are not vaine.

*Vfe 2.* The vanity of the Creatures is not naturall, but accidental by finne, which though it be expiate by the blood of Chrift; yet the Creature fhall not be freed, till finne be taken out of the Nature of things. Sinne hath involved the Creature under the Curfe, and makes it to grone: Not the Sinne of it, but of us.

Where are our Wits and Senses? The very Earth grones which hath not sinned, and we grone not. Art thou a Drunkard, Blaphemer, Proud, Profane, &c? Verily the Earth grones to beare thee, though thou art not fenfible. O desperate times which bring forth some men as beasts, some worfe than Devils! The Earth groneth, the very Devils believe and tremble: and we many of us neither feele nor see, nor believe nor tremble.

*Vfe 3.* When the Aire infects us, the heate and cold annoy us, the earth yeilds us no fruit: From whence is this Vanity? Even from us for our finne. Balaam blamed his Affe, himfelfe being in the fault. So we complaine of the Elements, and Creature; but if the Lord wou'd open their mouths: They would fay, O finfull Man which complainest of us: Thy finne hath made us unable to fatisfie thy Need. Complaine not of us, but of thy finne, which excruciateth both thy felfe and us.

*Vfe 4.* The Creature ferves us by the Commandement of God, of whom otherwise they would be revenged, for defacing Gods Image. Let us obey againft the inclination of corrupt Nature, even by the example of the Creature.

Verfe 21. *Because the Creature it felfe alfo, &c.*

The Hope fpoken of in the Verfe going before, is declared here what it is: or why the Creature is in Hope; namely, becaufe God hath purpofed the deliverance of it.

The fumme is; that the Creature fhall not alway be fubject to vanity, but fhall have a manumiffion from bondage. Of the which deliverance three things are declared, Firft, Who. *The Creature*; that is, This world. Secondly, from what: from *Corruption*; which is, a *bondage*. Thirdly, into what eftate: *into the glorious liberty of the Sonnes of God*. Some here note the time of the deliverance of the Creature; namely, when the children of God fhall be wholly fet free: For though they have here a freedome unto righteoufneffe from the bondage of finne; yet they have not the freedome of Glory, which is from the bondage of misery. But it is better taken for the ftate it felfe, which fhall be glorious: not the fame with the children of God, but proportioned according to it's kinde with them.

For it befits the liberty of the faithfull, that as they are renewed, fo alfo fhould their habitation. And as when a Noble man mourneth, his fervants alfo are clad in blacke: fo it is for the more glory of man, that the creature, his fervants, fhould in it's kinde partake of his glory.

*Doct.* The Creature fhall be freed from Corruption into Glory, Acts 3. 21.

*Vfe 1.* The World is not Eternall: it is a Creature, and being of a bodily matter, as it had a beginning, fo

fhall it have an end.

The manner how the Creature fhall be reftored, *Vfe 2.* is difficult to determine: and some have judged this to be one of the difficulties at which *Peter* *2 Pet. 3.* aimes at. There are three opinions.

1. The first opinion holdeth, that this Earth and vifible Heaven, even the whole Nature of thefe things, fhall perifh. This Heaven and Earth being appointed by God to be the habitation of man, while he is *Viator*, and therefore that there fhall be no need of it when he fhall be *Comprehender*. For this opinion are alledged divers Scriptures.

John 14. 7. 26.

2. The second opinion is, that some of the Creatures fhall be abolifhed: and some reftored. The Heavens and the Elements to remaine, the reft to perifh.

Pfal. 102. 26.

EJay 51. 5

Mat. 24. 33

2 Pet. 3. 10

12.

EJay 65. 17

1 Cor. 7. 31

&c.

3. The third opinion, that all Creatures fhall be reftored. (Remembred, that we fpeake not of reasonable Creatures, nor of the Heaven of Heavens in this question.) This opinion hath alfo some Scriptures, but principally this now in hand.

The second opinion I thinke to be unlikely: for as it is uncomely to build a faire houfe, not to be inhabited: So to have thefe Heavens and Earths to remaine without any Inhabitants. Besides, this Earth to be without her ornaments, and to be naked and bare, were rather a defacing than a reftoring. Farther, I fhould imagine, that Reftoring fhould have reference to the ftate it had before the fall: not when it was naked and void, but when it was in all it's beauty.

The first opinion to me alfo feemes as unlikely as the second: For the Scriptures, they may conveniently be expounded to fpeake of the end of the World, by fimilitude, &c. and it is not probable that the Lord would annihilate fuch a monument of his power. It is true, that the bodies of Chrift and men will be monuments of his power: but why not other alfo; feeing it pleased God to create variety of things for this end? Alfo, if thefe things fhould be refolved into nothing, where fhould the Devils be, and the Reprobate? In Heaven they fhall not be; neither fhall they be no where: unleffe they hold alfo that they fhall be annihilated, which is not by any meanes to be affumed. Further, that place is againft this opinion, 1 Cor. 7. 31. The figure of this world paffeth. Which is not to be underftood of the fubftance, but of the qualitative refpect (as I may terme it) unto this prefent eftate of it: As a ftone-doole being plucked up, ceafes to be a doole, but not a ftone. Now, whereas some may fay, that from that place may be concluded as well, that the Sphericall figure fhall be changed: it is but a caviil, and a Figure need not fo to be ftretched. Alfo this place makes directly againft it. And whereas they fay that it is deliverance enough for the Creature, if it ceafe to ferve man, and have an end of vanity by annihilation: I affirme it not to be enough, becaufe this verfe notifies, not onely fuch deliverance, but alfo a farther eftate which it fhall have after fuch deliverance, namely, to communicate in fome degree which the Children of God in glory.

Therefore I take the third opinion to be moft probable; if the reftoring be onely to some fingulars of all kinds. And whereas it may be objected, why thefe of the kindes; rather than other? I would afke them alfo, why at the Deluge, thefe of the kindes rather than other, were preferved in the Arke?

But it is not fafe walking in the darke without

*Utriusq; hanc  
Culm &  
terra per  
eam quoniam  
nunc habent  
imaginem  
transient  
fed tamen  
per effentia  
omnes finis  
fubfiftunt.  
Greg. 17.  
Mar. 5. 5.*

a light. We know not how it shall be, but this I am sure of, that all things shall be most wisely and excellently brought to passe.

*Vfe. 3.*  
*a Pet. 3. 11.* Seeing all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godliness? If our servants shall be changed, why are we yet intangled in old things? Let us become new Creatures, that we may be worthy inhabitants of the new Heavens and new Earth, which shall be.

*Vfe 4.* Glorious liberty is proper to the Children of God: what shall become of the wicked? Alas! they shall be holden in the bondage of everlasting torments. They shall be worse than many brut Creatures: for many of them shall cease to be, and therefore to be miserable. They shall never cease to be, that they may never cease to be miserable. As they now follow the liberty of the flesh: so then they shall be in the bondage of everlasting punishment.

*Verse 23.* And not only they, but our selves also which have the first fruits of the Spirit: Even we our selves, grone within our selves, waiting for the Adoption, to wit, the Redemption of our body.

*a Luke 21  
28.*

**I**N this Verse is the Application of the former Example. The words have no difficulty, if we understand to whom the Application is referred.

*Calistano.* We: Some expound, We Apostles, which (Apostles) had the first fruits: that is, the Riches of the Spirit. As the first fruits are most precious; so they received Grace, both before others, and in greater measure; and then the Argument is from the greater to the lesse. If we Apostles, which are *fydera*, as starrs, if we sigh and grone, then much more inferior Christians.

But it is rather to be taken of Christians in generall: the Apostle, neither in the precedent or subsequent verses, speaking of himselfe as of an Apostle, but as of a Christian: as in the next verse. We are saved by Hope: which is not the prerogative of Apostles, but of all Christians. *we then*: that is, we Christians, both of that and all times. So here is an Argument from the lesse to the greater, thus: If the Creature which hath not such sense of the glory to come as we have, doe abide the Lords leisure, expecting a Day of deliverance, then much more ought we to wait, &c.

In this verse are two things: First, a praetise of Christians. Secondly, a reason of the praetise. The praetise is set downe in two words: 1. *Grone.* 2. *Wait.*

*Beza.*  
*a Cor. 5. 12.* 1. *We grone*: Among our selves, say some; but better, *in our selves*. And so it is an Amplification from the manner or measure of groning. That is, our Grones come from our very heart root, (as we say.) There is a rejoycing which is but in the face and appearance; so here is a groning, but in appearance, therefore he saith, *in our selves*, to note the greatnesse and the truth of it, that it is not fained, but without hypocrisie; or to shew, that there is matter within the best of us to make us mourne.

*Parus.*

The second praetise, *we waite*; amplified by the thing we waited for, *The Adoption*; which is expounded, *The Redemption of our bodies*; these words being added by Apposition.

But we are the Sonnes of God: why then should we wait for that which we have already? The An-

*Habemus*  
*ius heredi-*  
*tatis, non*  
*possessionem*  
*lura.*  
*Luk. 21. 28*  
swer is, We have the Right, but not the Complement. We have the Right of the Inheritance, but we shall not have the full possession of our Right, till the Resurrection of our bodies. But why of the Body? because all miseries are conveyed to the whole man by the body: or rather, because the body is subject to death, corrupting and rotting in the same, when the soule is in Heaven; it is the last is redeemed, and all waite even for that.

The reason is, because we have the first fruits of the Spirit, which breeds sighes and grones in them which have it.

*The first fruites*: that is, the Prelibation: A say, or taste which we receive here in righteousness, peace, and joy, being but a sip, in comparison of the full draught we shall have hereafter. *S. Paul* here alludes to the Law of the first fruits, which were a pawne to the offerer of Inning his whole crop: so the first fruits of the Spirit, which we receive here in remission of finnes, is a pawne to us of receiving the whole masse of Glory promised.

*The children of God, because they have received the first fruits of the Spirit, doe grone for the present corruption, expecting the Redemption even of their bodies from the same*: Ephes. 4. 30. 2 Cor. 5. 2, 3, 4, 5. Phil. 3. 20, 21.

The power of sinne brings death of body, goes *Vfe 1.* with it to the grave, remains with it, turns it into dust, and never leaveth it till the Day of the Generall Resurrection.

Gods Children now mourne, yet are they called to joy, and joy they shall have, going from the vale of teares to the Mountaine of Joy. *Heaviness may endure for a night*, (the time of this life) *but joy commeth in the morning*; in That Morning which shall have no night to succeed it, And this with as undoubted assurance, as the first fruits assured of the whole crop; and as the earnest assured of the bargaine. Now the first fruits of the Spirit are the earnest of future glory.

We have no perfection in this life, for we have but the first fruits: and hence the Diuell would deceive us, perswading us that we have no faith, no sanctification, nor the Spirit at all, because we have not a full faith, perfect sanctification, and the fulnesse of the Spirit. Well: Remember that God requires according to that he gives. He knows thou canst have no grace but from him, and therefore he expects obedience no further than he gives. Hast thou much grace? He expects from thee much obedience. And a man is accepted according to that he hath, not according to that he hath not. Be humbled for thy wants, but despaire not.

He that hath the first fruits of the Spirit, grones to be delivered from the power of sinne, not only to condemne him, but also to rule and reigne in him. Where are thy sighes and teares for thy sins, and manifold failings? The Godly are every where brought in their mourning apparell. *David* waters his couch with his teares. *Iob* mourning came before his meat: and *Paul* cries out lamenting.

If then thou livest in drunkenness, whoredome, &c. and never lamentest, how art thou like any of the Saints? *Paul* had no such finnes in regard of the outward act to answer for, yet he laments: How canst thou, which art notoriously guilty of these and the like finnes, restraints thy eyes from teares, yea thy heart from breaking? Thou couldest not, if thou hadst the first fruits of the Spirit. Canst thou be thus guilty, and laugh? Remember what was the end of *Dives* his mirth.

Mourne

Luke 6, 21. Mourne, mourne; for *woe be to them which laugh, and blessed are they which weepe.*

Use 5. Our griefe for sinne, and desire of deliverance must be hearty and earnest. Wicked men grieve because of that Day, which shall render into their bosomes the fruits of their wayes: The Saints grieve for the delay of it: never receiving satisfaction till that Day arise upon them.

When Paul had beene rapt into the third heaven, his note was ever after; *I desire to be dissolved, and to be with Christ.* And therefore the Church in the Revelation, from the sense of Gods love, in the first fruits of it here received, cryeth, *Come, Lord Jesus, come quickly*; praying not for the delay of the end, as some of old, but for the hastning of the same.

Even as he that hath tasted a little Honey, longeth for more; so the desire of the Saints, having once tasted the sweetnesse of Christ, remains unsatisfied, till they bathe themselves body and soule in those Rivers of righteousness and pleasure, which are at the right hand of God.

Psal. 16. 11. The Children of God pray for the accomplishing the number of the Elect, the coming of Christ, &c. No marvell: For here are they strangers, then shall they goe to their owne Country. As home is sweet and desired of him that is in a strange and barbarous Country, so is that day to the Saints.

No Woman with childe doth more exactly count her time; no Jew more earnestly looks for the Jubile; no servant more desiredly wishes for the end of the Yeere, than the Saints the coming of the Lord Jesus to Judgement. The wicked desire it not, but tremble at the remembrance of it; neither doe they desire things spirituall, because they never tasted of their sweetnesse; as a Horse having Hay and Provender, desires no better, because he knowes no better. Hast thou tasted of the Spirit? Shew it in thy rejoycing in it, in thy mourning for thy wants and corruption, and in thy desiring increase of Grace, and longing for the Day of the second coming of thy Lord Jesus.

Verse 24. *For we are saved by Hope: but Hope that is seene, is not Hope: for what a man seeth, why doth he yet hope for?*

25. *But if we hope for that we see not, then doe we with patience wait for it.*

From the occasion of the waiting spoken of in the Verse before, he brings another Argument, to perswade to patience, taken from the nature of Hope which breeds Patience: for if we hope for life hereafter, we must be patient till we possesse it.

In these Verses are two things: first, a declaration of our Tenure concerning eternall life. Secondly, An Inference, wherein is couched an exhortation to patient waiting.

The Declaration hath two branches: 1. In the first is our state to eternall life; We are saved by Hope. In the second is the state of eternall life to us: *Hope that is seene, is not Hope.*

Rom. 15. 13. Hope is a grace of God, whereby we expect good to come, patiently abiding till it come: I call this hope whereby we are saved; *A grace of God,* because God is the giver of it: who is therefore called, the God of Hope. Nor onely *objectively*, that which we hope for; but *effectively*, which worketh it in us. It is no naturall affection in men, nor mo-

ral vertue, but Theologicall, not attained by custome and frequent actions, but by the gift of God, whereby we expect good to come patiently. I say, Good: for Evil is not hoped for, but feared. To come: because we have it not. *With patience*, in regard of the interim betweene Hope and Possession.

*We are saved by Hope:* So are we saved by Faith; yet these are not all one. Among many differences, this one is for our present purpose: Faith lookes to the Promise, Hope to the thing promised. Faith considers the thing promised with a spirituall eye, as present: Hope lookes for it indeed for to come. *Augustine* likens Hope to an Egge, which, faith he, is somewhat, but not a Bird: So Hope is somewhat, yea a great matter, but not the enjoying of the thing it selfe. We are as an Heire travelling to take possession of his inheritance. We have it not in possession, but we shall have it so soon as we get home.

*Hope that is seene, is not hope:* Hope is not here taken for the Affection of Vertue, but for the Object, for the thing hoped for. So is Faith taken in that place of Paul. After that Faith is come, &c. That is, Christ, the thing beleaved. The meaning then is, that The thing hoped for, when it is seene, that is, possessed, ceases to be hoped for. For how can a man hope for that which he seeth? We hold Salvation by hope, therefore it is not present, but to come. For Hope importeth a motion of the minde, unto a thing which we have not.

From these is the Inference; containing an Exhortation, verse 25. *If we hope, &c.* then doe we, that is, we ought with patience to wait for it. We hope for salvation: It is absent: It is therefore patiently to be expected, and all things to be borne, which in the meane time shall fall out by the appointment of God.

Here then we have foure things of Hope, 1. The Object of it: Things not seene. 2. The effect of its Salvation. 3. The Assurance of it: We are saved. 4. The Adjunct of it: Patience, which is the gift of God, whereby, with an holy, contented, and pleased minde we beare affliction, that we may not lose the thing hoped for.

*The Doctrine.* Containing a description of Christian Hope. Hope is a certaine expectation of eternall life, with Patience. Expectation, because it is of that which is to come. Certaine; because it maketh not ashamed, Rom. 5. 5. with patience, Psal. 37. 7. Heb. 6. 11, 12.

The Philosophers excluded hope out of their Catalogue of Vertues, numbering it among the Perturbations: but that which their blinde conceit made no account of, we are taught by God highly to prize; for we are saved by Hope.

As thou prayest for Salvation, so labour for Hope: which is a speciall part of the worship Spirituall required in the first Commandement. Yea, this Scripture hath the nature of a Precept: and therefore desperation to be avoyded, not onely as a thing terrible to us, being the Murderer of the Soule: but as a most hainous sinne against God. Hope therefore. But thou wilt say; *Alas! my Evilnesse bids me despair.* Yea, but if thou believest, and repentest, God bids thee Hope: Be of good Comfort therefore, and having Gods Commandement to Hope, and his promise, not to be confounded, though thou seest nothing in thy selfe to make thee hope, yet hope above hope.

The Papists say, we cannot be certaine of Salva-  
tion

Gal. 3. 25.

*Spes importat certitudinem animae in a liquidum habetum sententiam. Aquinas, in loc.*

Doct.

Use 1.

Use 2.

Use 3.

tion, because we hope for it : but God faith, because we hope, we are certaine. For we are saved by Hope.

*Vse 4.* The complete and perfect state of Gods Children here is not in *re*, but in *spe* : As Christs Kingdom is not of this world : so is not our Hope. The worldlings motto is, *A Bird in the hand*. Give me to day, say they, and take to morrow who so will. But the word of Believers is, *Spero meliora*. My hopes are better than my present possessions. Therefore we despise the present things of the world, in the hope of things to come, using the world, as though we used it not : as a Merchant hoping to freight himselfe with Gold, neglecteth baser commodities.

Worldly men laugh at Believers, for contemning earthly things, and Believers which hope, laugh at worldly men, for contemning heavenly things.

We are not without joy in this world ; but it is such as the world knows not. The Joies of the world are nothing to that we have : as that we have, is nothing to that we shall have.

What joy and happinesse is in enjoying, when the very hope is so happy and glorious ? If God be so sweet to them which hope for him, what is he to them which have him ? The Children of God are accounted fooles for letting slip a good bargain ; for going to a Sermon, when others goe to profit and pleasure ; but herein they are most wise ; as he is, which contemneth drolle for Gold, shells for Kernels.

*Vse 5.* Hope breeds Patience. Understand it thus. Betweene Hope and Having, there is a want of the thing desired. This delay is troublesome ; for the hope that is deferred, is the fainting of the heart, but when it comes, it is as a Tree of Life : and the greater is the fainting, as the thing hoped for is greater. Now for this want, delay, and fainting, Patience is necessary, that we should not thinke the time long, nor faint under the troubles, which in the meane time doe occurre.

*Pro. 13. 12.* David was promised a Kingdom, and in the end had it ; but in the meane time he waited, devouring many troubles through patience. So, we have a Kingdom promised, but we must enter into it, through many tribulations, and wait the Lords leisure ; Therefore Patience is needfull, that after we have done (and suffered) the will of God, we may inherit the Promise. Needfull indeed, as a Helmer, for so is hope called ; because by Patience it beares off many a knocke, with the which otherwise we should be soone stricken downe into despaire. Pray for hope, that thou maist with patience beare the many troubles must be endured. The Patience of the Martyrs to endure the fire, was bred by hope, as their hope was bred by faith.

*Heb. 10. 35*  
*Eph. 6. 17.* True is the Proverbe, If it were not for hope, heart would burst ; and therefore to be out of hope, is to be most miserable. As the Philosopher said, Take away the heavens, and I shall be no body : so take away the hope of heaven, and we are the most miserable which beleve.

*Tolle Calid, nullas ero. Empedo.* As is the Corke to the Net, so is hope to us : the Lead at the bottome would sinke the Net, if it were not upholden by the Corke : so would troubles us, if hope by patience did not sustaine us. One compares hope to the Moone, which God hath appointed by her light, which is patience, to governe the Night of our afflictions. Paul excellently compares it to an Anchor ; for as the Anchor holds the Ship in a tempest, so doth hope through patience, keep

us in troubles from the shipwrack of our soules. As the Husbandman waites patiently for the precious fruit, so must we : for those that sow in hope, shall reape in salvation.

Many say they have this hope, when they have it not : Thou shalt know by three things whether thou hast it, or no : 1. By the mother of it, which is Faith. 2. By the Daughter of it, which is Patience. 3. By the Companion of it, which is Love.

1. He which hopeth, beleeveth : and so much Faith, so much Hope : for faith is the ground of things hoped for : and the strength or hope is confidence. Therefore the Ignorant, as they have no Faith for want of Knowledge, so no Hope for want of Faith.

2. Hope hath Patience. The Merchant, in hope of gaine, endures the water : The Martyrs in hope of the Recompence endure the fire. Dost thou in trouble seeke to Wizards, Divels ? Then no Patience, and so no Hope.

3. Love is hopes Companion inseparable : and therefore hope is called the hope of righteousness, and he that hath this hope, purgeth himselfe. If thy life be holy, then hast thou hope, because the promise is made to such as lead a holy life. God threatneth damnation to them which live unholily, in blaspemy, breaking of the Sabbath, disobedience to Parents, Malice, Pride, Drunkennesse, Vn-cleannesse, &c. If thou livest in these sinnes, how darest thou say thou hopest to be saved, when thou hast no promise ? No, no, Thy hope is presumption ; and the hope of the wicked shall perish, and his hope shall be as a Spiders webbe, of which if a man lay hold, it stayeth him not. Thy hope shall be sorrow of minde. This is thy hope, thou profane wretch. David hoped in the Lord, and was comforted, and the Fathers trusted in God, and were not confounded : but if David or the Fathers had lived, as thou dost which art profane, they had misfed of their hope. If then thou wouldst have the true and lively hope of salvation, remember to increase in Faith, Patience, and Love, which is the fulfilling of the Law.

*Verse 26.* Likewise the Spirit also helpeth our Infirmities : for we know not what we should pray for as we ought : but the Spirit it selfe maketh intercession for us with groanings which cannot be uttered.

**I**N this Verse and the next, is another argument unto patience from the most present helpe of the Spirit ; as if he should say, Though you be afflicted, yet despaire not ; for even the Holy Spirit from Heaven helpeth you.

Here are two things : First, the helpe of the Spirit : Secondly, the meanes whereby he helpeth us : by teaching us to pray.

Of the first. *Likewise the Spirit also helpeth our Infirmities.*

*Likewise*, referred either to the worke of the Spirit before noted, Verse 11. he quickneth, and likewise helpeth, or rather to hope : nor only hope helpeth, but also the Spirit.

The Spirit : not good Angell, nor spirituall man, as the Minister : nor spirituall grace, nor Charity, but the Holy Ghost.

Helpeth. As the Nurse helpeth the little child, upholden by the sleeve ; or as an old man is upholden by his Staffe, or rather helpeth together

*Heb. 12.*  
*Robt. fidei*  
*et patientia.*  
*Ambr.*

*Gal. 5. 22.*  
*1 John 3. 3.*

*Job 8. 13.*  
*Job 11. 20.*

*a. Iyri.*  
*b. Jan. 5. 14*  
*sic Chrysost.*  
*tract 6. in*  
*Jobanum.*  
*c. Ambros.*  
*d. Aug.*  
*e. Parny.*

*Parr. com.*  
*www. in Ge-*  
*nesin. 10. 1.*  
*lib. 1. num.*  
*139.*

8 *Summe*  
*Amphian*  
*Una subie-*  
*us.*  
*Beza well*  
*translated*  
*also hel-*  
*peeth.*

ther, being a Mytaphor taken from one that is to lift a great weight, and being too weake, another claspeth hands with him and helpeth him; so the Spirit is ready to relieve us under the great burthen of the Crosse.

*Our Infirmities*: Not of praying, though the Spirit doth helpe that infirmity; nor of practice to doe good, but infirmity to suffer evill: not perturbations only, which arise from infirmity, but the infirmity it selfe to undergoe those things which are by God laid upon us: our Infirmities, that is, us which are weake.

The Crosse is a heavy burden: we are weake: the Spirit helpes us to carry it, as *Simon* helped Christ.

*Defi.* God helpeth his children in trouble by his Spirit, So promised, Joh. 14. 16. made good by Pauls experience, 2 Cor. 4. 8. which was by the Spirit, Verse 13.

*Use 1.*

We are too weake of our selves to stand under the burthen of the Crosse, it is so heavy: as in poverty not to murmur, complaine, or to seeke unlawfull shifts to helpe our selves.

There are two speciall reasons why we are too weake to beare the Crosse.

1. The Crosse is a part of the Curse, which is intolerable: though it be sanctified and lightned to Gods children.

2. Our sinfulness makes us weake. An ill Conscience enfeebleth us, makes very cowards of us. *Iustine Martyr*, when he was an Heathen, judged by the fortitude and magnanimity of Christians in suffering, that they could not be subject to vile affections. Where a good Conscience is, there wants no courage in suffering. If the Divell can make us wound our Consciences by committing sinne, then he will easily drive us, either to murmur, or blaspheme, or despaire under the Crosse.

*Quest.* But doe not many wicked men patiently beare paines and death it selfe?

*Ans.* No: stoutly they doe, but patiently they doe not. It is not laudable patience, but miserable hardnesse and stupidity; As *Nabal* dyed, his heart being as a stone, insensible of good or ill. So also dyed the wretch that murdered *Henry* the fourth, the French King.

1 Sam. 29.  
27.

*Use 2.*

Matth. 20.

Let none be confident in their owne strength; we are weake: and *Peter* is an example: He brag'd that he would not deny Christ; nay, though all other forsooke him, yet he would sticke to him, and dye at his foot: And yet a filly Damself, with one word, put him by his resolution. This appeared also in the example of Doctor *Pendleton*, as may be read in the Booke of Martyrs.

*Fox Aqs*  
*and Monu-*  
*ments.*  
 1362.

Censure not thy brother for some weaknesse under the Crosse, nor say, If I had beene in his case, I would have done so or so. Thou also art weake, and of thy selfe art nothing without the Spirit.

*Use 3.*

Beware of security; Fore-thinke of the Crosse, and provide for it. Sudden troubles, and unpremeditate, are the more grievous; overwhelming, as the breach of an high wall oppresseth unawares. In the day of peace, prepare for battell. A faire day makes us to be taken in a storme many times without our Cloakes. Thinke therefore of losses aforehand: of burning of Houses, burying of Children, Husband, Wife, &c. Thus did *Job*: for want of this, we heare many in the day of trouble complaining, O, I never lookt to have seene this day, &c. Didst thou not? It was thy fault. If a man goe to Sea, should he not looke for tempests?

*Iob 35.*

*Use 4.*

The Spirit helpeth our infirmities: The unregenerate shall be sure of trouble without comfort:

The Regenerate, of comfort in trouble. God will either mitigate their paines; or strengthen them to beare, or quite take them away. No man will lay so much weight upon his Horse, as shall breake his backe. Much more will God be careful of his Children; yea, as he will not suffer them to be temptred above their strength, so he will give an issue and deliverance in due time. We shall not have one blow or fit more than we are able to beare. He that can endure but three fits, shall not have the fourth.

1 Cor. 10.

10.

Non guar-

to die pati

permittere,

qui scitur

ultra non

posse quam

triduo tole-

rare. Ambr.

If thou hast deliverance out of trouble, ascribe it not to thy selfe, saying, I rub'd out; I pluckt up a good heart, and got out. Acknowledge the praise to God which helped thee.

Use 5.

Grieve not the Spirit by which thou art helped; if thou shalt provoke him by thy sinnes, how canst thou expect his help? Make him so familiar now by thy careful obedience, that he be not a stranger to thee in the day of thy trouble.

Use 6.

Verse 26. For we know not what we should pray for as we ought: but the Spirit it selfe maketh intercession for us with groanings which cannot be uttered.

The Spirit is a principall helpe in the Crosse; and one of the principallest meanes whereby the Spirit helps us, is, by teaching us to pray, which is shewed in these words: Where we have three things: First, our ignorance and impotency to pray. Secondly, from whence we be made able. Thirdly, the successe and fruit of such prayers, they are acceptable.

The two first are in these words, which we will handle together. The third is in the 27. Verse. It is a great cheering of the heart in the Crosse, if we can pray; but alas, we know not what to pray: we ought to know, but we doe not, either in regard of matter or manner.

But the Spirit, that is, the Holy Ghost, maketh intercession for us: not is our Intercessour, but maketh us to pray. So the Spirit cryeth *Abba Father*, not that the Holy Ghost cryeth, but teacheth us to cry.

Augu.

Gal. 4. 6.

Christ and the Spirit, are as the Master of Requests, but in different manner: Christ by the power of his merit; the holy Ghost by the efficacy of operation in us. As a Schoolmaster with his Schollers, so dealeth the Holy Ghost with us: stirring us up to pray, and prompting us with sighes, groines, and words fitting.

For us: For our profit.

Aquin.

Brig.

With sighes, that cannot be expressed: For their greatnesse: for as there is a joy unspeakable, so also a sorrow and earnest desire in the Saints, not to be uttered. Rather for their littlenesse, both because we scarce feeble them, and know not what our hearts meane; and this is the fittest because of that which followeth; He which searcheth the heart, knoweth: God knoweth every little striving and groining. Every sigh in Repentance, though never so weake, is observed by the searcher of hearts.

1 Pet. 1.

Tolmas.

The Doctrine. Ability to pray, is not of our selves, Doctr. but the Holy Spirit: James 1. 17. Psal. 20. 17. Zech. 12. 10.

As the Eunuch understood not what he read, Act. 8. without an Interpreter: So neither we how to pray without a Teacher. Therefore the Disciples desire

Luk. 11. 1. desire Christ to teach them how to pray. And  
Mat. 10. 23. Christ tels the Mother of Zebadens children, they  
knew not what they asked.

U/e 1. If there be any power in man unto any good-  
nesse, thea to Prayer: but not to Prayer: There-  
fore of himselfe to none.

V/e 2. Prayer is a great refuge in affliction. Is any af-  
flicted, let him pray. So have the Saints done, and  
have beene delivered: Moses at the Red Sea<sup>b</sup>, and  
fighting with Amalek<sup>c</sup>, prevailed by prayer. So Asa<sup>d</sup>,  
so Iehoshaphat<sup>e</sup>, so Hezekias<sup>f</sup>, so our blessed Savi-  
our<sup>g</sup>. Therefore did the Heathen Mariners in a  
great streile of weather, reprove the drowinelle of  
Jonas, and raise him up to call upon his God<sup>h</sup>.

As in stormes the Birds and beasts flocke to the  
rowes, and the Mariner to the Haven; so the Saints  
in trouble unto God by Prayer. Not to pray, is a  
signe of a wretch, so is it, by play and merry com-  
pany, to seeke ease in trouble, as Saul by musicke,  
and not from God by prayer. Let us pray: we have  
a Commandement, and a gracious promise to be  
heard. The Martyrs in their godly Letters to their  
friends, write, *Pray, pray, pray*. The want of com-  
fort is from the want of Prayer.

U/e 3. Prayer is a great travell of the heart; our na-  
ture will not away with it, but upon every little  
occasion negle& it; seeke to the Spirit for help,  
and force nature.

U/e 4. Sighes are prayers: and the voice not absolute-  
ly necessary, being but an accident: the substance  
of Prayer is the desire of the heart. This is the foule  
of prayer; words but the body, which without a  
foule is but a dead carcase. If thy heart grone not,  
words are but babbling, and the hypocrites draw-  
ing neere. Many have fervently prayed that have  
spoken never a word: Moses at the Red Sea<sup>k</sup>;  
Hezekiah when he chattered l; Anna, Samuels mo-  
ther, m her lips went, but no word was heard; the  
prayed secretly in regard of words, openly in re-  
gard of her faith n.

If a man had the voice of a Lion, the eloquence  
of Apollo, the learning of Moses, it were nothing  
without the desire of the heart. Neither is Prayer  
to be measured by either the multitude or finenelle  
of words, but by the earnest grones of the heart:  
as in Money, we esteeme the value of the piece, not  
the quantity. A little piece of gold is in value to a  
great piece of silver: So that prayer is to be pre-  
ferred, which in few words hath a great deale of  
spirit.

When thou goest to pray, enter into thy cham-  
ber, that is, of the heart, saith Ambrose: no mat-  
ter though the doore of thy mouth be shut, so the  
closet of thy heart be open. So this businelle is dis-  
patched more by sighes than speeches; more by  
teares than words. Neither doth the noise of the  
lips please God better than the ringing of the  
bels, without the inward meditation of the heart.

A Father hath compassion upon his sicke childe  
when he complains; but when it cannot speake,  
but onely weepes and grones, and lookes upon the  
father; this doubleth the fathers bowels. So the  
Lord heares us when we speake, but when we can-  
not speake, but onely are able to grone, his com-  
passions are doubled toward us.

U/e 5. Tyrants may cut out our tongues, but cannot  
hinder and barre us from prayer. For the sighes  
and grones of the heart are prayer.

Verse 27. And he that searcheth the hearts, knoweth  
what is in the minde of the Spirit, because he maketh  
intercession for the Saints according to the will of God.

Here is declared the successe of the pray-  
ers and grones of the Saints; they are  
known and accepted. This is shewed by  
two Reasons: The first, from the property of  
God; He searcheth the heart. The second, from  
the matter of their prayers, in the end of the  
verse: they pray and aske things according to his  
will.

He that searcheth the hearts: God searcheth; he  
need not search to know; but because he knoweth,  
he is said to search, after the manner of men, who  
search when they would exactly know.

Knoweth: There is a double knowledge at-  
tributed to God: of knowledge onely, and of al-  
lowance, both are here meant. From this Rea-  
son:

God knoweth and approveth the prayers of the Saints: Doct.  
Psal. 38. 9. and 51. 17.

God is only to be prayed to, because he only  
knowes the heart: It is vaine to pray to Saints and  
Angels, who when we cannot speake, know not the  
meaning of our grones.

Beware of Hypocrisie, we may deceive men, but  
God is not mocked. The Hypocrite may make as  
faire a shew as the True Professor, as counterfeited  
gold may glister as bright as the true. Nay, the Hy-  
pocrite may make a fairer: as a painted face may  
shew more beautifull than a naturall; but God sear-  
cheth the heart.

Sinne not in hope of secrecie; for Gods eye  
seeth all things, even the secrets of the heart.  
Thou mayst hide God from thy selfe, thou canst  
not thy selfe from God. The eye of man restraineth  
thee from evill: much more let the eye of  
God.

Judge no man, for thou knowest not the heart. V/e 4.  
Be justly cautelous, not unjustly suspicious.

Thou art condemned for an hypocrite: God  
knowes thy heart. If thou canst say with Peter, Lord, John 21. 17  
thou knowest, &c. all is well. Thou art in grievous  
distresse, and canst not pray. Canst thou sigh? This  
is Prayer. And though nor thou, nor standers by  
can make any thing of it, yet God can and doth  
make much of it.

The least evill in the heart cannot escape his  
knowledge: so not the least good thought or de-  
sire. God knowes more evill by us than we know  
by our selves: so also more good: for God is greater  
than our heart.

When we goe about to pray, we thinke to aske  
this and that: but many times something is for-  
gotten. Shall this prejudice us? No. Though we  
have forgotten it, God who searcheth the heart,  
will finde it well enough, and reward it.

Because he maketh intercession for the Saints ac-  
cording to the will of God.

In these words is the second reason of the Ac-  
ception of the grones of the Saints: because  
they grone for things according to the will of  
God.

He, that is, the Spirit, maketh intercession for us:  
that is, teacheth us to make intercession.

According to his will. As it is revealed in his Word.

**Doftr.** The way to have our prayers heard, is to pray according to Gods will. 1 John 5.14. Jam.4.3.

**Pro. 38.9.** Wicked men shall not be heard to their benefit. The prayer of a wicked man is abominable. He heard the Jewes when they cursed themselves, saying, *His blood be upon us*; but he onely approves the prayers of his children.

A wicked man can have no hope to be heard; for whosoever remembers that he will not do that which he hath heard, must needs distrust to receive that which he asketh. When our good life agreeth with our good words, then there is confidence and lowd crying in the eares of God.

**v/te 2.** Wouldst thou be heard? Ask then those things which are according to Gods wil, not thine own. In Prayer It is a great grace to renounce our own wil; and he doubtlesse is the best servant, that desireth not to heare that which he wil, but which willeth that which he heareth. Submit thy wil to Gods; for better knowes the Physician what is fit for the sick man, than himself.

If thou askest any thing, either thou shalt have it, or if thou hast it not, it is not expedient for thee to have it; and then God doth not thy wil, that he may do his own for thy good.

**Verf. 28.** And we know that all things work together for good to them that love God, to them who are called according to his purpose.

**H**ere is a new Argument to comfort and encourage us under the Crosse, taken from the profit the Crosse brings. The Crosse tends to our good, to further us to godlinesse and the Kingdome of Heaven, therefore we may not be discouraged.

In this verse are two things: 1. A Proposition, *All things work together for them that love God.* 2. The proofe, which is double. 1 From the experience of all Saints, *We know.* 2 From a description of them which love God, *They are called according to Gods purpose.*

*We know.* The wicked know not this secret; as the *Philistins* understood not *Sampsons* Riddles; but we know the Crosse is a help.

*Aquino. & ante eum Aug. lib. de cor & gra. cap. 1.* All things. Even sins, because from their fals Gods children arise more wary and carefull. The best things of the wicked, even their prayers turn to their hurt; the worst of the godly, even their sins turn to their good. Satan then gets nothing in the end by tempting us to sin, but the greater overthrow of his own Kingdom.

I dare not say, that this is the meaning of these words. For sins indeed turn to the good, but work not the good of Gods children, as afflictions do. For sinne is not appointed to be done, as the Crosse is appointed to be suffered; neither can it be said that sin is sanctified to this purpose, as are afflictions. Here properly by All things, is meant, All adverse things.

*Anselm.* Work together. Not *in vicem*, between themselves; but together with God. Not of their own nature, for so they do not co-operate, but contra-operate, but being sanctified by God: and therefore, one takes the Verb passively, are wrought; for indeed, take away God, and afflictions work to thy hurt.

For good. That is, the chiefe good, Eternal life.

To them which love God. So are Gods children

children described; for it is proper to children to love and obey their Father.

To them which are called according to his purpose.

That is, God hath purposed the salvation of his children, hath chosen, and called them unto it; therefore it must needs be, that afflictions coming from God, must further them to eternall life; Otherwise he should do that which should hinder and crosse his own purpose; which is not done by wise men, much lesse by our most wise God.

*All afflictions further the good of Gods children, Doftr.* Plal. 119. 71. 1 Pet. 1. 6, 7. & 4. 19. 2 Cor. 4. 17. Josephs afflictions furthered Gods purpose of honoring him, Gen. 50. 20. and Pauls afflictions furthered the cause of the Gospel, Phil. 1. 12.

The admirable power and goodnesse of God is v/te 1. here noted, that he can and doth over-rule the nature of evil things so, as to make them serve for much good; yea, to bring good out of them, as he brought light out of darknesse. He can sweeten bitter waters. As the Apothecary of poyson makes Triacle to drive out poyson: so can God make the poyson of afflictions, (which in themselves are the curse of the Law) to drive out the poyson of sin. God makes afflictions work to our good in two respects. 1. Of Sin. 2. Of Grace.

1. Of sin, two waies. First, to prevent it. Secondly, to cure it.

1. Physician opens a veine, not onely to cure, but many times to prevent a disease. God knows our disposition; he sees that many times we are inclined to pride, uncleannesse, covetousnesse, Revenge; Now that we should not fall into these, he sends us losses in our Goods, sicknesse in our bodie, &c. whereby we are kept and bridled from that which otherwise we would commit.

2. Sin is also cured by afflictions. The blood of Christ indeed hath onely this vertue; but afflictions are said so to do, because they drive us to seek the cure, being therefore called the medicine of the soule. They are of the best nature which are wonne by love; but tea to one are brought to goodnesse by afflictions. In prosperity we grow rusty, the Crosse is Gods file to make us bright.

The Prodigall in prosperity forgets himselfe, but having gone to schoole to the Hogs-trough, he comes to himself. So did fellowship with the beasts teach *Nebuchadnezzar* humility, and the Dungeon *Manasses* true Religion, who in their prosperity were proud and irreligious.

The Crosse is also a preservative of Grace In prosperity we are dull and drowisie, as a man coming from a Feast is heavy and sleepy. A Roman Captaine said, that his Army never stood on worse terms, then when he had peace. So in prosperity is our greatest danger, then have we least mind of God, then do we least fear, pray seldomest and coldest; are soonest overtaken with pride, covetousnesse, uncleannesse, hypocrisie. Adversity is a quickener, stirs up to prayer, repentance, and all holy duties.

It is noted of *Solomon*, that of all the Kings of *Judah* he fell foulest, because he had most prosperity. That God might not lose us, and we lose his grace, he sends us adversity. As the Stars shine brightest in the night, so the graces of Gods Spirit in affliction.

The affliction which is to the godly an help to v/te 2. Heaven, is to a wicked man the forerunner of Hellish torments; as in the Deluge, the water that bore up the Arke, drowned the wicked of those times.

times. Vnder the Crosse the godly pray, the wicked blaspheme. In the fire the Chaffe is consumed, the gold is purified; so much mattereth it, not what is suffered, but what manner of men they be which suffer.

Vse 3.

This Priviledge is to them which love God. Dost thou love God? Otherwise thou wert not worthy to live: and then wilt thou worship him, keepe his Commandements, be zealous for his glory: which if thou dost not, thou art prophane, and lovest not God, neither art beloved, and so hast no part in this priviledge.

Verse 29. *For whom he did fore-know, he also did predestinate, to be conformed to the Image of his Sonne, that he might be the first-borne among many brethren.*

**T**He Apostle in the 28 Verse affirmed, that Afflictions worke to the best good of Gods Children, because God hath purposed to save them: so that all things which are appointed them by God, are subordinate meanes to bring this purpose to passe. As a man purposing to build an house, goes to the Forrest, chooseth Trees, fells them, hewes them, sawes them, to make them fit for his building: So God purposing to save us, hewes off our knobs by afflictions, and prepares us for glory.

That Reason, from the purpose of God, is here and in the next verse enlarged, from the inviolable connexion of the effects of it, which are the causes of our salvation.

This Verse expounds the former, the next verse expounds this.

In this is a definition of the purpose of God: namely, that it is a fore-knowing of the Called.

The principall Proposition in this Verse, is this: Those which are fore-knowne, are predestinated to be conformable to Christ.

In this Proposition we have two things: 1. The Subject; *Those which he knew before.* This Precognition is not generally, or fore-knowing of merit; but speciall, joyned with his love; and indeed so it signifies here. Even the love of God, whereby from all Eternity he hath chosen us in Christ unto Salvation. This is called the good Pleasure of Gods will. Will is Purpose: Good pleasure is this precognition, or preagnition.

Ephes. 1. 5.

The second thing in the Proposition is the Predicate: *he predestinated to be conformed to the Image of his Sonne.*

Here are two things: 1. The Act, he predestinated. 2. The determination of the Act: to be conformed, &c. and this is amplified with a limitation, in the last Clause of the Verse. Of the which in the due place.

*He predestinated:* To destinate is to appoint a thing to a certaine end. To predestinate, is to appoint a thing to such end before-hand. Predestination is by Divines usually taken and used in their writings, for the whole Counsell of God concerning the Elect and Reprobate: and this they doe for plainnesse sake. Here it is used only for Election: neither doe I observe it otherwise used in the Scripture.

In Election we may conceive two Acts: 1. A separation of the Chosen out of the Masse fallen. 2. An ordination of them to life, and the meanes of life. So is it taken here, as also in other places.

Acts 13. 48

The second thing in the Predicate, is the determination of the Act: *To be conformed to the Image*

*of his Sonne,* that we beare the Image of the heavenly Adam, as Paul else where speaketh. The meaning, to be like or conformable to Christ: that is, a Sonne, as he is a Sonne: holy, as he is holy: The which likenesse is either in this life begonne: or in the life to come perfected. In this life it is a conformity in holy Actions, and Passions. In the life to come a conformity in Glory.

1 Cor. 15. 49.

There are three Doctrines here concerning Predestination.

The first, There is a Predestination. Proved, *Dost. 1. Eph. 1. 5.* but largely in the next Chapter: Of which we are not to be ignorant, because it is revealed: and they which deny it, or would not have it taught, bereave men of a principall stay under the Crosse: *Deu. 29. 29*

The second, The cause of Predestination is Gods fore-knowing and free love, *Eph. 1. 5.* Not fore-seen merits, or Faith. God knowes what he will worke in us: but that's not the cause of Predestination; but being predestinated unto life, he will have us holy. *Ephes. 1. 4.*

The third, All such as are elected, are predestinated to be conformed to Christ, *Ioh. 15. 20. 1 Pet. 2. 21. Phil. 3. 21. Ioh. 14. 43. & 17. 22.*

We should be comforted under the Crosse, because it is a Conformity with Christ. God hath many sonnes: but one onely Sonne without sinne, yet not without the Crosse: He came into the world without sinne, but he could not get out of the world, without the Crosse. Should we which are sinfull, then looke to be free from Cresses? We use to be most tender over our first childe; Christ was the first begotten: yet God never abased any of his second sonnes, as he used him. If we be used no otherwise than was Christ, we have no cause to complaine.

Art thou poore? So was Christ. Hast thou enemies? So had He. Art thou disdained? Remember, how he was reviled, mocked, buffeted, spit upon. Art thou perplexed in Conscience? O, his soule was heavy to death. Consider the great things he suffered, and for thee, and thou shalt have no cause to complaine of thy enduring. The Crosse was his way to Glory, and so it must be thine. Neither is godlinesse abolished, but built up by the Crosse. *Luke 14. Acts 14. 22*

Christ is our Absolute Example to follow. Others to be followed, onely as they follow Christ. *Vse 2. 1 Cor. 11. 1*

The Papiests tell us of the conformities of Saint Francis, &c. whose orders must be followed without making question: but we are predestinated, not to conforme to Francis or Dominick, but to Jesus Christ. He is our Pattern, our Copy.

Many Schollers attaine to the perfection of their Copy, but we can never: and indeed it was necessary we should have so excellent a patterne, that we might never want matter to imitate.

If we must be conformable to him, we must know how he lived, and dyed: and this must be alwaies before our eyes, as the Copy is before the Schollers.

The Gospell propounds three sorts of workes of Christ: 1. The worke of Redemption. 2. Miraculous workes. 3. The workes of obedience. The two first are for our Instruction, but the last onely for our Imitation. He bids us not to redeeme the world, or to walke upon the Sea. But in the workes of godlinesse he saith to us, as *Gideon* to his Souldiers: As you see me doe, so doe yee: Be ye holy, *Judg. 7. 19.* as I am holy.

As thou wouldst be like Christ in glory, so endeavour *Vse 3.*

devour to be like him in holiness. Examine thy selfe. Christ was humble. It may be thou art proud, disdainfull : witness thy vaine apparell, and arrogant behaviour. Christ spent whole nights in Prayer : Thou spendest them in riotousnesse and luxury. Christ was often in the Temple : thou hadst rather be any where than at religious exercises. It was meat and drinke to him to doe his Fathers will ; to thee, to doe thine owne vile will. What likeness is here? this is not to be conformable, but contrary unto him. Dost thou thinke to be like him in glory, which livest thus? That that body of thine which thou hast made an Instrument of Whoredome, Drunkenesse, &c. shall be endued with his glory? No, no. It is as possible for thee to be saved, living thus, as it is possible for Christ to be like thee.

*That he might be the first borne among many brethren.*

This is the limitation of the conformity. We shall have glory, not equall, but like ; not by Arithmetical, but Geometrical proportion; not inch for inch, but futable to our estates : He is the first-borne, and therefore must have the double portion.

*That :* This is not to be taken finally, but causally : for this was not the end, but the reason why we should be patient, because so was our elder brother, unto whom we must be conformable.

*That he might be the first-borne :* He is so called, by allusion to the privileges of the first-borne. They were the Princes of their Families, <sup>a</sup> and Priests, till the Tribe of Levi was separated to that Office in their stead. <sup>b</sup> And they had a double portion, <sup>c</sup> dividing the Inheritance among the rest of the brethren. So Christ is our King, Prophet, Priest, and is annointed with the Oyle of gladnesse above his fellows <sup>d</sup>.

*Among many brethren :* That is, the Elect, which by Adoption are the sonnes of God, and so the brethren of Christ. Christ tooke our Nature upon him ; but we are not his brethren hereby ; but when we partake of his nature, being Bone of his Bone, and Flesh of his Flesh, by a supernaturall birth, as he is bone of our bone by a naturall, then are we his brethren. These brethren are called many in regard of themselves, not in regard of the Reprobate.

Here are three things: 1. Christ is the first-borne, Col. 1. 18. Rev. 1. 5. We are his brethren, 1ob. 3. 12. 17. Heb. 2. 11. We shall be like him, 1ob. 3. 2.

*Use 1.* It is much to be Gods servants, but to be his Sonnes, even the brethren of Christ, is an excelsse of Love. We give God just cause to be ashamed of such children as we are, and our blessed Saviour to be ashamed of such brethren. Christ is not ashamed of thee, though thou beest poore, though full of infirmities : be not thou ashamed of him, and his service : the World casts shamefull and opprobrious things upon them which follow Christ : which keeps many from professing the Gospell ; this being such a rub which they cannot get over. Remember, Christ is not ashamed to acknowledge and call thee brother : put on thou therefore Davids Spirit; *I will (saith he) confesse thy Name before Princes, and will not be ashamed.*

Psal. 139.

*Use 2.* A friend in the Court is worth much. We have in the Court of Heaven a speciall friend, even a Brother, to speed our suits. Let it comfort us in Prayer, and make us confident to goe to him, and not to the Virgin Mary, &c.

Naturall brethren, howsoever they may dissent among themselves, yet they will take one anothers part against enemies : so that wrong one, wrong all. Let then the World and prophane men take heed how they wrong us: for Christ is our brother, and hath promised protection, and to take our parts.

Christ is our elder brother, therefore our Prince, unto whom we owe subjection and obedience. *Use 4.* If we be sanctified and performe this, He is not ashamed of us. Thou art ashamed of thy brother, if he be a Drunkard, a Thiefe, a Whoremaster : if thou beest such, assuredly Christ is ashamed of thee.

*Verse 30. Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified ; and whom he justified, them he also glorified.*

**T**He Elect are predestinate to be conformable to the Image of Christ : this Conformity is, when they are called, justified and glorified, of which speaks this verse. And so is absolved the whole order of our salvation. God purposeth to save some of mankind false. These he fore-knoweth, these he fore-knowne he predestinated, these he calleth, justifieth, and glorifieth.

In the two Verses going next before, *Paul* carried us up into the third Heaven. Here he bringeth us downe againe to the Earth, to behold the participation of Predestination, by Vocation, Justification, Glorification.

*Those whom he predestinates :* that is, to salvation from everlasting.

*He also called :* In time, and out of their sinful estate, from the number of the wicked, outwardly, by the Law, the Gospell ; which calling is common to the Elect and Reprobate. Inwardly, by the operation of the Spirit in their hearts, whereby they are enabled to fulfill the condition of the Gospell, which is to beleeve : and this is proper to the children of God.

*Them he also justified :* That is, he accounteth and pronounceth them righteous, by the offered righteousness of the Gospell, which in their vocation by Faith they apprehended.

*Them he also glorified :* Not making them renowned and famous ; but did gloriously save. Glorification is a putting away of baseness and dishonour, and a putting on of honour, even the honour of immortality and salvation.

*Questi.* But where is Sanctification?

*Ans.* Some say, it is included in Vocation, and Justification, but rather in Glorification. Sanctification is Glorification inchoate, and Glorification is sanctification consummate.

These are so inviolably connected, that he who is predestinated, is as certaine to be saved, as if he were in heaven already. The way unto this Glorification is the Crosse : therefore we are to be patient in sufferings.

The fore-acknowledging or love of God, is the fountaine of the Predestination of Saints, of which love we may say, that it is from everlasting to everlasting: from the Eternity of Predestination, without beginning, to eternity of glorification without end : the Necessary meanes betweene both; Vocation, Justification.

I purpose not to conmon-place of the nature of these Graces, but onely to speake of their Connexion and Relation, one with and toward another :

ther : which are so linked together, that they follow and convert affirmatively and negatively, from the first to the last, and from the last to the first; as in a chaine of divers links, if ye draw any one, the rest follow.

*Doct.* The way from Predestination to Glorification, is by Vocation and Justification, so that whosoever is called and justified, was predestinated, and shall be glorified. This appears by comparing together these places : 1 Cor. 1.9. Rom. 1.7. 1 Pet. 1.9. Jude 1. Acts 13.58.

*Use 1.* These graces proceed not from merit, but from Gods fore knowledge and love.

*Use 2.* The opinion of universall Election is here exploded. All are not called ; therefore all are not elected. So long as God continues his Gospel, presse to the doore of his House, to obtaine this Calling : and inasmuch as few obtaine it, we should the more labour to be of that number. Honors, and Jewels are highly esteemed, because given to few. The Grace of Salvation, as it is much more precious, so should it much the more draw our affections.

*Use 3.* The foolish and blasphemous opinion of many among us, is hence reproved: If I be predestinated (say they) to be saved, then I may live as I list; for howsoever I live, I must be saved : If I be predestinated to be damned, all my care cannot alter the Counsell of God, and therefore the best way is to take our pleasure while we may.

*'Appld  
Nygol.* But whence hast thou this Collection? Not from God and his Word; but from the Divell, and thine owne ignorance : For put the case thou wert on the toppe of an high Tower : God hath predestinated, that thou shalt come safely down, or break thy necke in coming downe : Wilt thou now leape down upon this reason, neglecting the ordinary way ? I trow thou wilt not trust thy body upon these termes ; then art thou mad so to trust thy soule. God hath predestinated that thou shalt live to the end of this present day, or that thou shalt dye before night; Wilt thou upon this drinke poyson, &c. saying, Why, if God have predestinated that I shall live, I shall live though I eat poyson: If to dye, then I shall dye though I be never so carefull. If thou beest in thy right minde, thou wilt not doe thus.

*Elay 35.5* *Hzechiah* had assurance of the prolonging of his life for fifteen yeares, yet neglected not the means of preserving his life. So the predestination of God ought not to make us careless of using the means of Salvation.

*Origens* maketh mention of one who being sicke, and desiring to send to the Physician, was perswaded by his friend not to send ; for, saith he, if it be appointed you shall dye, the Physician cannot helpe you : if to live you shall not need him. The sicke man of a sounder braine than his friend, excellently answered : Nay, saith he, if it be appointed I shall live ; I will send for the Physician, that such appointment may take effect.

God hath predestinated me to be saved; so hath he predestinated me to be called and justified, before I be saved. Though Glorification necessarily follow Predestination, yet not immediately, but here are means from one to another, which God hath predestinated to be used. As thou art predestinated to glory, so also by the same Act to holinesse, without which he hath predestinated to save none.

This opinion then is most absurd in reason; and also most blasphemous: for wicked wretches thinke they have God on the vantage, and that they may

be saved whether he will or no. I am sure of this, that whosoever thinketh, reasoneth, and liveth thus, in that time he can have no assurance that he shall be saved ; and if he continue thus to the end, there can be no greater signe of a mans reprobation and damnation.

Vocation and Justification, are antecedents to Glorification, consequents to Predestination. Here is a Chaine of foure links ; the two extreme, Predestination and glorification, are in the hands of God, the two middle are let downe to us, by which we may be equally drawne to both the ends ; as a man may by a River either goe downe to the Sea, or up to the Spring head. Art thou called and justified ? Then thou maist be sure of thy Predestination past, and Glorification to come.

Examine therefore thy Calling, which of all arguments manifests Election. Art thou called ? I say not outwardly onely, but inwardly? Is thy heart opened ? Are thy eares bor'd ? When God hath called thee in the preaching of the Word, hath thy heart answered as *Samuel*, *Speake, Lord, for thy servant beareth* ? When Christ asketh thee if thou dost believe ; dost thou say with that man, *Lord, I believe, helpe my unbelief* ? Doth thy heart as an *Eccho* answer the loving call of God, and dost thou live accordingly ? Where is thy love of the Word ? Thy Obedience ? Thy Faith, &c. ? Alas, alas ! The absence of these declare thou art not called. How often hath the Lord called thee from Drunkenesse, Swearing, &c. and yet thou drinkest and swearest, &c. Art thou predestinated to life ? Nay, if thou so continuelt, thou art a Reprobate. God hath called upon thee to leave the Company of ungodly men, and thou notwithstanding drawest with them the yoke of Impiety. How art thou of the number of the Elect, which familiarly conversest with Reprobates and damned wretches ?

Rejoyce you, rejoyce, which feele that your hearts are moved to obey and believe the calling of God ; you have a most sweet testimony of the love of God, and that you shall be conformable to Christ in glory. Your salvation is built upon a stronger and nobler foundation than the very Heavens; even upon the Counsell of God. But the signes are in your selves; be carefull to preserve them cleere, and as you are to be separated from the damnation of wicked men, so separate your selves from their conversation.

*Verse 31. What shall we then say to these things ? If God be for us, Who can be against us ?*

*32. He that spared not, &c. to the end of the Chapter.*

**M**Any are the troubles of the righteous. Therefore we have had many Arguments of Consolation ; all which the Apostle here magnificently concludeth as with a Song of triumph, celebrating the *placophary* and confidence of the faithfull, founded upon the immutable love and Counsell of God, shewing that no temptation is to be feared.

This conclusion *Paul* utters after the manner of brave Souldiers, who when they see their enemies approach, shake their Speares, and wave their Swords above their heads, as daring their foes: For having mustred an Armie of comforts and encouragements, both against in-bred corruption, and outward affliction; he takes the Field, daring Hell it selfe to the encounter, with words of great defiance :

ance : As, What shall we say? *Who shall lay any thing to the charge of Gods Elest ?* and such like.

Here then Paul renounceth all tentations and assaults, which might disquiet the children of God : and this he doth two wayes : 1. Generally, Verse 31.2. Particularly, in the rest.

In this 31. Verse are two things : 1. A question. 2. An answer.

The Question : *What shall we say to these things?* To what things? Some say that we are predestinated, called, &c. Or that all things worke to the best for the children of God, as others say : but I thinke they say best, which referre this question to all that is said before : *viz.* That there is no Condemnation to us that are in Christ. That we have the Spirit, are the Children of God, are predestinated, &c. For that which he hath said before of sinne and affliction ; he doth in this conclusion briefly recapitulate.

*What shall we say?* Aquinas gives three expositions. 2. How thankfull should we be, seeing God hath done such things for us ? It is true that this ought to follow ; but this is not so proper. 2. That these should be the words of one amazed and overcome with the consideration of Gods goodness, not knowing how to expresse himselfe. This comes neerer. 3. As if he should say, Who can say any thing against these things which I have delivered ? let all the world say and doe what they can. These two last joyned together, give the full sense.

Use 1.

Paul teacheth us here by meditation to revive that which we heare and read, chewing it downe againe, as cleane beasts : for that which before he delivered, he recalleth to minde, staying his thoughts upon it, by meditation and application.

Many will be moved while they are in the Church, hearing : But if we will soundly profit, we must reason of things heard when we are gone and say to our selves and others, What shall we say to these things ? and so enter Application upon the Conscience : otherwise, as a flash of lightning leaves us in more darkness, so such slight hearing increaseth hardnesse of heart.

The Answer : *If God be on our side, who can be against us?*

Cas.

John 4.

*What shall we say?* Why, saith Paul, this I will say, If God be for us, who, &c. If This is not spoken doubtfully, but affirmatively : being a supposition, taking a thing for granted, upon which some other thing is inferred, as in that old Verse, *Si Deus est Animus, &c.* If God be a Spirit : that is, seeing he is a Spirit, he must be worshipped in Spirit and in truth, as Christ speaketh.

*Who can be against us?* That is, none. But this is a more forcible denying : Who can ? Doeſt thou, Paul, aske who can ? Ile tell thee : The Devil can, Tyrants, the whole world, our own corruption, &c. True : these may set themselves against us ; but it shall not prevaile, it shall be to no purpose, but even as throwing stones against the winde. They may hasten, but cannot take away our Crowne.

Quis contra nos scilicet esse poterit efficaciter ? Aquin.

Me thinkes these are words of great resolution, as if he should say : We have many enemies : let the proudest shew their face ; I feare them not. Who can ? who dare be against us ?

Here is an Enthymeme from contraries. God is for us : therefore none can efficaciter be against us. Or it is an hypotheticall Syllogisme ; where there is a hiding of the Minor, and of the conclusion. If God be for us ; then, &c. But God is for us ; Therefore.

Nothing can hurt them for, or with whom God is : Psal 124. 4. & 56. 4. Joth. 1. 5. Heb 13. 6. No flesh nor death shall hurt David ; no enemies shall hurt Joshua ; nor poverty Gods children, because God is with them.

Great is the security of the faithfull ; they shall have many enemies, that the love of God may be more conspicuous in their protection, for they shall overcome them all : He that is with them is stronger than all, who is omnipotent, doing what he will, and suffering no resistance in that he will not. Onely he which can overcome God, can hurt us.

Pharaoh followed the Israelites ; but he and his mighty men were drowned, and Israel escaped ; for God fought for Israel. Saul hunteth David as a Partridge in the mountaines ; but Saul perishest, and David is King : for God is with David. Haman hateth Mordecai ; but Haman is hanged, and Mordecai is advanced : for God is for Mordecai. In Queen Maries daies the Papists fought the destruction of the Lady Elizabeth : but they are confounded, and Elizabeth is made Queen : for God was with Elizabeth. In 88. fierce enemies intended the invasion of England ; but they were foyled, and England triumphed : for God is for England. Many enterprizes were undertaken against our late most learned, most wise, most religious, most mighty King James, especially that hellish attempt of Popish Monsters in the Powder-Treason ; but they were executed as Traitors, and King James continued his happy reign : for God was with King James.

Let Turks, Jewes, Papists, profane persons, and all the Enemies of the Gospell desist from their divellish enterprizes against the Protestants : for God is for the Protestants, against whom when they arise, they arise against God himselfe, and therefore must needs fall. It is hard to kick against the prickles, it is madnesse to runne our naked bodies against a sword point. Cease therefore, Papists, to plot against the Gospell, it is impossible to prevaile. If any policy, counsell, lying, cursing, strength, cruelty, could have prevailed, it had been rooted out long agoe : A prophet like thy selfe will teach thee, even Balaam, that it is in vaine to curse whom God blesteth.

The wicked are most miserable : for God is against them. What if thou have riches, honours, friends, if God hate thee and deny thee, if in every corner thou meet with the Angell of God with a Sword in his hand against thee. God sitteth upon the Circle of the Earth, and all the Inhabitants are as Grasshoppers, yea, all the Nations as a drop of a Bucket, and lesse then the dust of the Ballance. How easily can he be revenged by fire, by water, by drougth, by sicknesse, by Sea and by Land ? Seek therefore Reconciliation.

Examine whether God be with thee. It appears here that God is onely with them which walk not after the flesh, but after the Spirit ; who are predestinated, called, justified ; if thou be such, God is with thee, and will take thy part : otherwise he is against thee.

When the Angel of the Lord said to Gedeon, *The Lord is with thee, thou valiant man ;* Gedeon answered, *Ah my Lord, if the Lord be with us, why then is all this come unto us ?* The Earth parcheth, the Clouds are restrained, the fire rageth, &c. What shall we say to these things ? Is God with us ? is he not rather against us ? Wouldst thou have comfortable seasons ? If God be against thee, how wilt thou have them ? Thou blasphemest, art drunken, unclean, profane : is this the way to obtaine God and

Nemo nos ledet, nisi qui Deum vincit.

Anselm. Exod. 14. 1 Sam. 26. 20. 1 Sam. 31. 2 Sam. 3. Heft. 6. & 7.

Use 2.

Act. 2.5.

Use 3.

Esay 40. 11

Use 4.

Judg. 6. 12. 13.

and good things? Let us repent and humble our  
selves, that we be not all swallowed up in the hea-  
vy judgements of God.

Verse 32. *He that spared not his own Sonne, but delivered him up for us : how shall he not with him also freely give us all things ?*

PARENTS.  
 CHRYSOLOGUS.  
 MARTYR.  
 GREGORIUS,  
 PARENTS.  
 ROLANDUS.

**P**aul here begins to remove the tentations of the godly in speciall. Which are of two sorts: Either concerning the defect of good, or the presence of ill. In this Verse he dealeth about the first sort; in the rest of the Verses about the second.

About the coherence most interpreters judge thus that here is a proof that God is with us, because he hath given up his own Son for us: and then the argument is taken from the signe, not probable, but necessary and infallible. This is very true. Yet it may be very fitly conceived thus (vix) That the Apostle doth answer an Objection, which might be made from the verse going before.

If God be for vs, faith the Flesh. What meane then the want and poverty whereby we are pressed? Piety is hotly praised, but coldly rewarded. To this *Paul* answereth, as if he should say: Let not such diffidence distract you: God will freely give you all things you need: and this he proveth by an argument from the greater to the lesse. He which giveth his own Sonne, will deny nothing: and therefore the Syrian Translator reads it, *And if God hath not spared, &c.* which *Beza* most approves, and his Majesties Translation: *He hath not spared.* Not as before: Who hath not: implying that it should be still addressd to answer to the question, Verse 21.

We are poor, faith the weake Christian. I but if God hath given us his own Sonne, he will deny us nothing which is good for us.

**Joh. 5. 18.**

This Argument is amplified two wayes, Firſt, from a deſcription of Chriſt, who is here called Gods own Son, that is, his naturall, onely begotten. We are ſons, but adopted; and thus Chriſt alſo calls God his own Father. Which terme notes equality; as the Jewes there underſtood.

*Ibid.*

2. From an opposition of actions. *He spared not, but delivered or gave up*: It is more than if he had said, he gave, though freely. For a man may give of his abundance, but God hath not spared his own and onely Sonne.

But *hath delivered him up*, that is, to death. *Iudas* delivered him; so did God. *Iudas* as the Instrumental, God as the Principal cause, governing the Tradition of *Iudas*; and yet neither is God to be brought into the fellowship of the fault with *Iudas*; nor yet *Iudas* to be excused for the co-operation of God. Because neither did God command or compell *Iudas* to doe it; neither did *Iudas* in the doing of it, ayme at the pleasing of God.

This action of God is amplified, from the persons for whom. For us all : that is, not for all men; but Believers.

In these words then we may consider two things; 1. A Supposition, that God hath not spared his own Son. 2. The Collection deduced and inferred. He wil not deny us any thing.

Doctr.

*The Doctrine, Out of the Supposition. God hath given to death his own Son for us, Rom. 8.*

№ 1.

Joh. 3. 16.

1 Job-4.9.

20.

**Gen. 23, 13.**

O, the greatness of Gods love towards us ! So God loved the world (faith our Saviour) that he gave his only begotten Son. When Abraham was ready to offer his Son Isaac, The Lord said, Now I know

that thou *fearest* and *lovest* me, because for my sake thou  
hast not *spared* thine only Son. If *Abraham* love  
God, because he *spared* not *Isaac*, much more doth  
God love us, because he *spared* not Christ. For it  
is more for God to offer up his Son ; than for *Abraham*  
to offer up his. For first, God loved Christ  
better than *Abraham* could love *Isaac*. Secondly,  
God was not bound by the commandment of a  
superiour to do it, as was *Abraham*. Thirdly, God  
voluntarily did it, which *Abraham* would never  
have done without a commandment. Fourthly,  
*Isaac* was to be offered after the manner of holy  
sacrifices ; Christ suffered an ignominious death, af-  
ter the manner of Theeves. Fifthly, *Isaac* was in  
the hands of a tender Father ; Christ in the hands  
of barbarous Enemies. Sixthly, *Isaac* was offered  
but in shew, Christ in deed. This is an Excesse, yea,  
a Miracle of love. *Paul* calls it a love, passing  
knowledge. There is no Argument to this, to  
draw a man to God. This *Paul* often celebrates.  
And he's a very block that is not moved here-  
with, to shew himself sensible of it in his godly  
walking.

God hath not spared his own Sonne for us, as if he loved us more dearly than Christ: for we use not to expend things deare, but for such as are more deare. Who then which understands this, can find in his heart to offend such a God? He spared not his own Son for thy sake. Spare thou thy drunkenness, uncleanness, &c. but not thy blood for his sake, who was so prodigal (as I may say) of his own and onely Sons to doe thee good.

Now to the Argument.

He that spared not his own Sonne for us, will spare no other thing for us.

But God spared not Christ for us. Therefore, &c.

For it is less to give us all things with him, than to give Him to death for us.

To whomsoever God gives Christ, he gives all good things : For all things are in Christ; 1 Cor. 3. 21, 22, 23. Col. 1. 17. 19.

Above all things seek for Christ, who is the Fountaine of all good. If thou hast him, thou hast all; for as the shadow follows the body: so all good things temporal and eternal follow him. He never comes empty or alone, but his reward is with him. The worldlings the old Poets note: First for money, then for Christ. And if they have any spare time, that is for Christ and eternal life.

Ungrateful wretch, which hath bestowed many  
houres and dayes on thy pleasures and vanities,  
scarce a day or houre on the knowledge of God,&  
Christ. He that hath Christ, hath all things; yet  
who seeketh Christ so earnestly as he seeketh all o-  
ther things?

Examine your selves on this present occasion. Who amongst you ever so longed for Christ, as now for raine? Who hath so bewailed his finnes, as this present want? Seek yee Christ; and with him you shal find comfortable seasons, yea all good things. First seek the Kingdome of God, and his Christ, then all such things shal be given us into the bargain. These shal be as an &c. in the end of a sentence. Consider how most men hastily goe to work; one seekes raine in the new Moone, another in the change of the wind; a third in this or that signe. None almost seek it in Christ, and therefore God hath confounded all our Signes and Observations.

Seek therefore such things in Christ; for without Christ either we shal not have them; or we

M shall

Hyperbola  
αποστη  
Chryost.  
Porticium  
αποστη.  
Pareus.  
ἐξ ἑλλαν-  
στις  
τις γαλῆς;  
αἱ γὰρ  
Erb. 3. 19.

*Distr.*  
Ute 1.  
In ipso filio  
Dei omnia  
existente  
longiorum in  
primordiali  
precepta  
sive causa.  
Aquinas.  
Revel. 22.  
12.

This was  
preached in  
the time of  
the great  
drought,  
Ann. 1615.  
Mat. 6. 33.  
*οὐρανὸς ὁ  
τις βοεῖ βίαν  
οὐρανὸς καὶ  
μυροὺς  
velut addi-  
tamentum.*  
*Metaphora*  
*ac iis qui e-*  
*munt fru-*  
*ctus, ut py-*  
*ræomæ,*  
*&c. Piscat.*  
*in loc. Mat.*

shal have no comfort in having them, they turning from being benefits, to be very snares unto us. We may have temporal good things without Christ, but as the thief hath the True mans purse. Alas, what shal it profit him, when he shal come to hold up his hand for his robbery? So if thou have not Christ, thou art an usurper even of that which thou possessest by a lawfull civill right, and shalt be called to account for the same.

Thou mayest have gold and silver without Christ, but no comfort without him: Whom if thou hast, thou maist eate with peace, and drinke with peace, and with peace and comfort possesse gold, silver, house, lands, rich apparrell; for they are thine own in Christ.

If thou believest, thou canst want nothing that is good for thee: for all temporall blessings and spirituall, are annexed to the person of Christ, whom they possesse by Faith. Walke therefore cheerefully in thy Calling, and be not anxious, nor disquiet thy selfe with carking care. What doest thou doubt about possessions, when thou possessest the Lord of all? He that hath given that which is greater to his enemies, how should it be that he should deny lesser things to his friends? The Prodigall Childe doubteth not of bread enough, if he can obtaine his Father. So we can be in no want, if we want not Christ.

*Quid bestias super possessionibus laboramus, & Domini cum habemus Chryso.*

Verse 33. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth.*

**I**N this verse *Paul* begins to arme Gods children, against the second sort of speciall tentations, which arise from the presence of evil.

This evil is either in our selves, in the Creatures, or supposed to be in God. In our selves, our finnes. In the Creatures, violence and death. In God, mutability of his love.

The first of these is removed in this Verse, and the next: namely, that which arise from our faultinesse. For our finnes, there are two that hurt us: 1 The Accuser. 2 The Judge. In this verse *Paul* sheweth that no Accusation can hurt us in regard of our finnes, In the 34. verse, that no Judge.

In this verse is a position, set downe by way of Interrogation; and a Reason.

The Position: Non can accuse the Elect. The Reason: because God justifieth them.

Some reade all in both these Verses, 33. 34. with Interrogations, thus: Who shall accuse? Shall God which justifieth, &c.

But our reading is best and most approved.

*Who?* In generall, *Who?* What Divell or Man? *Shall lay to the charge.* Shall accuse, shall sue, shall call into the Law, shall indict, shall arrest, that he may accuse? This is very emphaticall: There is no place for accusation, much lesse for finding guilty and condemning. Of what should Gods children be accused? Of old finnes; not of false things; but of such whereby Satan and our Consciences (the Accusers) may bring us to desperation.

*The Elect of God.* The Election, saith *Chrysostome*, not well. *Ambrose* gives the sense, thus: None can or dare retract the Judgement of God: for he confidently provoketh all adversaries, if they dare come forth to accuse, not that there is no cause, but because God hath justified us. Therefore it is here subjoynd as a Reason.

*It is God that justifieth.* They are justified: therefore it is vaine to accuse them, and it is God that

justifieth them. If God doe it, none can reverse it, for none is equall with God.

*No Accusations can hurt or prevaile against them Doli. whom God justifieth, Elay 51. 8. 9.*

It is ordinary for wicked men to traduce and accuse the children of God, of hypocrisie, pride, covetousnesse, &c. But whom doest thou accuse? Even those whom God justifies. It is false which thou chargest them withall, or it is true. If false, then thou art a slanderer. If true; then thou shewest thy selfe malicious, to impute, and to object that which God hath pardoned, and of the which he hath acquitted them. Take heed thou playest not the Divels part, who is stiled the Accuser of the Brethren. As it was said to *Peter*, That which God hath cleansed, account not thou uncleane; So them whom God justifieth, take heed thou accuse not.

No accusation can hurt believers. Who shall accuse them? Who? Enow, I warrant you. The Divell and wicked men: who will sift us, as a man sifts his Corne, and search into us, as *Laban* searched *Jacobs* stufles; and when they can finde nothing worthy of Accusation, they will invent false things. But thou wilt say, Alas, that which the Divell and the world accuse me of, is too true, mine own conscience also accuseth me. Be it so: but doest thou believe and repent? Then God justifieth thee, not onely from false, but against true accusations. Be they true or false, they shall never hurt us, for he from whom there is no appeale, hath acquitted it.

Thou must neither deny nor forget thy guiltinesse, that the more thou doest understand thy disease, the more thou mayest praise thy Physician: But if thou have Faith, which is the cause, and Repentance, which is the fruit of Justification, no accusation can endanger thy peace.

Miserable art thou, prophane wretch: for as God will admit to accusation against the Elect, thus justified and sanctified, so he will refuse no just and legall accusation against the prophane and obdurate which censure of the just and terrible Judge, must needs fill the conscience of irreligious and Reprobate men, full of horrore and confusion.

What must needs be the torment of the Soule, when thine own Conscience, the Law, the Divell himselfe shall most eagerly accuse thee before the Judge of quicke and dead? Nay, God himselfe will be a swift witness against thee! Yea, the very insensible creatures shall accuse the wicked: The dust of the Preachers feet shall accuse the contemners of the Gospell: The covetous mans rusty gold and silver, the Usurers unjustly gotten goods shall accuse him. The drinke, O Drunkard, which thou hast swilled in, shall rise up in Judgement and accuse thee. If it be possible, Repent, that thy conscience may be freed from hellish desperation.

*Mal. 3. 5. Matth. 23. 35. 1am. 5. 3. Hab. 2. 11. 12.*

Verse 34. *who is he that condemneth? It is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us.*

**A**S in the 33. Verse, *Paul* took away the danger of Accusation, so in this he taketh away the feare, of Condemnation. Here are two parts: 1 A Position; None can condemne the Elect: to condemne, is to adjudge to death or other punishment. This Position is set down by interrogation for the more force.

Erra.

3. A Reason : Which is, because Christ is dead. The Interpreters for the most part doe place the force of the reason in the Intercession of Christ, which they oppose to Condemnation : as if the Apostle did use a Trajection for the more strong consolation of Believers. But under correction, I thinke the reason principally to be in the death of Christ by which we escape death : and the Resurrection, Session and Intercession to be added by way of Amplification, for the cause alleaged. The words are parts of the Catechisme. The sense is thus to be conceived ; Alas, saith the weake Christian, mine own conscience, the Law, the Divell accuseth me. Yea, but God justifies thee, saith Paul. What, a sinner ? How can that be, saving his Justice ? for sinners are to be condemned by the Law. True, saith Paul ; but Christ is dead for us, and so hath made satisfaction : for as it is well observed by Cajetane, these words, *for us*, are to be referred to every part of the Answer, he dyed for us, rose for us, &c.

The death of Christ is further declared by the consequences of it : which are three ; 1 Resurrection. 2 Session at Gods right hand. 3 Intercession for us, which Gradation is added to take away all scruple. He is dead : Nay, he is risen, which sealeth the merit of his death : Nay he sitteth at the right hand of God, having received all power for the safety of Believers and confusion of unbelievers and that nothing be wanting to our comfort, he continually makes intercession for us, by appearing in heaven for us, and by willing that his merits should be effectual unto us.

Heb. 9. 14

Heb. 10. 10

Doff.

Vse 1.

Those whom Christ dyed for, cannot be condemned, Rom. 4. 25. & 5. 9. Heb. 2. 14, 15.

The Death, Resurrection. Power and Intercession of Christ, are the Wells of Salvation, from whence all comforts are to be drawne. Art thou cast down for feare of thy sinnes, and the punishment due to them ? Christ hath suffered thy punishment, he was condemned in thy roome and stead, and therefore in the Justice of God, thou must not be condemned. Believe and repent, and then it is as possible for thee to be damned, as for God to be unjust.

Thou mayest securely rest in his death, because he not onely dyed, but rose againe; which though it did adde nothing to the price which was payed in his death, yet it is a demonstration of sufficiency of it, and thereby a confirmation of thy comfort: for if he had not rose againe, his death had done us no good. If death had overcome him, how should we sinners have escaped ?

Job. 12. 24

1 Cor. 15. 27, 28, 29.

AAs 2.

John 18. 6

Hec, as our *Sampson*, carried away the gares of Death. The foundation of our comfort is laid in Christs death: we receive it in his Resurrection. His death is compared to the sowing of Corne, which comforts most when it commeth up. So our peace and joy is sowne in his death: we reape it and beginne to possesse it in his Resurrection. He is not onely dead and risen, but hath received all power, having it in his hand to save and destroy : by his power he sent the Holy Ghost. He hath alwaies governed and preserved his Church, and confounded his foes. We have many foes indeed, but we need not feare; for if he so-bridled them, being on earth in our weaknesse, that he overthrew them backward with a word; how can and will he hamper them being in Heaven, in the power and glory of his Father ?

He was courteous on Earth; and he forgets us

not now he is in Heaven : he is not like *Pharao's* Butler, who forgot *Joseph*. He is not in heaven only to live happily himselfe, but to procure our happiness also, he prayeth yet for thee, and his Father heareth him alwayes. Therefore thou maist be confident that thou art perfectly saved. A man retaining an eloquent, learned, gracious Counsellour, is of good hope; much more maist thou, which hast the Kings Sonne; yea, the power and wisdom of God to be thy Advocate. He is innocent, against him lies no exception; he hath satisfied for thee of his own; not by the force of reason, but really by the price of his blood : He knowes the weightinesse of thy cause; is in especiall favour with the Judge; knowes best the reason whereby he may perswade; and it concerns him that the day should be on our side, because we are his flesh: therefore we may be comforted.

Gen. 40.

23.

John 11.

Heb. 7. 25.

From this fitting and intercession, *Ambrise* notes the distinction of the persons in the Trinity, and that the Father is the Fountaine of all good.

Saints are not our Intercessours, but Christ : Vse 3.

therefore goe to Christ alone: Can they more love and care for us than Christ ? They nor heare, nor understand us; neither have we in the Scripture precept or example to require their intercession; and if any helpe or comfort were to be had this way, Paul doubtlesse in a place so fit, would first or last have mentioned it. If any man knowe, saith John, we have Christ an Advocate. He doth not say, You have me, or the Virgin *Mary*, an Advocate, but Christ. The Apostle had rather put himselfe among sinners, that he might have Christ his Advocate, than put himselfe for an Advocate, and to be found amongst them who are to be damned for their pride.

1 Joh. 2. 2.

Marius se

posere in

numero pec-

catorum, ut

haberet

Advoca-

tum (Chri-

stum, quam

poterat se

pro Christo

Advocato

et in eorum

inter dam-

nandos su-

perbos, Aug.

These comforts require great obedience; for Christ hath not purchased for us a carnall security, whereby the feare of God should be abandoned; but a spirituall, whereby the feare of condemnation should be overcome.

If thou wouldst partake of Christs death, dye thou to sinne. If of his Resurrection, rise thou to newnesse of life. If of his glorious Session, obey his power and authority. If of his Intercession, then avoid thou all sinne. For nothing can be more contrary, than Christ to pray for thee that thou mayest be pardoned, and thou not cease from thy blasphemy, drunkenesse, &c. Christ prayeth not for such beasts: we have an Advocate, saith John. *Jesus the just*. A just Advocate will not plead unjust causes. Thy cause is unjust, because thou believest nor, nor carest how thou livest; For, it is most just (even supposing Evangelicall grace and mercy) that such should be damned, and should want the benefit of that pardon, which they by their unrepenting heart renounce; Repent therefore, that thou maist have thy part in these comforts.

1 Joh. 2. 1.

Verse 35. who shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

IN this Verse and the two next, the Apostle removeth the second temptation arising from the presence of evil, namely, of the evil without us, from the Creatures. The coherence *Pareu* maketh to be thus: A weake Christian thus objects; Though God love us, and Christ pray for us, yet we are subject to famine, nakednesse, poverty,

a thousand troubles. *Paul* answers, What then? This is the condition of the Church; we are never the lesse beloved for this; yea, we are more than conquerours.

The words wherein *Paul* delivers this, are admirable; and so indeede is this whole conclusion. That we could seele that which *Paul* writes! Though all which he writes be from the Spirit of God, yet here he was more specially inspired. And some observe, that *Pauls* stile is so beautified with, wonderfull Eloquence and Rhetorick, that not *Tully* nor *Demosthenes* could ever have so spoken. For power, some have been affected with the reading of *Paul*, as they are with thunder. And *S. Augustine* as is reported of him, wished for three things: to see Christ in the flesh; *come* in the pride of it; and to have heard *Paul* preach.

In this verse is a position, that no crosses or creatures can deprive us of the love of our God. Which is set downe in a double Interrogation, and that not in plaine manner, but with great force, that he might adde life to it, and ravish the readers; this position hath a double probation following; the one from example, Verse 36. the other from the issues of our troubles, Verse 37.

*Who shall separate us? That is none can.* But he speaks with contempt, *Who shall? Shall Tribulation?* as if he should say, I scorne it. As *Goliath* defied *David*, saying, *Doest thou come to Me with a Staff?* So *Paul* with a better Spirit, defies all Crosses as to be able to deprive us of Christs love.

*Separate:* Such a word is here used, as signifieth separation of soule and body, to note, that as it is grievous for the soule to be separated from the body; so much more to be separated from God.

*From the love of Christ.* Many of the ancient, and of the late Writers (especially Popish) expound it of our love to Christ; which if it be the genuine meaning, (as *martyr* faith) it is neither unfe or impious: then I wonder they should say it is presumption, to affirme that we are certaine of perseverance; inasmuch as *Paul* speaks in the person of all beleivers.

But I take it to be meant principally and most properly of Christs love to us, or of the sense of it in affliction, as some interpret<sup>a</sup>. If it were meant of our love, the comfort were not so great<sup>b</sup>. Also the like phrase else where<sup>c</sup> approves this Exposition. Farther, the word *separate* cannot properly be spoken of our love. For we are separated from another, not from our selves<sup>d</sup>.

*Us.* That is, Beleevers, Elest. The *Syrian* Translator reads *Me*: better *Us*. Yet thence we may be put in minde, every one to labour particularly to apply it, and seele it in himselfe.

*Shall Tribulation, &c?* He said, *Who?* Speaking of persons: here he speaks of things; because by these things Divels and wicked men seeke to hurt the Elest. *Chrysostome* observes *Pauls* wisdom in 3. things. 1. That he saith not, *Shall the love of Riches, Pleasures, &c?* which have great force to bewitch us. But, *Shall Tribulation, Distresse, &c?* which violence Nature. 2. That he begins with the lighter, and so riseth to greater troubles, placing them in this order, not casually, but by singular Art. 3. That though these which he here rehearseth, consist of a certaine number; yet every one as a Generall hath speciall Troopes under it; As when he saith, Tribulation, he saith, Imprisonments, Bonds, Slander, Banishment, &c.

*Tribulation.* The word signifieth any thing that pisseth or pincheth us.

*Distresse.* The word is translated from the straightnesse of the place, to the estate of the mind, when we know not which way to turne, as *David* was in a strait. <sup>1 Sam. 24. 14.</sup>

*Persecution.* When we are pursued from one place to another and banished.

*Famine and nakednesse.* Which follow such as are banished and are grievous weapons.

*Perill of Life.* The Sword; Death it selfe, noted by the instrument of it.

*The Divell with all his Complices, cannot with all Doct. their Threatnings and Persecutions, separate us from Christs love. This is grounded upon the immutability of Gods love.* Joh. 13. 1. Rev. 2. 10. Elay 43. 1.

The disposition of godly and godlesse men are different. Where the godly are most bold, there wicked men are cowards; and where the godly are most afraid, there the wicked are most bold. In fin the childe of God quakes and feares; there the wicked man is bold. In adversity the childe of God is bold: there the wicked mans heart is in his hofe (as we say.) When *Moses* comes to *Pharaoh*, that he should let *Israel* goe. He knows not, cares not for God, nor will let them goe. But when the plagues come, Then, Pray for me, *Moses*; Goe your wayes, take what you will, even the wealth of Egypt.

In sinne, let me alwaies be a Coward; but (upon grounded assurance of Gods love) bold and resolute in affliction.

The Beleever is assured. All bitter things cannot quite extingnith the sweetnesse of Gods love to them. Tribulation cannot, nor Distresse, &c. For as the Whale devours the lesler Fishes, so the love of God overcomes these.

*Shall Tribulation, Distresse, Persecution? No.* They are blessed which endure these things. Shall Famine? He which feeds on Christ, cannot perish for hunger. Shall Nakednesse? Christs Righteousnesse is my cloathing: I shall willingly follow him even naked, who when he was clothed with infinite Glory as with a Garment, was content to be borne naked, and to be stript on the Crosse for my sake. Shall Perill? I know the hardest. Shall the Sword? Christ is to me in life and death advantage. When the Tyrant shall rake off my head, my soule shall flye out unto Christ.

The sense of the love of Christ, made the Martyrs esteeme Tyrants as Gnats and Fleas, and torments as the flea-bittings. *Tertullian* of his times saith, that to be accused, was the wish of Christians; and punishment for Christ, they counted felicity. A certaine woman running in all haste, with her childe in her Armes, being asked the cause; O, saith shee, I heare a great sort of Christians are appointed to be martyred, and I am afraid, lest I and my little one come too late. When the Emperour *Valens* banished *Basil*, and the Tribune threatned death. I would, said *Basil*, I had any thing of worth, I would bestow it on him that should cut *Basil*s wind-pipe. And when he had that night given him to deliberate, answered, that he should be the same man to morrow, and wished that the Tribune would not be changed. *Chrysostome* being in banishment by the meanes of *Eudoxia* the Empresse, wrote to a Bishop called *Cyriacus*: and upon occasion, tels of his resolution before he was banished. I thought with my selfe, saith he, that if she will banish me, The earth is the Lords: If she will siw me asunder, I remembered *Esay*: If drowne me, *Jonas* came to my minde; If stone me, I thought of

*Stephen*

<sup>a</sup> Turne it,  
<sup>b</sup> Erasmus.  
<sup>c</sup> Paulus  
quiescentem  
lego, videtur  
mihi non  
verba, sed  
sententia.  
<sup>d</sup> Hier. ep.  
63. ad Pam-  
mach.

<sup>1</sup> Sam. 17.  
45<sup>a</sup>

<sup>a</sup> Piscator.  
<sup>b</sup> Relucius.  
<sup>c</sup> Grynesius.  
<sup>d</sup> Voss. 37.  
<sup>e</sup> Ep. 55.  
<sup>f</sup> Olevianus

<sup>1</sup> Tyrannus,  
ipsumque  
adro Neron.  
velut quos-  
dam culices  
assimilant.  
<sup>2</sup> Chrys. Hom.  
a. de laud.  
Pauli. At-  
tento vo-  
lunt est, &  
pauca satis-  
citas. Ter-  
adver. Gent.  
non procul  
ab initio  
Apologo.

Stephen; If behead me, of John Baptist; If take away my goods; Naked came I out of my mothers wombe. I hus did this holy Biſhop fore arme himſelfe. So ought we to doe, that if God appoint ſuch times for us, we may not thinke it ſtrange.

Thou (it may be) art Now rich, in health, in peace, &c. Thou knoweſt not what hangs over thy head; but thou knoweſt what thou haſt deſerved. Thinke daily of Famine, Nakedneſſe, Banishment, Imprisonment, Hanging, Burning, &c. Feare the worſt, and provide for it; For what art thou better than thy Fathers? Than *Eliab, Eſay, Peter, Paul*, &c? Fore-thinke theſe things; leſſe ſhalt thou be moved with ſuch things when they come; if thou meditateſt of them before they come. The weapon that is foreſeene, hurts the leſſe.

Ver 3.

That which Satan aimes at in all his tentations, is to ſeparate us from God and Chriſt. He vexeth our bodies, ſpoileth our goods, as we ſee in *Job*; not ſo much to hurt our bodies, or make us poore, as to make us blaſpheme or deny God. He can be content we ſhould be rich and healthfull, ſo we be hated of God. Is this Satans drift? Let us overſhoot him in his own Bow: the more he tempteth and raiſeth trouble, the more often and earneſtly doe thou pray, and the more conſcionably doe thou walke before God, that thou maiſt defeat the Devil, and preſerve the ſenſe of Gods love in thy breſt.

Gal. 4. 22 Verſe 36. *As it is written, For thy ſake are we killed all the day long, we are accounted as ſheepe for the ſlaughter.*

THAT no Tribulation can ſeparate us from the love of Chriſt, is here proved, by the example of the ancient Church recorded in the Scriptures; which comes in good ſeaſon: for leſt ſuch grievous things ſhould ſeeme ſignes of deſertion; he brings a Prophecie, which not onely ſhewes that the Saints have in former times ſuffered theſe things, and beene in favour; but alſo that this ſhould be the ſtate of the Church in this life.

This Prophecie or holy Teſtimony is taken out of the 44. Pſalme, Verſe 22. This Pſalme is intituled. A Pſalme of Inſtruction to the ſonnes of *Coral*, which ſome other put to the ſonnes of Martyrdom. It is queſtioned, when, and upon what occaſion this Pſalme was written. Some thinke upon occaſion of the 70. yeeres captivity at *Babylon*. But this is uncertaine, becauſe That Captivity was a puniſhment for their ſinnes; It was not For thy ſake all the day long. It is more likely, to my ſeeming, to be upon the occaſion of the horrible perſecution of the Church under *Antiochus Epiphanes*, unto which in all likelihood *Paul* hath reference, *Heb. 11.* toward the latter end.

The ſumme is this. The Saints of old have endured Tribulation unto death; and yet were not ſeparated from the love of God: Therefore ſuch tribulation cannot ſeparate us Now. That they have endured, the Records of all times teſtifie, and that their ſufferings extinguiſhed not the ſenſe of Gods love, appeares, becauſe they endured for Gods ſake; which they could not have done without an exceeding ſenſe of his love. Neither can ſuch things ſeparate, becauſe of the conſtant decree, true from *Abel*: They which will live godly, muſt ſuffer perſecution: And through many tribulations we muſt enter into the Kingdome of Heaven.

In this report of the ſufferings of the ancient Church, we have three things; 1. The greatneſſe of their ſufferings. *They were killed*: amplified by a ſimilitude, *As ſheepe to the ſlaughter.* 2. The cauſe; Not for their Sinne, but for *Thy Sake*. 3. The continuance: how long? Even *all the day long*.

*We are killed.* Not mortified as the Vulgar, which *Sarcenius* followes, expounding of the killing of ſin: namely, that all our Afflictions muſt tend to mortification, that there may be an end of ſinning, before there be an end of living: but it is to be underſtood of bodily death, which is the extremity of troubles.

*All the day long.* A day is a meaſure of time, which is either taken for the whole time of the world, from *Abel* to the laſt Martyr; or for the time of every Chriſtians life, beginning at his conversion; This is the beſt.

*Queſt.* But how can one be killed all the day long? A man can be killed but once, and it requires not a day, nor an houre for it: our life is taken away in a moment.

*Anſw.* It is to be underſtood either of every affliction, which is *mors partialis*, a kind of death, and a paſſing unto it: or in regard of our continuall danger and readineſſe to dye, with the terror of it: being never ſecure, but alwaies expecting to be taken and killed, which is more terrible than Death it ſelfe. When we muſt dye, it is a favour ſuddenly to be diſpatcht; by nature all dye but once, but by our willingneſſe we ſuffer it every day, as *Paul* ſaid, *he dyed daily.*

1 Cor. 15. 31.

*And are counted as ſheepe to the ſlaughter.* Not innocent, humble, ready to heare and follow Chriſts voyce, as elſewhere the terme ſheep is taken. The enemies of the Goſpell doe not ſo reckon of us; but here it is meant as in that ſaying of our Saviour, *I ſend you as ſheepe among wolves.* Therefore called ſheepe of the ſlaughter; That is, Tyrants make no more reckoning of the taking away of our lives, than a Butcher doth of cutting the throat of a ſheepe. Some ſheepe are good for ſtore, ſome for ſlaughter: we are not counted for ſtore; Happy were it if here were alwaies ſtore of believers, their lives would much profit the world. If there had been found in *Sodom* ten ſuch ſtore-Chriſtians, it might have ſtood to this day: but the world uſeth not to ſpare ſuch: but as a Butcher kills a ſheepe, without making conſcience of the effuſion of the blood of it: nay, he thinkes well of his work, and is glad when he hath done: So Chriſt ſaith, that Tyrants ſhall kill Chriſtians, and thinke that thereby they have done good ſervice to God.

Matth. 10.

*True Chriſtians are alwaies in danger, and ready to Die.* dye for Chriſts ſake, *Joh. 15. 21.* and *16. 2.* *Luk. 9. 23.* *As the Sunne every day goes downe, ſo muſt Chriſts Diſciple every day make account of croſſes, and death in the following of his Maſter.*

Gen. 12.

*Paul*, to comfort us under the croſſe, brings *Uſe 1.* Scripture; for there are the promiſes, which were *Dauids* comfort in trouble. There are the ſtorieſ of the Saints, what they ſuffered, how they behaved themſelves, how they were aſſiſted by God, of the which whoſoever is ignorant, is as a ſouldier without armour or weapons. Chriſt in his temptations uſed Scripture, ſo doe all the Saints.

When thou art tempted to covetouſneſſe, remember that of *Paul*, *We brought nothing into the world.* When to revenge, then call to minde that God ſaith, *Vengeance is mine.* And ſo in other caſes defend thy ſelfe with this Target. Out of the book

of

of the Scripture chuse thee Arguments, as stones: put them into the scrip of thy memory; and with thy tongue, as with a sling, throw them at thy adversary the Divell, who hath no more power to withstand Scripture, than *Goliath* to stand, being smitten in the forehead by *David*.

*U/c 2.* So savage is the cruelty, that is used toward true Christians by wicked men, that he is accounted to have done a great exploit, who can invent new, or adde any thing to old torments. The story of the Heathen Emperours, of the Turks, of the Pope, where he and his whelps set foot, shew this to be true. The fires in *England* in *Queene Maries* daies; The massacre at *Paris* in the daies of *Charles* the ninth, prove that the death of a Profellor of the Gospell, is of no more account with them, than the death of a sheepe, nay of a dogge. But O *Pa-pists*, *Right deare* in the sight of the Lord is the death of his *Saints*. You can suffer Jewes, Turkes enemies to Christ, to live among you; yea, you pity Theeves. Traytors, and abet them; but the Protestant, Christs true servant, is hated to the death.

*Psal 116. 15.* Martyrdome and Persecution is, when not for our owne sake, but for Christs sake we suffer patiently. There are two principall things required in a Martyr; 1. That his Doctrine be true. 2. That his life be holy.

The truth of our Doctrine must be confirmed by the Scriptures: when we suffer for our own opinions and fancies, for Toys and Quiddities, it is not to be called Persecution, but rather the Judgment of God. The old saying is good which *Cyprian* and *Augustine* have; *Not the punishment, but the cause makes a Martyr*. And therefore *Augustine* observes, that *David* saith not, *Judge my punishment* but *Judge my cause*, O Lord. And againe, *Blessed are they who suffer persecution*, not for wicked division, but for righteousness sake.

*Psal. 41. Non dixit, Dixerunt panem, sed causam meam.* Aug. Epist. 15. Non propter iniquitatem & Chrystianae unitatis impiam divisionem, sed propter iustitiam. Aug. ibid. U/c 4. Mat. 5. 12.

Many are censured in the Church of *England* for their singularity, separation and division, and then they say they are persecuted. Shall *Agas* say, she is persecuted, because *Sara* deales with her according to her deserts? No, let her carry her selfe more humble to her Dame. Remember then, that it must be the weighty Truth for the which thou sufferest; and that thou live holily: both these joyned together, make a Martyr.

Three things comfort in persecution; 1. Our afflictions are but for a day, that is, a short time. All short troubles though great, are tolerable.

2. We have the Saints of all times our companions, we are not alone. Therefore Christ from hence comforteth; *For so persecuted they the Prophets which were before you*.

3. We suffer for Christ, who will reward us an hundred fold in this life, and in the world to come everlasting life, who also hath suffered for us. It is no marvaile if we servants suffer for so good a Master; but this is marvellous, that so good a Master hath suffered for such naughty servants. We suffer nothing; but our sinnes deserve more, and yet our good Master imputeth not our punishments as suffered for our sinnes, but for his own sake.

*U/c 5.* All that beare the face of the first *Adam*, are subject to sufferings: but when we beare the face of the second *Adam*, then are we much more subject. If thou be a Christian, account of sufferings, and that thou hast not suffered enough, till thou suffer death. The Wheat endureth more than the chaffe, but the Wheat is for the Lords boord, and the chaffe is for mucke, or to be burnt with unquenchable fire.

If God will have his owne, which feare and worship him, to suffer grievous things; what remaineth for drunkards, and profane beasts? So *Jeremy* Jer. 44. 12. argues against *Edom*: *Behold, they whose judgement it was not to drinke of the cup, have assuredly drunken: and art thou be that shalt escape free? Thou shalt not escape*. So *Peter*, *If judgement beginne at Gods house, how shall the wicked escape?* 1 Pet. 4. 17.

Verse 37. *Nay, in all these things we are more than Conquerours, through him that loved us.*

Here is the other Argument, to prove that nothing can separate us which beleeve and are regenerate, from the love of Christ. It is thus formed;

Those which in all Tribulation overcome, those no Tribulation can separate from the love of Christ.

But believers in all Tribulations overcome. Therefore, &c.

All the doubts are in the Minor, which is the words of this Verse. In which are two things: First, the Victory. Secondly, the Cause of it.

The Victory. *In all these things we are more than Conquerours*.

These things; that is, Tribulation, &c. as before. We are more than Conquerours. How can that be?

Can a man get more than the Victory? The meaning is, We are famous and renowned Conquerours: both in regard of the facility to conquer, and the greatnesse of the Conquest: we easily conquer, onely preparing the minde to be constant. We have a great Conquest, because we conquer by those things which are used to conquer us; we beate our enemies with their own swords: as *Julian* Sometime said, being confuted by Heathen learning. Therefore *Martyr* and *Piscator* expound, We doe more than overcome; that is, we obtaine a noble, a famous Victory. *Egregio vincimus.*

The meaning is; Satan in all the sufferings of Gods children, drives at this, to bring them from Christ, to make them murmur, blaspheme, despaire, and so to make a breach between God and them. But Satan is defeated, and God inspires his children with such a generous and noble spirit, that troubles abate not their fortitude and patience, but rather increase it. As one *Glover*, being to suffer at the stake, was wonderfully afraid, and the remembrance of the fire was so terrible, that he was exceedingly perplexed: but when he came within the view of the stake, at the very sight of it, an heavenly courage was put into him, with much boldnesse, holy assurance and joy, in which he most constantly suffered.

*Ab ipso ducuntur opera sancti, ferre. Hor.*

*Fax A&S and Monuments.*

*In all afflictions, Gods children obtaine a noble victory.* 1 Cor. 10. 13. Jam. 1. 12. and 5. 11. 2 Tim. 2. 11. 1 Joh. 5. 4.

Gods children suffer great things, and dye in U/c 1. their sufferings. Doe they then overcome, who beare away the blowes, and are killed by their enemies? Indeed this is a Paradox to flesh and blood to conceive: but the truth is, they famously conquer, and that five ways.

1. In regard of their torments. For neither the bigge and sterne lookes of their Tormentors doe affright them, nor the sharpnesse of their paines make them lament and complaine: but in the midst of their bitter sufferings, they rejoyce and glorifie God; as appeares in the examples of the Apostles in the Acts. Now the voice of joy belongeth

*Acts 5. 42. Acts 16.*

geth to conquest; this is notorious in some of our Nation, as *Arar, Hawker*. This last was desired by some godly friends for their confirmation, to give some token when he was in the flames, (a strange time one would thinke to attend upon signes by friends) whether the paine were tolerable or no. He was bound to the stake, fire put to the wood, it burnes, it flames, it consumes the flesh of this Saint; his eyes start out of his head, his fingers are consumed with the fire: and when every one thought him dead, expecting the fall of his body; Lo, suddenly he lifts up his stumps, and thrice, as a famous Conquerour, he claps them over his head. In this he was more than a Conquerour.

For, AGs  
& Mon. p.  
1447.

Victoria est  
obtinere pro  
quo certas.  
Ter. Apol.  
Greg. Naz.

Orat. 1. in  
Julian. Imp.  
Euseb. Eccl.  
Hist. lib. 5.  
cap. 1.

2. In regard of their Tormentors. Victory is to obtaine that which we strive for. Now what is the strife between the Christian and the Tormentor? The Tormentor seeks to drive the Christian to deny Christ. The Christian, for all his torments, the more confesseth him. The Tormentor fumes and chafes, signes that he hath not his will, and therefore is overcome. The Christian rejoiceth and is constant, and therefore goes away with the Victory. *Julian* the Apostata, that Savage, obtained not his purpose by his cruelty. Nay, one of his Nobles, at the tormenting of *Marcus* Bishop of *Arebusa*, said unto him, We are ashamed, O Emperour, the Christians laugh at your cruelty, and grow the more resolute: for these things are more fearefull to the Tormentors than to the sufferers. Also the Tormentors in the execution of a woman, *Blandina* by name, confesse themselves overcome.

3. In regard of them which are not converted: for their patience and constancy have converted many. The occasion of *Justine* Martyr his conversion was, the constancy and joy he saw in the Martyrs, who suffered for Christ. This made him search into their Religion, and searching, he found it to be the right, and dyed in and for the same. So also an Eunuch under *Sapores* Souldane of *Persia*, revolting after profession made of Christian Religion, was reconverted by the constancy and patience of a Bishop at his execution, and after became a Martyr.

4. In regard of the converted, who by their patience are confirmed in courage: so *Paul* faith, His bonds were famous; so that many of their Brethren were boldened thereby, and dare more frankly speake the Word.

5. In regard of their friends; For they leave a sweet memory between them, wherein all their kindred boast and rejoyce. If any man suffer as an evill doer, his friends are ashamed of him. But it is accounted (and justly) a credit to have a Martyr of our own Name and Stocke. And we reade of Parents, who have encouraged their children to suffer, thinking themselves much honoured, to bring forth children, to suffer for Christ? Thus are the Saints in their sufferings conquerours above all others.

Christians are not to looke to be exempt from troubles, but they are sure to overcome: Their feare shall be taken away, not the fight. And it is more to be wished to suffer, than avoid trouble. It is as much for Gods glory, to give us victory by suffering, as to deliver us by miracle. And there fore one faith, that God did more gloriously triumph in *Saint Lawrence* his patience and constancy, when he was broiled on the Gridiron, than if he had saved his body from burning by a miracle.

Phil. 1. 14.

Vse 2.  
Formido  
sublata est,  
non pugna.  
Leo, Ser 7.  
de Jesu.  
10. mensis.  
Raptus.

Here must be remembered the resolution of the 3. men. God is able to deliver us: but if he will not, yet know, we will not forsake him. Our eye must be on the prize to overcome, and otherwise not to be freed.

Dan. 3.

That we may overcome in our sufferings, two things are requisite: 1. Faith. 2. A good Conscience, as *saint Paul* noteth.

Faith is that whereby we overcome the world. This made the Martyrs such conquerours. And *Cyprian* reporteth of divers, who forsaking the Faith, were given over to evil spirits and dyed fearefully.

2/3 3.  
1 Tim. 19.

1 Joh. 4. 4.  
Cyp. Sermon.  
de lapsis.

As Faith is requisite, so a good Conscience. An evill Conscience makes us dastards, and cowards, loth to suffer any death, much lesse a death for Christ. A good conscience makes us bold as a Lyon. As all *Scythians* strength lay in his haire, so all our courage in both these.

Alas, how would we grieve, and cry shame of him which should renounce Christ, and become a Jew or Turke! Surely, if thou hast an evill Conscience, walking wickedly, thou art in this danger if trouble should come. Nay, thou dost even Now more deny Christ: A more grievous sinne it is in these dayes of peace, to be overcome with Pride, Whoredome, Drunkenness, and so to deny Christ, than to deny him in the dayes of persecution, being overcome with torments.

The Tyrant faith, Deny Christ, or I will burne thee, hang thee, &c. Satan faith, Follow thy lust, sweare, lye, be uncleane, &c and thou shalt have a little pleasure. In this case my opinion is, that he who obeyes the Tyrant, sinnes lesse than he that obeyes the Devill.

The Tyrant threatens such things as force Nature. The Divell sheweth such things as please it, and he can but sollicite and tempt; overcome he cannot, except we consent. He that suffers, is compelled by feare; he that is tempted, yeilds of his own accord, and that, to him from whom he is redeemed by Christs death. Greater pardon is for him who denyeth Christ in torment, than for him which assenteth to the Divell, to whom to give credit is the vilest denyall. In one of our Temples to heare Masse, thou accountest (as it is) an abominable thing. And yet in the Temple of God which is thy selfe, thou worshippst *Venus* and *Bacchus*, by Whoredome, and Drunkenness, &c. When wilt thou suffer for Christ? Thou which wilt lye and forswear for a Groat, wilt thou stick to deny Christ himselfe, if thy whole estate should be in danger by it? Thou which in an Ague wilt send out to the Divell for helpe and ease, wilt thou rather burne at a stake than renounce Christ? Thou which by no Exhortation or Admonition, wilt be perswaded to leave thy pride, wilt thou account thy selfe base for Christs sake? No, No. If such a time should come: Thou wouldest turne Turke, Jew, or any thing, rather than suffer death.

Major ve.  
mi a debetur  
Chr sum in  
tormentis  
negans,  
quam sponte  
assensientis:  
Zabulo.  
Cyp.  
Non possit  
habere  
Martyrium  
mortem, qui  
non habet.  
Christiano-  
rum vitam  
Aug. Epist.  
61.

Therefore that we may be Martyrs if the fiery Tryall should come; let us now martyr our sins. There is a Martyrdome even in peace. For though our heads are not stricken off with the Temporall sword, yet with the spirituall we mortifie our carnall lusts and desires.

The cause of the Victory is, By him which loved us. Which is a pithy description of Christ: As if he should say, it may be you marvell at the patience of the Saints: this is not by their own strength, but by Christs who loveth them.

Christ

*Doct.* *Christ is the cause of our constancy and victory in trouble.* 1 Joh.4.4. 1 Cor.15.

*vse.* If we be left to our selves, the World will overcome us, as it did *Demas*: Nay, we are not able to beare an Ague, the Tooth-ache, much lesse the torment of fire: Many in the presumption of their own strength have grievously falne; *Peter* vowed to dye at his Masters feet, but he foulely failed afterwards. *Doctor Pembletons* story proves this also, of whom we reade in the Booke of Martyrs. Feare God, depend upon him, pray to be confirmed, then will he doe above all thou canst aske or thinke.

Verse 38. *For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come,*

39. *Nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

**I**N these Verses the third tentation is removed, which is from the evil supposed to be in God; which is mutability of his love, and it is brought in as answering a doubt.

Some might say: Nothing can so presse us, but that we shall be sure to conquer, if God continue to love us, and stand on our side.

*Paul* confidently answers, that not onely no tribulation, as before; but no creature or thing, that is or may be, present or to come; no Wit, Power, or Policie; no Men, Divels, Angels, if they were all mustred in one Army, could separate Gods children from his love unto them in *Christ Jesus*. If any thing could, then these all, or some which are reckoned; but not these, therefore nothing.

In these words are two parts: 1. A Proposition, That nothing can separate us from Gods love. 2. The Amplification, which is double: 1. *Pauls* perswasion upon great experience. 2. The ground of his perswasion, which is, that Gods love is not grounded upon us, but upon *Christ*; whose merit is infinite, and efficacy omnipotent; and therefore Gods love never to faile.

*I am perswaded.* That is, I am unfallibly certified: it is my Faith, no morall conjecture: some note, that under this word is implied, that *Paul* was brought unto this assurance by the preaching of the Word.

*That neither Death nor Life.* Death cannot, which is of all terrible things the most terrible: and Life cannot, though it be sweet, as we say; which the Divell knew well enough, when he said, *Skin for skin, and all that a man hath, will he give for his Life!* Death cannot, for it is our advantage: which a wicked man spied out, when he wished, *that he might dye the death of the righteous, and that his later end might be like theirs.* Life cannot: for Gods children are ready to offer up their lives as a Sacrifice to God. In trouble many have borne much, who have beene overcome of pleasure; but no Adversity, which is meant by death, the chiefe of things feared; nor any pleasure, which is meant by life, the chiefe of the things desired, can set God off from his children.

*Nor Angels, nor Principalities, nor Powers.* Some write here of the distinction conceived to be among ministring Angels; I meddle not with that, neither thinke I that *Paul* ayimed at it here. Some meane good Angels, some evil: for these titles

are given to both: To good, *Ephes. 1.21.* To evil, *Col. 2.15.* I subscribe to them who thinke both meant. The evil cannot, though they enterprise it what they can: The good will not, who rather rejoyce at the conversion and constancy of the Saints.

*Quest.* But why should *Paul* speake of good Angels?

*Ans.* For our greater Consolation. And it is to be understood conditionally; that if they should attempt it (which they never will doe) yet neither their cunning, nor strength is able to doe it, so sure is our salvation founded upon the blood and merit of *Jesus Christ*. The like confident speech *Paul* useth in another place: *Though an Angel from Heaven preach any other Gospel, let him be accursed.* It is impossible that the Angels should; but if they should: so here in this place.

*Nor things present, nor things to come.* Things which we now endure, or to be endured hereafter. Things present worke either griefe or delight things to come, either feare or desire: whatsoever they worke, they cannot worke our separation from God.

*Nor height, nor depth.* Some understand profperity, and adversity: some honour and baseness: some the sublimity of mans reason, called a high thing some-where, and humility of minde: some the height of authority, and depth of wisdom, as we call a wise man: a profound man: some the elements above and below us: some heaven and earth: some heaven and hell; and so *Chrysostome*, whose exposition I take to be least constrained. But howsoever it be taken, whether all, or one of these wayes, or any other way, it cannot separate us from the love of God in *Christ*.

*Nor any other creature;* Nor extrinse as if he should dare all creatures that are or may be; which is set to the rest as an &c. in the end of a sentence.

*Gods love can never faile, to his Church, and children,* Jam. 1.17. Esa. 54.9, 10. Mat. 16.18. Joh. 10.28. & 13.

Nothing can separate us from the sense of Gods love; but have sense we cannot without Faith: Therefore Faith cannot faile.

The ground of Gods love to us is *Christ*: in our selves we are odious, in him beloved.

All other estates and things in this life are uncertaine: onely the state of Gods children is certaine.

The favour of a King is a great matter: but the Kings Favourite may either by envy, just desert, as *Haman*, be cast off: Yea, Kings themselves have no certainty, as appears in *Nebuchadnezzar*: But neither envy, nor our own deservings, if once the children of God, can separate us from him. We may sinne, but we cannot finally and totally fall away. God will correct us because we sinne, but never forsake us, because we are his. For our estate stands upon foure brazen pillars, which are all founded upon, and upholden by *Christ*.

1. The Unchangeableness of Gods love. 2. The Immutability of Predestination. 3. The Infallibility of his promises. 4. The continuall Intercession of *Christ*. All these are in *Christ*. In *Christ* he loves us: In *Christ* we are predestinated; All the promises are *Yea* and *Amen* in *Christ*; and it is *Christ* that makes intercession for us. So that upon these grounds whosoever stands, must needs be certaine. Yea, with reverence he it spoken: *Christ* must cease to be himselfe, if we be not saved;

Gal. 1.8.

2 Cor. 10.

Quicumque modo pro-  
fudum &  
sublimis  
intelligatur,  
non potius  
nos ab amore  
re Christi  
separare.  
Anelm.

Doct.

vse 1.

vse 2.

vse 3.

Job 2.4.

Numb. 23.  
10.

Use 4.

ved; neither can he be saved without us, as the head lives not without the body.

The state of Gods children is sure in it selfe, and in God; and they know it to be so, and that it shall so continue.

*Object.* But they doubt.

*Answer.* True: but they overcome doubting by their Faith. So that though by their flesh they doubt: yet by their Faith they are certaine: as Paul saith here, He is perswaded.

*Object.* Paul was indeed sure, but by Revelation.

*Answer.* It is no where so written, nor can be proved: and Paul speaks here not singularly of himselfe, but in the person of all the predestinate, as in the whole current of the rest of this Chapter and Epistle appears. Otherwise by this objection of exemption by privilege, it may as well be avouched that Saint Paul intendeth to prove or averre no more, than that onely Paul accounted the afflictions of this present to be unvaluable to the future glory; that onely Saint Paul had the first fruits of the Spirit; that Christ made intercession only for Saint Paul. And so his comfortable arguments here delivered, should serve rather for a glorious displaying of the speciall privileges of the Writer, than for the personall application, and sound comfort of the children of God, his fellow-believers, to whom, and for whom he wrote this and other Epistles. Therefore this comfortable and firme perswasion certainly is a thing common to all believers.

*Object.* But the word sometimes signifies a conjecturall perswasion, which may faile.

*Answer.* But so it cannot here by the judgement of our Adversaries themselves, who say, that he was certaine by Revelation. When this word is used of others, singulars: it is the perswasion of Charity which may faile. But when of the holy Catholike Church, or of our selves according to the word, then it is the perswasion of Faith, which is most certaine.

*Object.* But we may be sure now, but not of the time to come.

*Answer.* Yes, well enough: because Paul saith, no future thing can separate us from Gods love. And if our Charity shall never fall away, much more shall Gods love continue. 1 Cor. 13.

Doubt not therefore, but be believing. And yet this is not our praise nor to doubt, but to overcome doubting by our faith. Let this encourage thee against all tentations. Martiell men descend with great resolution to the battell, uncertaine of the event. Thou art certaine of Victory, be therefore courageous.

If we esteeme not Christs love above all other things, he may have just cause to account his blood and love ill bestowed on us. If a wife should love her husbands estate more than himselfe, she were unworthy: so were wee, if we should preferre any thing before God, who loves us. Thus Paul accounts all other things as dung in comparison hereof. Nay, our Saviour saith, that he that hates not all deare things in comparison of Him, is not worthy of him. Phil. 3. 8. Luke 14. 26.

Heaven is not so much to be desired as Gods love; nor hell so much to be feared as the want of it. It is better to be in Hell with Gods love, than in heaven without it, if that were possible. Love Christ then more than Heaven, more than thine owne soule, who lest Heaven to redeem thy soule.

Whom dost thou love best? Christ? or other things? If thou bestowest more paines to get riches, and more cost to compass thy pleasures, than thou dost to obtaine Christ, sure thou lovest these above Christ. If thou wilt neglect Christ and his Word, rather than renounce thy vile affections, thou lovest thy selfe more than Christ. He that tasteth honey, reliseth not other things: so where the love of Christ is, other things will be of small account. As the Starres, though they be aswell in the day as in the night, yet shine cleerely in the absence of the Sunne, and are obscured in his presence: so till men taste of Christ, worldly things are pleasant and admired: but when Christ comes, they be nothing delightfull as before.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. IX.

**W**Hile we were conversant in the former Chapter, we dwelt amongst many comforts: Now we are to deale in a subject of another nature: Then we camped as it were in *Elim*, in a place of Palme trees and water: now we are to passe into a Wildernesse of much difficulty and trouble. There wee lodged in a sweet Harbour of consolation; here we must put into the Ocean, and almost bottomlesse depth of abstruse and hidden mysteries.

If it be as a Wildernesse, we hope for the holy Spirit as that pillar to guide our way, and to lead us into the Truth, which is more nourishable than the honey and milke of *Canaan*. If it be an Ocean, we hope by the benefit of our Card, which is the Word, and the Pylot, which is the Spirit, with the Wind of Prayer, and Oares of Diligence, to arrive

safely unto the Land; yea, with *Moses* to walke thorow the Bortome unto the desired shore of Truth: He that gave us assistance to speake of comfort, will also enable us to speake of these secrets.

This and the two next Chapters following pertaine to one Argument; about the coherence whereof Interpreters speake diversly; yet almost all agree in this, that Paul here removes a great objection of the Jewes, against the Doctrine of Justification before delivered, which was made after this manner.

If none be justified but by faith in Christ, then the Jewes are not justified, but in the state of condemnation: for they hate Christ, have crucified him, and persecute such as believe in him.

But it is absurd to affirme, that the Jewes should not be justified.

Therefore men may be justified, though they believe not in Christ. N The

*Qui dedit  
quod locust  
fuit, dedit  
sicut crudi-  
tum, quod  
lupinum.  
Lxx. ser. u  
de poss.  
Dicit.*

The Minor assumed hath three fortifications as the Jewes thinke impregnable.

First, The promises are made to them and theirs: But if *Pauls* Doctrine of Justification be true, then the promise faileth, and God is made lesse than his word: which is blasphemy to avouch.

Secondly, No people under the Sunne are so zealous of righteousness; which their righteousness and zeale, that it should be of no reckoning; and the Gentiles that never intended the Law, to be received for their faith in Christ; seemes contrary to Reason and Justice.

Thirdly, Then hath God cast off his people whom he hath chosen; which is not to be thought: and therefore they conclude that Justification by faith, is a Doctrine of *Pauls* devising, and not the truth of God.

For answer to the Argument, the Minor is to be denied. For it is not absurd to affirme but the truth; that the Jewes, because they believe not in Christ, are not Justified. The fortifications raised for defence are easily razed: The first in this ninth Chapter; the second in the tenth; and the last in the eleventh.

Verse 1. *I say the truth in Christ, I lye not, my conscience also bearing me witnesse in the Holy Ghost.*

2. *That I have great heavinesse and continuall sorrow in my heart.*

**I**N this ninth Chapter *Paul* shewes, that though the Jewes be rejected, yet the promise failes not; which was originally never meant to any unbelieving, either Jew or Gentile. And therefore he expounds the promise made to the Jewes: upon that occasion falling into the doctrine of Predestination, and of the rejection of the Jewes, and calling of the Gentiles: which before he enters into, he premiseth a Preface, to prepare the minds of the Jewes to the patient reading of the same.

So that in this Chapter *Paul* shewes, that though the Jewes be rejected, yet the promise failes not; which was originally never meant to any unbelieving, either Jew or Gentile. And therefore he expounds the promise made to the Jewes: upon that occasion falling into the doctrine of Predestination, and of the rejection of the Jewes, and calling of the Gentiles: which before he enters into, he premiseth a Preface, to prepare the minds of the Jewes to the patient reading of the same.

Because it was odious to the Jewes to heare of their rejection, and that the Gentiles should be admitted to favour: Therefore *Paul* in the Preface protesteth solemnly, both of his love to his Nation, and exceeding hearts griefe for their reprobation, that it might appeare these things to be spoken not of malice and spleene, as they were ready to interpret, but of conscience towards God and his Truth, which was his Office to deliver.

In the Generall, from this Preface a note may be observed for Ministers.

u/se 1.

Ministers are to speake the Truth though it displease: yet with sobriety of wisdom after the example of *Paul*, so as we may, if it be possible, with gentle and loving meanes, winne the affections of the Auditors, both to us and our doctrine.

In this, two sorts of Ministers much faile: First, those which are so tender and studious to please, that they are loth to speake any but sweet words, though men rot in their finnes.

Secondly, those which are as farre on the other extreme, accounting all prefacing and loving speaking to be dawbing, and no sentence to be zealously delivered, unlesse Damnation and damned be at the end of it: whereby many times they drive them farther from Christ, whom they would have converted unto him. Let such imitate *Pauls*

discretion here, who might have beene rough with these stubborne and obdurate Jewes, and have spoken hardly to them, being haters and persecutors of Christ and his members: but he chuseth rather to speake mildly, as being likely to do more good; So he advised *Timothy*: The servant of Christ, 2 Tim. 2. 24, 25. faith he, must be gentle towards all men, even evil men, instructing them with meekenesse. So he praised himselfe, with his kind words so insinuating into King *Agrippa* his affections, that he had almost perswaded him to be a Christian: when almost rough words might much have exasperated his mind. As. 26. 28

Hearers would be also admonished, not to prescribe their Teachers what they should preach. For some ignorantly, either desire never to heare of their finnes, because of their great prophanenes: Or, out of a pride and presumption of their own righteousness above others, All preaching which is not declamatory and invective against sinne, is cold preaching with them.

Pray for thy Teacher, and be content to heare thy sinne reproved; and above all, desite to heare of Christ Jesus, and the mercy of God in him, the next and immediate cause of converting a sinner.

The summe of the Preface in the five first Verses, is a protestation of his love, manifested by his exceeding griefe for their Rejection. Or a protestation of his griefe, issuing from his love.

In it there are two parts: 1. A Complaint. 2. A Justification of it. The Complaint is in verse 2. first to be handled. The Justification, ver. 1, 3, 4, 5.

Verse 2. *That I have great heavinesse, and continuall sorrow in mine heart.*

**I**N this Complaint, principally is to be considered that which he complains of: which is his great griefe, which must needs argue great love. Concerning which griefe are two things: 1. The greatnesse of it. 2. The Cause.

The greatnesse is set forth three wayes: 1. By a Comparison, expressed in a word signifying the paines and sorrow of a woman in travell. 2. By the Continuance of it: It was without intermission. 3. From the seat of his sorrow: It was not outward, or in the face, in a few Crocodiles teares, but in the heart, and therefore a sharpe and dangerous sorrow.

The Cause is not expressed for the horror of the thing: his minde trembled to name it: and it would have beene full of envy. But it is easily gathered out of the matter following; namely, for the Rejection and Reprobation of the Jewes.

The children of God grieve for the hardnesse of heart, and condemnation of the wicked. So they are described Ezek. 9. 4. So did Ieremy, Jer. 9. 1. So did David, Psal. 119. 53. So did Christ, John 11. 33.

Quest. Is it lawfull so to mourne, their destruction being the execution of Gods just Decree, which we are cheerefully to approve, and rejoyce in?

Ans. In the punishment of sinners, when we looke upon the glory of Gods Justice, we joyfully approve it: When on the destruction of the Creature, we lament it. As the Camelion is coloured according to that which is next it: So the minde putteth on affections, after the nature of the thing it doth contemplate. As a Judge, when Malefactors are arraigned before him, is moved with indignation as they are Malefactors, & with compassion as they are miserable men; so is it in this case.

Because *Paul* loves the Jewes, he grieves for their down-

downfall : for grieve ariseth from the hurt of the thing we love. If we love not, we are not moved : and according to the degree of our love is the measure of our grieve. *David* exceedingly grieved for *Abjaom*, for he loved him exceedingly.

Examine thine affection in spirituall things; thy love, by thy joy and grieve. Doeſt thou love the Word of God? then thou wilt rejoyce to heare it, and that it ſhould have free paſſage; and wilt grieve if it be hindred or ill reported of. If thou doeſt not thus, thou loveſt it not. Thou ſayeſt thou loveſt Gods glory; then is it meat and muſicke to thee, to ſee men to feare God, to keepe his Sabbath, &c. and as a dagger at thy heart, to heare men blaſpheme, and to ſee men follow after ungodlineſſe; otherwiſe thou loveſt not God, nor his glory.

The Jewes reſiſt *Pauls* Doctrinethrough the hardneſſe of their hearts : This cauſed both his grieve, and alſo their rejection.

If the Husbandman plow every yeere, and ſowe, but his ſeed rots under the clots, and never comes up, he cannot but grieve, ſo *Paul*, when his doctrine hath no ſucceſſe. The thriving of the ſlocke is the glory of the Shepherd, and the wound of the ſheepe is more to the Shepherd than to the ſheepe.

Though we be not afraid, yet if our people be, it toucheth us neerely; What if we ſave our own ſoules, yet if our people periſh, we cannot but ſorrow, as a carefull Father, for the deſtruction of a wretched ſonne.

Eaſe thou thy Teachers heart, and joy him by thy repenting. It will be good for thee, if thy Teacher can praife God for thy Conſervation : and on the contrary, fearefull and unprofitable, if in his prayers, he have cauſe to complaine of thy ſtubborneſſe.

Let us mourne for the ſinnes of the Times, and weepe in ſecret for the iniquity of the people; ſo let us rejoyce when God is glorified by the conſervation of men. Chriſts gaine, and Satans loſſe ſhould cauſe our joy. We can grieve when our children prove unthrifts, and when our friends decay in their worldly eſtate, and on the contrary rejoyce; but ſuch joy and grieve are carnall. The conſervation of thy friend, howſoever he goe backward or forward in the world; ought to be matter of thy Joy, and if he be prophane, how rich ſo ever, matter of thy mourning. The Father of the Prodigall rejoyced when his ſonne came home a Convert, though he had ſpent all, and had not a ragge to hang on his backe.

What Monſters are they which make the ſinnes and deſtruction of men, matters of their greateſt mirth? which ought to wring even teares of blood from them. When thou heareſt a blaſphemer, ſeeſt a drunkard, &c. canſt thou laugh? If thou ſhouldeſt ſee a man grievouſly wounded, fetching deadly grones, and drawing his laſt breath, wouldſt thou account it ſport or paſtime? How much leſſe ſhouldeſt thou rejoyce, when thou ſeeſt thy brother wounding and ſtabbing himſelfe even to the heart by his abominable ſinnes? We lament over the bodies of our friends, which we believe ſhall be raiſed to glory at the laſt day; much more over the ſoules of men which goe down under the power of everlaſting death.

It is the Devils delight (if thoſe helliſh ſpirits can have any delight) it is their delight to ſee men ſinne and offend their God : Even as the holy Angels rejoyce at the conſervation of ſinners, Let us not

be like the Divell, but contrary to him, and grieve at that which he takes pleaſure in, which if we would doe, it might ſo come to paſſe, that our grieve might worke alſo a grieve in them that offend : as many times the ſeeing others fall heartily to their meat, brings on our ſtomacke.

When thou ſeeſt ſinners in words or behaviour to be out of the way; If thou couldeſt in ſtead of a ſmile afford a teare; thy teare might make them relent, whom thy ſmile confirmeth in their wretchedneſſe.

Verſe 1. *I ſay the truth in Chriſt, I lye not, my Conſcience alſo bearing me witneſſe in the Holy Ghoſt.*

*Paul* proves his grieve (proceeding from his love) for the Rejection of his Nation, by divers Arguments : The fiſt is a *Teſtimonio*, in the forme of an Oath, where he calls Chriſt himſelfe to witneſſe of that he delivers. The validity of a Teſtimony is according to the value of the *Teſtis* : Therefore he appeals to Chriſt as his witneſſe.

*I ſpeake the Truth in Chriſt* : Not in the Name and authority of Chriſt; not as I am a Chriſtian, or as it becomes a Chriſtian, or I being in Chriſt, or being baptized : but By Chriſt : as *Beth* ſome-time in the Hebrew, ſo *En* in the Greeke, is the token of an Oath in this place, and ſo alſo ſome expound that of *Paul*, I know a man in Chriſt; that is, by Chriſt : yet not by Chriſt as only a man, but as God.

*I lye not* : This duplication of contraries, is here, as elſewhere, uſed for the more force, and to ſhew his ſincerity. For a man may lye, and yet ſpeake the truth; as when he addes a lye unto the truth: And therefore it is well provided by our godly Lawes, that men to give in evidence, are ſworne to ſpeake the whole truth, and nothing but the truth. *Paul* in this Affirmation and Negation frees himſelfe from this.

Againe, a man may lye in ſpeaking the truth : For our ſpeech hath relation either to the minde, or to the thing. If it agree with the thing and not with the minde, it is a lye, for that properly makes a lye. If it agree with the mind, and not with the thing, it is falſe, but no lye : and therefore becauſe we diſcerne not mens minds, we muſt be wary how we give any the lye. *Paul* therefore, for the more credit of his Oath, and that all exceptions of ambiguity, mentall reſervation, or equivocation might be taken away, he put his Oath Affirmatively and negatively.

*My conſcience bearing me witneſſe* : *Paul* here neither ſweares by his Conſcience, nor by the holy Spirit, though this might be juſtified : but he juſtifies his Oath by the witneſſe of his Conſcience. For Conſcience is a thouſand witneſſes, being for this purpoſe placed in man by God.

*In the Holy Ghoſt* : That is, renewed by the holy Ghoſt : ſo that *Paul* could ſpeake in no words with more weight, againſt all exceptions than he uſeth here.

Fiſt, he avoucheth it the Truth which he delivers : *I ſpeake the Truth* : and becauſe no Jew ſhould cavill, that part may be truth, and part a lye; He addes, *I lye not* : and becauſe his word it may be would beare no pawne, he addes an Oath: and becauſe the Oath of an unconſcionable man is little worth, he brings in his Conſcience : and becauſe

N a un.

Verſe 2.

*Plus Paſſus in grege ſub vultuſe vulneratur.*  
Cyp. ſerm. de lapſis.

Heb. 13. 17

Verſe 3.

Luk. 15. 23

*Piſcator.*  
3 Cor. 12. 2

unless the Conscience be enlightened and directed, it may erre; therefore he signifies that his Conscience is renewed by the Holy Ghost.

So we have here two things: 1. *Pauls Oath*; *I speak the truth in Christ, I lye not.* 2. The avouchment of his Oath: *My conscience bearing me witnesse in the Holy Ghost.* I might here enter into the common-place of Truth, Lying, Oath, Conscience: but I write a briefe Commentary, not a Volume of Common-places.

First, in *Pauls Oath* we have three things: First, the Person that makes Oath, *Paul.* Secondly, the Person by whom the Oath is made, *Christ.* Thirdly, the Cause, which is a matter of weight and great consequence; namely, that *Paul* writes not in malice, but in love, and that he grieves for the rejection of his Nation.

*Doct.* The Doctrine out of the first. It is lawfull for Christians in due time, cause, and manner to sweare: we have Jacobs oath, Davids oath, Pauls oath, Christs oath, Gods oath: it is a part of Gods service, commanded Deut. 6.13. and without it a Common-wealth cannot stand.

*Vse.* The Anabaptists are here confuted, who deny the use of all Oathes.

*Mat. 5.34* *Iam. 5.12.* *Object.* But Christ saith, and his Apostle Saint James, *Sweare not at all.*

*Ans.* That is, unlawfully.

*Object.* But what is more than Yea and Nay, comes of evill.

*Ans.* True: Yet it is not evill. As good Lawes come from evill manners, yet the Lawes are good.

*Doct.* The Doctrine out of the second. They which sweare, must sweare by God: Deut. 6.13.

*Vse 1.* Abuse not this sacred thing:

1. Either by impious oathes; as naming any part of Christs humany, his Blood, Life, wounds, &c. which is most fearful.

2. Or by Civill Oathes; as, by This Bread, This Drinke, This light, These ten bones, This good Day, This Money, &c. These I call Civill, because they are as common amongst careless Christians, as any civill talke.

3. Or by superstitious Oathes: as Saint Anne, Saint Mary: Faith, Troth, Holy-dome, the holy Evangelists.

4. Or by any thing that is not: for in so doing, thou placest thee in Gods roome, attributing both infinite knowledge, Power and Justice unto them.

5. Or by Swearing falsely: A Christian may not be found tardy in a lye: especially bound with an Oath: His very Calling must keep him from Lying, Cogging, Glozing, and all trickes, and make him to love the Truth.

*Doct.* The Doctrine of the third. In matters weighty we may sweare: Such is Pauls oath here: and such are all the holy Oathes of the Saints. This is lawfull not onely in publike, but in private, as David and Jonathan so sweare. So a man may require an oath of his executor for his just dealing, as Joseph did of his brethren for his bones.

*Vse.* Beware of common and customable swearing, and the horrible and blasphemous practice of these times. The Turkes sweare not, but upon great necessity: and an idle swearer is not admitted among them to places of government. Be ashamed, thou Christian, the Turkes shall rise in Judgement against thee. It hath the Divell for the beginning, and Hell for the end of it. We should use Oathes

as our holy-day apparell, but seldome. A man will not weare his holy-day clothes every day, and in every worke; so we should not ordinarily and upon every trifle use the Name of God. Thus to doe, is a signe of an irreligious person, of a very wretch.

And if thou hast sworn to a Truth, keep thine Oath for the reverence of the Name of thy God. If thou hast pawned some precious thing for performance, thou wilt be carefull to redeme it; much more careful oughtst thou to be, having as it were pawned the Name of thy God.

2. Out of the Avouchment, the Doctrine. A mans Doctrine, Conscience beares witnesse of all his words and thoughts, either with him, or against him: Rom. 2.15.

Take his Oath that hath a good Conscience. As *Vse 1.* a profane man makes no more account of his Oathes, than of straw: so also doe thou account of them. And urge not such to sweare: for they will sweare to any thing.

The testimony of Pauls conscience comforts *Vse 2.* him, though the Jewes credit him not. The world holds thee for a good man or woman: But what sayes thy Conscience? If that know thee not so, the testimony of the world is nothing: and though the World knows it not, yet enow know it, if thy Conscience know it. Vertue requires no better witnesse than the Conscience.

The World accuses thee for whoredome, theft; but what sayes thy conscience? If thy Conscience excuse thee, thou maist be comforted. There is more force in the testimony of a mans Conscience, than in the testimony of all the world. Augustine b. 8. cap. 1. being accused by Secundinus, to have come from the Manichees for feare of losse, or desire of preferment, comforted himselfe in the integrity of his conscience. I esteeme not, saith he, what Secundinus thinkes of me, so long as my conscience accuseth me not before God.

Be watchfull over thy thoughts, words, and deeds, because conscience will beare witnesse, and alwaies for God. It is Gods Officer for the purpose, put into us to keepe us in awe. Take heed of Hypocrites for thy conscience will discover thee. Take heed of secret sinne: for though thou couldest hide it from men, yea, from the divell, yet not from thy conscience. Thou seest no witnesse. Seest not thy selfe? The darknesse may encourage to sinne, but it cannot cover sinne; for as God sees in the darke, so doth conscience also.

Let this make thee feare to sinne: for as fighting followes grieve, and belching unwholsome meat, so the stinging witnesse of conscience after the committing of sin. The witnesse and accusation of Conscience is the first revenge upon a sinner.

It is wisdome to make Conscience our friend against the day of Judgement. It is the best friend, and the worst enemy. Better have all the world against a man than his conscience. Judas had the Scribes and Pharisees on his side, and his purse full of money: but his conscience was against him, and he hanged himselfe.

Many feele not the witnesse of their conscience, it sleeping, or being benumbed, or feared, through a continuance in the custome of sinning. Much sinning stupifies the conscience for a time: but there is a day a coming either of affliction, or death; and then all the world for a good conscience. Or if a man dye as a beast, or as a stone, as Nabal, yet in the day of Judgement conscience will speake, and not hold her peace.

Thou shalt dye, but thy conscience cannot: It shall

Nullum  
tbatum  
viam ma-  
lus quam  
conscientia.  
Cicero.  
b. Aug. con-  
tra Secund.  
cap. 1.

Vse 3.

Si arbitrii  
non videret,  
suffragium non  
videret? Ius  
conscientie  
testimonium  
non verum?  
Nescit celli-  
grem? Ius  
Eius, non  
operum  
esse, sed in-  
conscientiam  
peccati?  
Ambr. Ser.  
7. in Psal.  
119. propo-  
sitionem.  
A Prima est  
hec ultio,  
quod si in-  
dice, nemo  
occuli ab-  
solvitur.

shall appeare with thee at the Judgement seat of Christ, when thou shalt say. Hast thou found me, mine enemy? For as a seale makes impression into the Wax; so the memory of every sinne is ingraven as with the point of a Diamond on the conscience, not to be blotted out, but by the blood of Jesus Christ.

Thou mayest lose thy selfe, but thou canst not lose thy conscience. The light of it may be shadowed, because it is not God, but not quite put out, because it is of God \*.

\* *Obumbrari potest, quia non est Deus; extingui non potest, quia est a Deo. Ver. 4. or separated.*

Verse 3: For I could wish that my selfe were \* accursed from Christ, for my brethren, my kinsmen according to the flesh.

IN this Verse is a second Argument, to prove Pauls griefe for the refection of the Jewes.

I could wish my selfe: By the duplication of the Pronounce, Paul most significantly expresseth himselfe.

To be accursed, or separated from Christ: There are divers impertinent expositions, which I leave. The word here used, signifieth that which is put apart from the use of man, and dedicated unto God, not after an ordinary manner, as such things which might be redeemed; but with the accruing of them who should convert it to their own use; and so by a translated sense it signifieth a perpetuall separation from Christ. As therefore such things were separated from men for honour sake: so applyed to men, it signifies to be separate from Christ for horror sake. This is *Chrysostomes* exposition, approved of the best Interpreters. And as the Greeke word is thus used; so, *Sacer* properly signifying Holy, is used amongst the Latines by good Authors, in a contrary sense.

\* *Ani famulae. Virg. Sacer in. stabili est. Hor.*

For my Brethren, (not spirituall) but kinsmen according to the flesh: that is, the Jewes: as if he had said, I would be damned in their stead, that they might be wonne to Christ, and saved in mine. As David wished he might have dyed for Absalom: and Christ dyed for us.

The Argument to justifie Pauls griefe, is from an effect of his love, which is a constellation that for their sakes he would with all his heart be accursed from Christ. Therefore he must needs be grieved for their separation.

This love of Paul is here amplified by three circumstances: 1. The person wishing, Paul. 2. The manner of his wish, to be accursed from Christ. 3. For whose sake; for the Jewes. Who? Paul? who was so zealous for Christ? To be accursed from Christ, his onely Joy and desire? and for the Jewes his enemies, who laid continuall wait for him; about a forty of them, vowing neither to eat nor drinke till they had his blood? Even thus it was; even Paul wisheth to be accursed from Christ for these. *Chrysostome* calls it a flame, a Sea of love. No Sea so deepe, no flame so bright as Pauls love.

Quest. But is it lawfull for Paul thus to wish? For it is to be holden as a truth in Divinity, that every man is first to have a care of his own soule: yea, the Papists affirme, that though the soule of the Virgin Mary (whom they too much adore) were in perill, yet for her salvation we ought not to hazard our owne.

Ans. There are many far-fetched answers: For Interpreters have exceedingly laboured herein. We hardly understand how this should be, because we are farre from the measure of Pauls love.

Among all the Answers, there are three principl-

pall. The first is, That Paul useth an Hyperbollicall speech, or that he spake hastily, not well considering the matter: but he spake upon his Oath, as we have heard; and therefore no Hyperbole or oversight to be admitted.

The second, That he did not indeed so wish, but was ready so to doe, if it were lawfull: but the words and his Oath take away this also: he did actually so wish, and without supposition.

The third is *Chrysostomes*, which also *Aquinas* hath; who make a double separation from Christ: 1. To be separated from his love; which Paul by no means wisheth; neither is it lawfull to desire, either not to love Christ, or not to be beloved of him. 2. To be separated from him only by punishment, in regard of the fruition of heavenly joyes; and so Paul wisheth here, not so much having an eye to the destruction of the Jewes, as to the glory of Christ. The unbelieving Jewes did daily by vile speeches blaspheme Christ; the hearing hereof was so grievous to Paul, that out of a great zeale he wished verily to have beene accursed from Christ, rather than that he should be so reviled: yet so accursed, as that he would still love Christ, and be beloved of him. He will for no cause be deprived of Christs love: but he is content to lose his part in Heaven for Christs glory.

We ought to redeeme the salvation of our very enemies, with the losse of heavenly Joyes to our selves, rather than Christ should lose his glory. So Moses wisheth, Exod. 32. 12, 32. For Gods glory ought to be more deare to us, than any Joy or good of our own.

If we consider Paul as a kinsman: we are taught *Use 1.* what great love we owe to our kindred. We are to love our Nature in all; but where there are most bands, there should our love be most: Nature teacheth this; and Grace perfecteth Nature.

Christ beginning to preach, first preached at *Nazareth*: to recompence the place of his education. And Paul saith, That he that provideth not for his own, is worse than an Infidel. Husbands ought specially to take care for the salvation of wife and children; brethren for brethren, &c.

Consider Paul as an Apostle; and then it teacheth Ministers specially to feede their own flocks; to pray for them, to be affected with their stubbornnesse: So *Samuel*, *Jeremy*, &c.

Must Ministers take paines, grieve, and burne out the Candles of their lives to do their people good? Then it is not fit that their people should despise and despise their Teachers, vexing them with their ungodly stomacks and profane carriage: This is to increase their sorrow, which is so great, that it is compared to the sorrow of a woman in travell.

Consider Paul as a Christian: He seeketh the salvation of his enemies; so doe thou. Remember it was *Cains* speech, Am I my Brothers keeper? Thou must have care of thy Brothers, yea, of thine enemies: It will not serve the turne to say, Every Fat shall stand on his own becomer. This is harsh to Nature, but Grace must overcome corruption.

Rejoyce not at the fall of thine enemy, whether it be by the immediate hand of God, or by the hand of the Magistrate: say not, It is no matter: If thou feelest thy heart to hammer such thoughts, strive and pray against it. Consider Pauls example here, and *Dauids* in the *Psalmes*: To rejoyce at other mens harmes, is the way to have such things cast upon our selves.

The cause of Pauls wish is the glory of Christ, which

*Gal. 4. 19. Use 3. 1 Tim. 5. 8. Use 2. 1 Pet. 5. 3.*

which ought to be more deare unto us than our own salvation. Though we cannot attaine to the measure of Pauls zeale, yet we must ayme at it, and endeavour our uttermost. Though Parents are loth to part with their Children; yet for their good, they are content to put them to schoole, and to binde them to Trade: farre off: So we can be contented to enjoy life, liberty, &c. yet if the parting from these be to Gods glory, we must be ready to doe. How few then be there which love Christ as they ought? how few which would be content to part with Heaven for his honour? for many will not for the glory of God, and the obtaining of Heaven, leave their pride, whordom, drunkenness, &c.

\* Or Testaments.

Verse 4. *Who are Israelites: to whom pertaineth the Adoption, and the Glory, and the \* Covenants, and the giving of the Law, and the service of God, and the promises.*

5. *whose are the Fathers, and of whom as concerning the Flesh, Christ came, who is over all, God blessed for ever. Amen.*

**H**ere is the third Argument to prove Pauls griefe, and to manifest his love towards the Jewes, and it is a confession of divers singular privileges, as their due. These he reckoneth, not that it cannot be that God should abdicate such a people; but that he might shew his love. For he doth not extenuate their worth, which is the effect of hatred; but largely confesseth it, which is a token of his love: And therefore his griefe must needs be so much the more, that a people so endowed (the attractive of his love) should for their hardness and stubbornness be rejected.

*Who are the Israelites.* that is, because they are the Israelites: the Relative being here put for the Conjunction causall, which is ordinary in the Scripture. So Psal. 7. 10. *God is my defence, who keeps the true in heart:* that is, because he keeps. So I expound that controverted place, 1 Tim. 5. 17. *The Elders, &c. especially they who labour;* that is, because they labour.

Gen. 32.

*Israelites:* That Nation had this name from Jacob, who was so called upon a speciall occasion mentioned in his story? *Israel* signifies a Prince or Prevailer with God, or (as we may say) Gods Favourite. The name Jewes, was first not so generally signifying only them, who, in Rehoboams time, at the division of the Kingdome, cleaved to the house of Judah; but after the Captivity, it grew to be a generall Name, for all of the Nation of what Tribe soever. He saith not, *which are the Jewes*, which was a name of great excellency; but *which are the Israelites:* a more ancient Name, and more honourable: beside, the name Jew was then in much contempt, as it is at this day.

*To whom pertaineth the Adoption:* not Eternall in Christ, proper to the Elect, of which Ephes. 1. 5. but temporall: God passing by other Nations, and chusing them to be his Church and People. Thus are they called his first-borne, his white Sonne and Darling.

Exod. 4. 22  
Jer. 31. 20.  
Psal. 86. 8.  
1 Sam. 4.  
11.

*The glory:* that is, the Temple and the Arke, which are so called else-where, because tokens of Gods presence among them.

*And the Covenants:* not the two Tables of the morall law, as Beza: but rather, the covenant made with Abraham, and often renewed.

*The giving of the Law:* which is to be referred both to law it selfe, which was a great privileged,

to have a rule to reach them the true worship of God, all other Nations wandering in the vanity of their owne inventions: And to the circumstances also with the which the law was given.

*And the service of God:* The ceremoniall worship, which was most beautifull. Other Nations knew there was a God to be served; but how, they knew not; and therefore they fell into most horrible Idolatry.

*The promises:* scattered through the Bible, entailed to the Jewes and their children; so that whosoever would come to God, must come by the means of the Jewes.

*Whose (not of whom) are the Fathers.* This also is a great privileged, to descend of honourable Ancesters: as of Abraham, Isaac, and Jacob, of the which the Jewes oft boasted: and indeed they are in regard of their births, the honourablest Nation under the Sunne

*Of whom came Christ:* He tooke his humane nature of their stocke, It is a great honour to all mankind that he tooke not the Nature of Angels, but of Man. But much more to that Nation, that he tooke the seed of Abraham.

And making mention of Christ, he doth two things, 1. Describeth him. 2. Praiseth him.

His description is, that he is *God over all:* where we have great mysteries. He came of the Jewes, therefore he is very Man. He is God also, which the Jewes deny, &c. He also that came of the Father, is God. Where we have his two Natures, God and Man, and their Personall union.

*Blessed for ever. Amen.* This addition of praise shewes, that so often as we have occasion to thinke on, or mention our blessed Saviour, we should confesse his praise. All these privileges are great, yet not so much the praises of the Jewes, as the gifts of God.

*The Jewes were a most honourable people:* Rom. 30. *Doct.* 1. Psal. 19. 20.

Be equall toward all men, either friends or enemies: If friends, flatter them not: Though Paul loves the Jewes, yet he tels them of their faults. If enemies, envy them not their privileges. The Jewes are Pauls mortall enemies, and wicked men; yet he makes them not to be worse than they are; he conceales not their honour, but freely acknowledgeth it.

So if Magistrates be wicked, yet they are Magistrates, and so to be honoured: If Ministers be negligent and prophane, yet till the Authority of God and the Magistrate displace them, they are to be revered as Ministers, and to have their Titles and Duties, that thereby they may be put in minde of their duty.

The Jewes are not to be hated, but to be beloved upon these Reasons, by Pauls example.

Paul grieves that so worthy a people should be rejected; so it cannot but be a great griefe to a godly minde, to see men and women of excellent beauty, comeliness, wit, learning, place, &c. to live to the dishonour of God, and to goe to hell.

Notwithstanding all these privileges, the Jewes are cast off: It was much to have such privileges, but they profitted them not, because they adorned them not with believing hearts, and a godly life.

Let England thinke of this, who are no lesse privileged, though many lesse godly.

They are Israelites, we are more, for we are Christians, a more honourable Title. Art thou a Christian? For shame dishonour not that Title by living like an Heathen. They

Act. 2. 39

U/c. 1.

Qual. Hom. in lat.

U/c. 2.

U/c. 3.

U/c. 4.

They were the People of God, so are we : Let us obey him, which they did not : and then we shall never suffer as they do.

They had the Glory, the Covenants, the Service, the Promises : So have we : let us be warned by their harmes to amendment of our lives, lest these things be taken from us, as they were from them.

The Fathers are theirs : so are they ours by a better right: Theirs by the right of the Flesh, ours by the right of Faith.

Hast thou honourable and religious Parents? Imitate their vertues: If they have made thee honourable, so live thou, that thy children may also account it their honour, not their shame to name thee, when thou art raked up in the dust.

Christ came of them : so came he of us also in the Generall, and for us, which is a greater glory, else to come of us is not available. It is probable, that many of Christs kindred may be in Hell. Had not Mary her selfe carried him in her heart by faith; her conceiving and carrying him in her wombe, had little availed her soule.

No outward priviledges can stop the Anger of God, if we be wicked : they doe rather make way for the same : as a man is more offended with the ill behaviour of a servant advanced by him. Remember, at the day of Judgement thou shalt be stript of all thy priviledges, of Birth, Honour, &c. and shalt stand naked before God.

As it helped not the Jewes, because they were Idolaters, to have Abraham to their Father : so neither the Bishop of Rome, because they are vile Idolaters, to have Peter for their Predecessor.

Verse 6. *Not as though the Word of God hath taken none effect, &c.*

**N**OW Paul enters the lists with the Jew, who objected against Justification by faith on this manner :

If Justification be by Faith, then the Jewes not believing in Christ, cannot be justified.

But the Jewes must be justified, though not believing.

Therefore, &c.

The Minor is denied ; which they prove thus :

If they be not justified, but Reprobated, then the Word of God takes no effect, but failes; Therefore, &c.

In this part of the sixth Verse which we have in hand, Paul denies the Major, affirming the plaine contrary, that though they be reprobated, yet the Word of God, is not of no effect.

This conclusion Paul proves in the verses next following, taking away the ground on which the Jewes built their Consequence, as we shall see by and by.

The summe of that which in these words is propounded is, That though the multitude of the Jewish Nation be rejected, yet the word (of promise) failes not.

The promises of God are sure, Rom. 4.16. 2 Cor. 1. 20. Tit. 1. 2. Heb. 6. 17.

God is full of compassion, and hath made many mercifull promises : this is comfortable : yet this were nothing, if God were changeable as we are, to day a friend, to morrow a foe : making a promise to day, and repealing and reversing it to morrow. Laban changeth often with Jacob, but God never changeth with us, but keepeth his promise

for ever, and his truth endureth from generation to generation.

We promise, and many times faile either by the mutability of our will, or the Imbecility of our power, or the scanty of our knowledge, not being able to foresee impediments. But God is not mutable, nor weak, nor ignorant : When he promiseth, he foresees what can be against it ; he is the same ; he never repents : and he is able to bring it to passe. Therefore if we be sure of the promise, we are as sure of the performance.

This stability and truth of God, upholds us in trouble. Which if it could faile, Satan had a thousand times ere this overthrowne us. God promised David he should be a King; but Saul was alive, and his enemy, and went about by open force, and secret practices to kill David ; so that in the eye of flesh and blood, it is a thousand to one but David shall dye before Saul. For all this David looks to be King. Why? Because God had promised, which promise comforted him in all his troubles. If thou wouldst not be swallowed up in the surges of temptation, cast anchor on the truth and promises of God.

As are the promises, so are the threatnings ; It cannot be proved from Adam to this day, that God did ever in any tittle faile of his promise to the godly. Neither can it, or ever shall be found, that God ever hath or will faile of one jot of his threatnings, but that he will make them good upon the hairy scalpe of such as goe on in their wickednesse without repentance.

Art thou a blasphemor or a drunkard, &c. and repentest not? if thou believest God to be true, and his Word, thou mayest reade thine own sentence and doome ; Remember that God can as soon deny himselfe, as not performe his word, to penitent, and impenitent. For he is true and constant, and requireth such Worshippers.

For they are not all Israel, which are of Israel.

Verse 7. *Neither, because they were the seed of Abraham, are they all children : but in Isaac shall thy seed be called.* Gen. 21. 12

8. *That is, They which are the Children of the flesh, these are not the children of God: but the children of the Promise are counted for the seed.*

9. *For this is the word of Promise ; At this time will I come, and Sara shall have a sonne.* Gen. 18. 10

**T**HE Jewes did thus argue (as we have seene) that if they be Reprobated : then the word of Promise takes no effect. The contrary whereof Paul avouched in the first part of the sixth verse.

Here Paul proves that which he avouched ; In which prooffe he takes away the ground on which the Jewes did insist.

Their ground was this ; that the Promise was made to Abraham and his seed, and to Isaac and his seed ; which seed they affirmed themselves to be, and from hence argued thus ;

To Abrahams seed is the Promise made.

But we are Abrahams seed : therefore the promise of Remission of sinne, and Eternall life, must be performed to us, and if it be not, then doth God faile of his promise.

Paul answers to this Argument, by a distinction of the subject to whom the promise was made ; which subject is the seed of Abraham.

The

Basile Blasphemia peccata fide Christianam, quam concupiscendo coram, &c.

Doth.

2/6 1.

The seed of *Abraham* is of two sorts: Carnall, to which the promise is not made; and Spirituall, to which it was made. The error of the Jewes was, that they made the Promise too general; counting all that descended of *Abraham*, *Isaac* and *Jacob* by a carnall generation, to be that seed to which the promises should belong. But *Paul* shewes, that the promise was never meant to all that come of *Abraham* by the flesh, but to the spiritual seed, which were the children of the promise.

So that there are two parts of *Pauls* answer. In the first part he sheweth, that the promise is not meant to all them which are Israelites according to the flesh, in these verses, and so to the 24. The second, that it is meant to the elect of all Nations, from the 24. verse to the end of the Chapter.

In this first part of *Pauls* answer, he shewes, that though many of the Jewes be cast away, yet the promise is not made void; because the promise was never meant to all the Jewes, thus.

If all were the Israelites to whom the promise is made, then if all that descend of *Israel*, were not saved, the promise failed: But all that descend of *Israel*, are not that *Israel*, to whom the promises were made, verse 6. Therefore, &c.

The Minor is proved by double instance: the first, of *Abraham's* children; the second, *Isaac* and *Rebecca's* children.

The first instance is in the 7, 8, 9, verses. The second, in the 10, 11, 12, 13, verses. In the first instance are two things: the Proposition, verse 7. the summe whereof is, that though the tenor of the promise be to *Abraham*, and his seed, yet that seed is determined in *Isaac*: so that all that are the carnall seed of *Abraham*, are not children: that is, of God, or of the promises. For *Ismael* and his posterity were excluded.

2. The exposition, verse 8. confirmed, by a testimony, verse 9. *They which are the children of the flesh*: that is, of the flesh of *Abraham* onely, according to the course of nature, are not thereby the children of God, but those which are the children of the promise, according to the word of promise, are accounted for the seed to whom the promises are made. Plainely, it is thus to be conceived. *Abraham* hath divers sonnes, *Ismael*, *Isaac*, *Zimram*, *Ischmael*, *Medan*, &c. The promise is made to *Abraham* and his seed: As if you should say, to *Abraham* and his heires; not meaning every sonne, but the heires being nominated by God, namely *Isaac*, and all such which are after the manner of *Isaac*: the seed being to be expounded and restrained to the children of promise, and extended no farther.

*Quest.* What is meant by the children of promise, and who are they?

*Ans.* *Isaac* was a child of promise, in this regard, because he was begotten, not by the force of Nature, but by the force of the promise, *Abraham* and *Sara* being then so old, that it was as possible for *Abraham* to have a child by *Sara*, in nature, as for a stone to flie. So that all those which are after the manner of *Isaac*, are children of promise, as is plaine, *Gal. 4. 18.*

*Abraham* is the Father of the faithful, not onely because he is an ensample to the faithful, but by believing the promise of the birth of *Isaac*. For by that faith, he not onely begat the promised *Isaac*, but all other Believers, which were comprehended in the promise which *Abraham* believed; *Isaac* being a type of all Believers, both Jewes and Gentiles.

The summe then is, that all they which are after the manner of *Isaac*, are the seed or children of *Abraham*, that shal be blessed with him.

All Believers are the children and seed to which belong the promises, *Joh. 1. 12.* *Rom. 4. 11.* *Gal. 3. 7. 9.* &c. 4. 28.

All are not true Israelites, which are of *Israel*, nor all true Christians, who are named of Christ. As there were many in *Abraham's* house, who were not his seed: so there are many in Gods House, which is the Church, which are not the children of God.

See how thou canst prove thy descent from *Abraham*: it requirer more than to make an outward profession. It requirer Faith, which is the Correlative of the Promise. As *Abraham* by believing became the Father of the faithful, so thou by believing becomest the sonne or daughter to faithful *Abraham*.

Children for the most part bear the face and countenance of their parents, and look like them. Examine thy selfe: *Abraham* believed in God, was religious: If he came where there was no Altar, he built one: If he came where was an Altar, he worshipped God. He was also obedient, even to the offering up of his sonne at Gods Commandement. Dost thou believe, and religiously worshippest God publicly, privately, doing cheerfully what God commands thee? Surely thou hast *Abraham's* face, thou art his Child.

*Zacharias*, by his faith and obedience became the child of *Abraham*: He was no Jew, as *Chrysostome* and others hold, though some say he was. If he were none, he becomes an Israelite. If he were, yet not a child of *Abraham* by his flesh, but by his faith. In like manner *Peter* tels women (whether Jewes or Gentiles it matters not) that by well-doing they are the daughters of *Sara*.

Art thou an unclean person, a drunkard, a Sabbath-breaker, proud, &c? All the wit in the world cannot prove thee a child of *Abraham*. Was *Abraham* such an one? No, no, thou hast another manner of Father, as our Saviour tels thee. Thou swearest, lyest, stealest, &c. This did not *Abraham*. Thou art of thy Father the Devil: for in this are the children of God, and the children of the Devil known asunder: They that are of God, will do righteousness: and they which are of the Devil, delight in the contrary. Therefore I advise thee to walk in the steps of *Abraham*, if thou wouldest be his child.

Verse 10. And not onely this, but when *Rebecca* also had conceived by one, even by our Father *Isaac*.

11. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to Election, might stand, not of works, but of him that calleth.)

12. It was said unto her, a The Elder shall serve the Younger.

13. As it is written, Jacob have I loved, but *Eau* have I hated.

Here is another Instance, to prove, that the promises belong not to all them, who come of parents, to whom and to their seed the promises are made.

This instance is of the children of *Isaac* and *Rebecca*, which doth more strongly prove it than the former of *Abraham* and *Sara*. For against that divers objections might be framed, which have no place here. As, that *Isaac* was borne of the free woman, and when *Abraham* was circumcised; but

*Ismael*

Dost.

Ufe 1.

*Joh. 8. 44.*

*Joh. 3. 10.*

*Gen. 25.*

*Mal. 1. 2.*

*a Or*

*b Or*

*c Or*

*d Or*

*Ishmael* of the bond-woman, and in *Abrahams* uncircumcision : and therefore no marvell if *Ishmael* be excluded.

Here is no difference : One *Isaac*, one *Rebecca*, one Copulation, one Conception, one Birth. No difference of Circumcision and Uncircumcision : and nothing in *Jacob*, which *Esau* had not. The Argument from hence is thus framed.

If the promise be made good to all *Isaacs* seed, then to *Esau*. But not to *Esau*.

Therefore it is not meant by God to all, but onely of the Elect that come of *Isaac*.

Here are two parts. First the instance, verf. 10, 11, 12. Secondly, the Amplification, v. 11. included in a Parenthesis, which I will handle by it selfe.

In the instance are two things : First, the Affirmation of the matter, verf. 10. Secondly, the confirmation, verf. 12. expounded verf. 13.

And not onely this. The reading of this verse is divers : some, Neither he onely, referring it to *Abraham* : Some, Neither she onely, referring it to *Sara* ; and then they supply, felt this, or received the promise : but as the words are now translated, are fewest supplies ; and that which is supplied, referring us to the whole matter precedent, maketh better for the sense ; which is, that it plainly appears in *Rebecca's* children, which were Twinnes, in nature every way alike, that the promise belongs not to all of *Isaac* or *Abraham*.

This is proved, verf. 12. (which is to be read with the tenth verse) by the Oracle of God to *Rebecca*, when she referred to the Lord for counsel about the striving of the Children in her wombe, before they were borne : Of which, *Gen.* 25. 23. the summe whereof was, that the elder should serve the younger ; that is, should be deprived of the birth-right, and so of the blessing, and of the inheritance of *Canaan*, a type of the heavenly inheritance. For these words are not historically to be understood of earthly honour and bondage, but mystically of spirituall. For as concerning earthly, it was contrary, *Jacob* calling *Esau* Lord, and so behaving himselfe towards him.

This Oracle is expounded, verse 13. by another out of *Malachi* : *Jacob* have I loved ; that is elected, proceeding from Gods love : *Esau* have I hated, that is, reprobated, proceeding from Gods hatred : which is not a passion in God - as in us ; but his Justice so called, because it seemes hatred to them which suffer it.

God hated not *Esau* as a man, but as a sinner.

Object. But *Jacob* was a sinner also : How came he then to love him ?

Ans. He loved in *Jacob*, not the fault which he took away, but the grace which he bestowed.

where Nature is common and alike, there grace makes a difference : we are all by nature the children of wrath, *Eph.* 2. 3. yet some are elected, some reprobated, *Joh.* 13. 8. & 15. 19. & 17. 9. 1 *Thes.* 5. 9. 2 *Tim.* 2. 20.

Use 1. As in *Rebecca's* wombe, there was a striving betweene *Esau* and *Jacob* ; so in every true Christian, there is a combating between corruption and grace : and as *Esau* is the elder, so is corruption, As in *Isaac's* family there was a prophane *Esau*, as wel by as a godly *Jacob*, so is the visible church a mixt company, as our Saviour teaches by divers Parables. Examine how thou standest in the Church, whether as an *Esau* or as a *Jacob*.

Use 2. *Esau* is *Isaac's* eldest son, yet rejected : Birth, degrees, and bloud are to be regarded, & are espe-

ciall favours of God, yet they further not Election. As it was rather a disgrace for *Esau* to come of vertuous parents, because he was no better : so doe thou account of thy self : then is the bloud of thy famous Ancestors thy credit, when thou art like them in vertue. Better the honour of our Families should begin than end in us.

*Esau* is disinherited, and yet God gave a Law that the first born should not be deprived of his birth-right, namely, without just and weighty cause. Hence *Peter Marty* makes a question, whether God can dispense with his own Lawes. With the Judiciall and Ceremoniall no doubt he may. Concerning the Morall, It is by some answered, that he may, and that the Commandements are to be understood with this proviso, unless God command otherwise ; for the Law is for us, not for God. But this answer seemes to be defective : because the Law being the Copy of Gods will, must needs be an unchangeable and unvarying rule of righteousness. God is a Law to himselfe by the perfection of his nature, which he hath expressed in his Law : and therefore to command any thing contrary to his Law, or to dispense with it ; so that the things here forbidden, as Theft, whoredome, &c. should be no sinnes, in the sense they are forbidden, seemes to be as though God should depart from his own nature, which is impossible.

*Pa. em*, a very learned man, answers otherwise, namely, that the Law indeed is an immoveable rule, even in regard of God, not simply in regard of the whole Decalogue, but onely according to some part of it. And therefore he distinguisheth of the Commandements : holding some absolutely to proceed from the nature of God, which he doth freely and necessarily will ; as Commandement 1, 2, 3, 7, 9. The rest, as 4, 5, 6, 8, 10. to proceed from the will of God, but not necessarily. The things, in these last to be just or unjust, because commanded or forbidden, and that in these lyes that Proviso, till God command otherwise.

But with reverence of that worthy man. I cannot understand, how at any time it should be no sin to steal or to murder, in the sense it is forbidden in the Law. My opinion is, that the Justice of these Lawes proceeds from the pure nature of God, and are necessarily therefore willed by him, as well as that Justice in the other precepts. My reason is, because the equity of these Lawes is imprinted in our nature, and that which is imprinted thus in our nature, is a remnant of the Image of God, which was according to the naturall and necessary Justice of God.

The Schoole-men therefore (as I take it) more safely resolve this doubt, who hold that God (serving his Justice) cannot command that which is contrary to his Law, as that a man should steal, &c. and yet not sinne. And therefore wheresoever it seemes that God hath commanded the contrary, we are to know, that the matter of the precept is varied. As the Israelites rob the Egyptians, yet not guilty of theft, because when the Israelites tooke those goods, they were not the Egyptians, but their own, given to them by God, who hath right and authority to bestow those things, where and to whom he pleaseth. All things forbidden in the morall law, are sins, not only because they are there forbidden, but principally, because they are contrary to the most just nature and will of God, of which the Law is a Copy.

The Elect are beloved, the Reprobates are hated:

Aug. ad  
Simpl. lib. 1.  
9. 23.  
Dott.

Use 1.

Use 2.  
Mat. 13:

Use 3.

Use 5.

bared. The love of God includes all his favours; his hatred, all plagues and curses: The Elect are happy, the Reprobates miserable; miserable indeed, for it were better to be in hell, than to be hated of God.

Verse 11. (*For the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.*)

**I**N this Verse is the Amplification of the second Instance. The summe of the Instance was, that though *Eſau* and *Jacob* were Twinnes, and *Eſau* the first borne, yet the promise made to *Iſaac* and his seed, was not to be understood of *Eſau*, but of *Jacob*, being so determined by God. So that there is a great difference between these two twins

Of which difference here are two things declared: First, the Time. Secondly, the Cause. The time, in these words, *The Children being not yet borne, neither having done any good or evil.*

Here the time hath a double relation: First, to their birth. Secondly, to their actions or conversation. When they had done neither good nor evil, that is, actually: for when the Oracle came to *Rebecca*, they were originally guilty before God.

*Doct.* The Election or Reprobation of men is before they are born, or have done good or evil, Eph. 1.4. 2 Tim. 1.9. Jude 4. as it was with *Eſau* & *Jacob*, so is it with us all.

*Uſe 1.* There is a Predestination of men, and because revealed, it is lawfull, yea, necessary to be taught (but soberly and discreetly) rather soundly to be explained in the Schooles, than daily to be inculcated in every Pulpit. It is hard (I confesse) to corrupt reason and sense: but let the light of the Scripture be the rule, and not thy blind reason, and it will be in some degree intelligible.

*Vſe 2.* Here the monstrous opinion of *Arminius* is confuted plainly, who affirmeth, that man dying in the faith, is the object of particular Election. Against which we reason from hence.

*In Anal. c. 9. ad Rom. scrip. ad Gal. Succanum.* *Vſe 3.* *Jacob* is elected before he was borne, saith *Paul* here. But *Jacob* is a type of all the Elect, saith *Arminius*.

Therefore (say I) whoſoever are elected, are elected before they were borne.

Hence also is notably confuted the vanity of Astrologers, who upon the calculation of mens nativities, foretell of their dispositions, fortune (as as they call it) and ends, by the Constellation of the heavens at their birth. Some of them have said, that there is a constellation for obtaining our prayers, another also for salvation.

But these are toys and impostures, and confuted by this example. For a man is appointed of God before he is borne: therefore his estate depends not on his Nativity. There could be no greater diversitie in any, than between *Jacob* and *Eſau*, and yet Twinnes, and borne at the same time, and in the same place, and therefore why not under the same constellation? For *Jacob* held *Eſau* by the heels, and both were but as a long child. If they say that the motion of the heavens is so swift, that notwithstanding they might be borne under divers Accidents: I would ask, If so swift, How can they discern it? And (with *Gregory*) then every one is borne under divers Constellations, as his head under one, his shoulders under another, his belly under a third, his legs under a fourth. Againe (as *Gallus* asketh) If the same constellation portend the same things, why then were there not many *Alexanders*, many *Aristotles*; and as we may say, many *Dauids*, many *Solomons*, &c? Was

*Not. An. l. 14. c. 10*

there no one born at the same time with these, or before, or since, under the like Constellation?

Now follows the cause of such difference between *Eſau* and *Jacob*; that one should be loved, and the other hated.

The Cause is the stability of the purpose of Gods Election, That the purpose of GOD according to Election, &c.

In the words is a Trajection of the Verb, which if it be right placed, maketh the sense plaine; which otherwise is obscure. For the sense they would be thus placed: That the purpose of God concerning Election, which is not of works, but of him that calleth, might stand, that is, might be firme. This purpose here mentioned, is to be understood about Reprobation, as well as about Election, as included in the contrary.

The meaning then is, that God manifested to *Rebecca* before her children were borne, their different estates, caused by the stable Decree of God, which depends not upon the works of man, but upon the will of God.

Here we have three things: First, the cause of the different estates of *Jacob* and *Eſau*: (*vſe 1.*) The purpose of God according to, that is, about or concerning Election. Secondly, the cause of this Election, two ways set downe. First, Negatively, Not of works. Secondly, Affirmatively, but of him that calleth. Thirdly, the property of this purpose of God: That it is Firme.

*Doct.* The Doctrine out of the first part. The purpose of Gods Election, specifeth and determineth the indefinite promises of the word. The promise is made to *Iſaac* and his seed: This promise is made good, not to *Eſau*, but to *Jacob*, because it was purposed to *Jacob*, not to *Eſau*. which appeareth also by the examination of Rom. 11.7. Tit. 1.1. Acts 13.48.

Here parents are taught the meaning of the promise: *I am thy God, and the God of thy seed.* What? That all thy children shall be saved? No: It stands if any, if but one. God promisseth to *David* and his seed the Kingdom. Shall all his sones be Kings? No: But he, to whom God purposeth it. So among our many children, those onely shall have grace to believe the promises, to whom they are purposed.

Parents are bound to give good Education to their children; but Parents cannot change their hearts, which are corrupt from the beginning. That which decayes in Nature, is to be restored onely by the Author of nature. Let parents arise in these things, to acknowledge the counsel and purpose of Gods, which is secret many times, but never unjust; and let them comfort themselves in those who have the signes and marks of Election shining in them.

Here also we are taught the Reason why all profit not by the teaching of the Gospel: The promises are the same propounded to all; but they are in the counsel of Gods good pleasure and purpose made effectual only to the elect. Thus our Saviour teacheth, saying, into what house soever you enter, say, peace be to this house. If the son of peace be there, is shall remain upon him; but if not, it shall return. *Luk 13.5-6*

*S. Augustine* observeth, that Christ sayes not, upon whom your peace shall rest, he shall be the sone of peace: But where there shall be a son of peace, your peace shall rest upon him. The like reason is for corrections and Education, & other means of goodness. They are profitable onely to the Elect.

*Ob.* If God offer me the promise, and mean not that

that I shall receive it, he mocks me : and why am I punished for not receiving it ?

*Ans.* Some thinke to insulte God with their subtilties : but it is to be understood, that Preaching was ordained by God ; not for every mans salvation, but onely for the gathering and salvation of the Saints, which are mingled here together with the Reprobates. It is of use also concerning the Reprobates, to convince them, and to make them inexcusable. Whereby the Elect are stirred up the more to humility and thankfulness, when they see their own nature condemned in the Reprobates.

Doct.

*The Doctrine out of the second. The purpose of Gods Election, and Reprobation, is not of workes, but of the will of God, Eph. 1. 4. 11. Tit. 3. 5.*

Use 1.

*Divine voluntas domini, non humana fragilitas meriti.*  
Aug. Hipp. 6. Greg. de Valent. Disp. 100. 1 Disp. 1. 9. 23 de Pred. p. 4.

The Rule of Gods choise is not the goodnesse which he seeth in the thing to be chosen, though we choose things for their goodnesse : The cause of Gods chusing is his will. It is the gift of the Divine will, not the desert of humane fragility.

This confuteth the Jesuites, among whom this is this a most received opinion, that the presence of the co-operation of our Free-will with Grace, and of our small perseverance, is the cause of Election. The co-operation, they say, is respected, not by the way of simple understanding, as possible, but by the way of vision, as absolutely and actually to be. Which Vision or fore-sight of our actual co-operation with Grace, is the cause of Election, and in order of reason (as they affirme) goes before it ; which is nothing else, but that the goodnesse of our own wills, is the cause why God elects us. This opinion comes neere to *Pelagius*, but it is false from *Paul*, who affirmeth the purpose of God concerning Election, to be of him that calleth.

This also confuteth those, who hold that faith foreseene is a condition pre-requisite, or a motive cause to Election : most contrary to this of the Apostle here, who affirmeth that *Jacob* was elected, before he had done any workes ; that Election might be not of workes, but of him that calleth. *Arminius* expounds these words (of him that calleth) thus : that the purpose of Gods Election might be not of works, but of faith, whereby it is obeyed to him that calleth. This Glossie corrupteth the Text, and is like an old piece sowne to a new garment. For first, this quite crosseth the meaning of the words, and in effect it should be thus, not of works, but of him that is called ; for they also absurdly hold that Faith is of our selves. Secondly, when there is an opposition betweene faith and works, it is in the point of Justification : and faith not opposed in regard of it selfe, but of the righteousness of Christ by it apprehended : as it is a vertue, it comes under the account of workes, which inasmuch as they hold, there must needs follow a confusion in the sense.

Gods Election is without Faith, as the cause of it ; not without it, as the meanes appointed to justification and salvation. So also Reprobation is without sinne, as the cause dispositive impelling : not without it, as a condition, without the which God reprobateth not ; as for instance, God considers *Esaus* and *Jacob* saine in *Adam*. His authority and power is this. He may save both and he may damne both, and that justly, if he will. Or he may elect *Esaus* if he will, and reprobate *Jacob*. But what hath he done ? He hath chosen *Jacob*. Why ? Because he would. He hath passed by *Esaus*, and reprobated him. Why ? Because he would. And this will be

just, because *Esaus* hath deserved it. But so hath *Jacob* also. True ; but if it please God to forgive *Jacob* in Christ, and not *Esaus* ; as a man having two debtors, may forgive the one, and require the debt of the other without any injustice.

This doctrine affords comfort in tentation. Thy unworthinesse may dismay thee, but remember that thy Election depends not upon thy worthinesse, but upon the wil of God. Let this Doctrine also provoke thee to thankfulness and due praises. Which two Uses *St. Augustine* makes of his preaching this Doctrine.

There is a great cause thou shouldest praise God, if thou be elect : for it is of his mercy, not of thy deserving. In regard of thy selfe, there was no difference between thee and a Reprobate ; if now there be, God found it not in thee, but put it into thee. Consider *Esaus* and *Judas*, in what art thou better then they ? Thou art of the same nature, hewn out of the same Rock, of the same Wooll (as I may say) and making. Nothing hath parted thee but the Knife of Gods election ; nothing in thee more then in *Judas* to make him elect thee. Thou seest many commit leud things, some whoredome, some drunkennesse, some murder. Thou hatest these sins, what is the cause ? The grace of Gods Election. If God should have left thee to thy selfe thou wouldest have proved a *Judas*, or a *sejabel*. Give glory to God which hath discerned thee ; and seeing he hath put a difference between thee and a Reprobate, manifest thou this difference by thy godly life.

*The Doctrine out of the third part. The Pred-destination of God is sure, Joh. 13. 1. 2 Tim. 2. 19. As this is affirmed of Election, so holds it also of Reprobation.*

Great comfort follows the Elect ; Their state is as sure as God is sure. As none can be saved, but they which are predestinated to it, so they most certainly, for God can neither deceive, nor be deceived : So certain (saith one) is the number of them which are predestinated, that it can neither be increased, nor by any detriment be diminished. Indeed if we consider an Elect by himselfe without the Decree of God, he may die in sinne ; but if we consider him with the Decree of God, he cannot.

If our salvation did not for the certainty of it depend on God, but on our selves, it were hazzardable, and we must needs despaire and run mad in trouble, because we are mutable.

The foundation is in God, the marks in us. God hath not revealed to men whether they be Elect or Reprobate. Tis not written in every ones forehead ; but this is written in the Word, that we must make our Election sure, not in it selfe, but in our assured knowledge of it : which may be done 2 Pet. 1. 10 *posteriori*, as they say ; that is, by certaine effects of Election, which are infallible marks of the same.

There are two speciall marks of the Election noted by *St. Paul*, 2 Tim. 2. 19. Faith and Repentance. If thou hast Faith, thou art elect ; for onely such believe, which are ordained to life. Repentance also approves thy election : For we are elected that we should be holy, and God hath ordained us to walk in good workes, and to be clothed with righteousness, and the obedience of a new life.

If thou sayest, Alas, what shall I doe ? I finde not these marks in me, but the contrary, as Ignorance, Contempt of the Word, Prophanenesse, Whoredome, Pride, Drunkennesse, &c. I answer thee,

O 2

Yet

*Use 1. Nullo deservimento minus possit summa praecognita, I. d. voc. Gens. 2. cult. inter opera Amb. In sensu diviso, causam sensu compos. Thom. Sum. 1. p. q. 23. art. 23.*

*Arminius anal. c. 9. ad prim. scrip. ad Gellium Succanum.*

Yet despair not, but use the meanes, and submit thy selfe to them: and if thou beest elect, they shall become effectuell to worke in thee all such graces unto life.

Some, as Spiders, gather poyson out of this honey: Either of malice, or (as I would rather judge) of ignorance, blaspheming this Doctrine, and saying: If there be Predestination, and so certaine; then let us never trouble our selves about Faith and Repentance: For if I be predestinated to be saved, my sinnes cannot damne me; if to be damned, my care cannot save me.

To affirme this, is horrible blasphemy; for it is in effect to say, that God, who hath given us his Word, to teach us to live well, hath therein opened to us a Doctrine of carelesnesse and dissolutenesse. Which is to deny the wisdom and purity of God.

Also they consider not, that by the same A&C, God both predestinates a man to life, and to the meanes of obtaining it, which are Faith and Repentance, without which he hath predestinated to save none.

A man hath a grievous wound; will he say, if God hath appointed it shall heale, It will heale, though I use no playster? Will a man neglect to eat, because God hath appointed how long he shall live? Did *Hezekiah* so for the terme of those 15 yeeres, because of Gods appointment? Will a man on the toppes of an house refuse the ordinary meanes of safety, and leape down upon these termes? Will we not on these termes trust our bodies, and shall we our soules? In bodily things, will we joyne the meanes and end together, whatsoever Gods Predestination be; and shall we not in spirituall, which are of much more weight?

A child is sure of the Inheritance, by vertue of some entayle, neither can his father put him by it. Will he therefore contemne his Father, and spit in his face? Surely the children of God will not, because of their assurance, be desperate and dissolute, but so much the more carefull to please God.

*Abraham, David, Samuel, &c.* never argued thus: never any godly man reasoned after this manner: this is the Logicke of irreligious and profane wretches. It must needs be an evill way, wherein none but lewd beasts walke.

Whereas some thinke that this Doctrine also annihilates Preaching: I answer, That the end of Preaching is not to make of Reprobates, Elect; but that the Elect thereby should attaine the forepurposed and promised salvation.

Verse 14. *What shall we say then? Is there unrighteousnesse with God? God forbid.*

15. *For he saith to Moses; I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

16. *So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

**I**N these Verses, and so to the end of the 18. *Paul* answers an objection, which flesh and blood make against the dealing of God with *Jacob* and *Esau*, and with the Elect and Reprobates, which hath before beene avouched.

Here are two parts: First, the Objection, verse 14. Secondly, the Answer, in the end of the 14. verse, and in the 15. and 16.

The Objection challengeth God of injustice; after this manner: If it be so that men are elected or reprobated before they are borne, and when they have done neither good or evill, only according to the will of God: Then God is unjust: But God is not unjust: *Ergo, &c.*

The full meaning of this Objection will the better appeare, if we hit aright, against what the objection intended. *M. Bera* thinketh that God is by flesh and blood challenged of injustice, if he proceed to election or reprobation, before men live in the world, and manifest their deserts: Conceiving that God in Justice should stay his decreeing of men till they be borne, and by their life have manifested their goodnesse or illnesse.

Others, and the most are of minde, 'hat the objection ariseth from Gods unequall dealing with equals: *Jacob* and *Esau* are equall in birth, in corruption, &c. neither having deserved better or worse than other, yet God loveth the one, and hateth the other. At this flesh and blood stumbleth, complaining of injustice, and acceptance of persons. For a just judge dealeth justly, when he dealeth alike, with the Malefactors: either then let them be both elected, or both reprobated, both saved, or both damned.

The first opinion raiseth the objection from the time of the Decree. This from the Persons about, whom the Decree is. I approve this to be the best upon a reason taken out of *Pauls* answer, verse 15. the which is applyed to the Persons, not to the Time. For if the objection lay from the time, *Paul* would and should have answered, I will have mercy, when I will have mercy, and not upon whom.

The answer unto this Objection is two-fold: 1. General. 2. Speciall. The General in the latter end of the 14. verse. *God forbid*: strongly denying the Proposition: as if he should say: This is to be holden of all, that God is just in his wayes, and the contrary not to be so much as thought. For even to thinke that God is unjust, is blasphemy deserving execration rather then answer. The Syriack Translator reades it, *God forgive*, noting thereby the hainousnesse of such thoughts.

The speciall answer is verse 15, 16, 17, 18. and hath two parts. The first, proving God is not unjust in electing, verse 15, 16. The second, that he is not unjust in reprobating, verse 17, 18.

In the first, are two parts. The first, an Authority proving that God is not unjust in electing, verse 15. The second, a Determination of the point, verse 16. according to the truth of verse 11. The Authority which *Paul* voucheth, is taken out of *Exodus* 33. 19. and is the speech of God to *Moses*, either of the people rendring the reason why all that were guilty of the Calse were not handled alike, but some punished, other spared: or of *Moses* selfe, when he shewed him his glory, declaring it to be not for *Moses* his merit, but of his own mercy: which way soever you take it, the Question is, wherein the force of the reason should be, to prove that God is not unjust in Election and Reprobation.

Interpreters say generally thus: It is mercy to be elected, not Justice: thereof God is not unjust, because mercy violates no Justice, but injustice, as contrary unto it. The force of the argument is put in Mercy: but I take it, that it is better, and more plainly to be understood, if it be but in Justice, or rather the authority of God.

For the understanding wherefore, observe, that Justice

\*Exod. 33.  
19.

Justice is taken two waies. Either generally for the whole company of vertues, and so it is the Rectitude and Perfection of the Divine Nature, or specially for that which gives *Suum Cuique*, every man that which is his: and this is either Commutative or Distributive: in both is equality. In the first; Arithmetically of Quantity. In the second; Geometrically of Proportion.

Commutative Justice is not in God, in as much as it consists in equality of giving and taking. But none give to God equal things, according to that they take; as a peny for a peny worth.

Neither is Distributive Justice properly in God, but according to similitude. For he giveth to his creatures what he thinketh good, not according to their merit, but according to his own pleasure.

Now this giving, according to this justice, is to be considered in God, either as he is God, or a Judge, or a Lord.

*Psal. 51. 7.* As God; and so it is his goodnesse, making and preserving all things: so communicating his goodnesse, that those things should be which are not; and those things be well which are. This is that goodnesse and justice which the Saints implore, being pressed with their sinnes, or with the crosse.

As a Judge of all; and so he punisheth the wicked, and delivereth the godly.

As a Lord; and so he will have this to live, and that to dye: among men corrupt alike; this man to be chosen, that man to be reprobated; and in this last acceptance it is to be taken here. And so the force of the Argument lyeth in these words: *On whom he will.* As if he should say, I will have mercy upon *Jacob*, and not upon *Esau*, because it so pleaseth me. I have a meere authority over all, and it is in my power, to give to one, and to deny to another, without injury of either, which am bound to neither. I may doe with mine own what I will.

The objection conceives God to proceed in this businesse as a Judge; but *Paul* shewes that he proceeds as a Lord, who manumits of his bond-servants whom he pleaseth.

*Aug. ad Simplicianum l. 1. c. 2.* Saint *Augustine* compares God to a Creditor, and us to Debtors. We are all indebted to God: If thou payest not thy debt, thou hast whereof to rejoyce. If thou dost pay it, yet hast thou not whereof to complaine.

*I will have mercy and compassion.* This mercy and compassion, which in man is with a passion of the minde, grieving for the harme of another, is in God a will without griefe or perturbation to helpe the miserable. The first word signifieth freely to love, the other to put on motherly bowels, as the true mother did toward her childe before *Solomon*.

*So then, &c. verse 16.* This is the conclusion; the summe whereof is; as if he should say, That which God ascribeth to himselfe, is not to be ascribed to the will or power of any Creature: but God ascribeth wholly to himselfe our Election and salvation: therefore, *It is not in him that willeth or runneth, but in God that sheweth mercy.*

*It is not in him that willeth or runneth.* Some apply this to *Esaus* running, but it serves not his turn. For *Jacob* by the mercy of God obtained the blessing. Some apply it to *Jacobs*; but it was not that, but Gods mercy which holpe him. But the best is to understand it of Election: That Election is not of *Jacobs*, or of any mans willing, that is, freewill, or good desires: or running, that is, good workes; but of Gods will and mercy, which was averted

before, *verse 11.* The cause of Gods mercy, his mercy.

*The Doctrine out of these three verses. Though God doth save some, and condemne others, yet is he just.* Gen. 18. 25. Rom. 3. 5, 6. Mat. 20.

Imitate *Pauls* Zeale when God is challenged by *Vse 1.* unjust persons: God forbid, saith he, having indignation. Alas our coldnesse! If it be a matter touching our own Reputation, we are red hot: but though God be a thousand wayes dishonoured, we are key cold.

In all things acknowledge God to be just, though *Vse 2.* thou understand not the reason of things done by him. Search not into the reason of his will, but submit thy selfe. For he will have mercy, on whom he will have mercy. He justifieth the Thiefe upon the Crosse and condemneth some Infant. Here chamber thy tongue, remembering that God is the chiefe Lord. *Stat pro ratione voluntas* is good in God: he willeth it so to be, therefore it is just. For a thing is not just, and then God willeth it: but God willeth it; and then it is just, his will being the cause of things, and the rule of all right.

Say not, Why will he elect this? and reprobate this? The thing is manifest, but not the reason. The manner of Gods dealing may sometimes be hidden, but it can never be unjust. If he reprobate sinners, it is just, because it agrees with their deservings. If he elect the sinfull, it is just, because it agrees with his goodnesse.

A Carpenter having divers trees before him of like bignesse, marks one to be sawne into boords, another into spars, &c. If we a-ke him, why he lines out one tree thus, and another thus, he will answer, that he meanes to imploy one of them for timber for the rooffe, another for other uses in the building: But if you a-ke why he chose this tree for such use, rather than another, all being of like goodnesse; he will judge the question unreasonable, and alledge his will: so beyond the will of God, no inquiry must be made of the cause of the Election and Reprobation of men.

To this we may apply that of *Augustine*, in a matter not much unlike. God chuseth this man, refuseth that, both being alike guilty before him. If thou wouldst not erre, inquire not the reason. Let who so will search this deepe, but let him take heed he breake not his necke.

Thou seest some are rich, some are poore: some Englishmen, some Spaniards: some Noble, some base. Thou seest this, accusest it not: why then accurst thou God to be more unjust in willing this man to be an elect, that man to be a reprobate? Let us praise that which is done, because it is safe to be ignorant why it is done, God having hidden the reason from us.

Mercy presupposeth misery: therefore, when *Vse 3:* we were elected, we were considered as miserable.

The state of the Elect is certaine, noted in this phrase; *I will have mercy, upon whom I will have mercy.* Even as *Pilate* by the like manner of speaking, denied to change that which he had written: *That which I have written, I have written.* Which *John 9. 29.* manner of speech we use, both when we will not have the reasons of our doings inquired after, nor that which we have done to be altered.

*Arminius*, who holdeth that it is in mans power *Vse 4:* to be saved if he will, and that grace is effectually by the event, is here confuted plainly; when all is attributed to the will and mercy of God, and nothing to

*Si non vis errare, noli inducere Aug. tra 23. 26. 28. lob.*

to the will of man. Grace is not effectually because free-will willeth; but free will willeth because grace is effectually.

Exod. 9. 16

Verse 17. *For the Scripture saith unto Pharaoh: E-  
ven for this same purpose have I raised  
thee up: that I might shew my power in  
thee, and that my Name might be declared  
throughout all the earth.*

**T**hat God is not unjust in electing, appeared  
verse 15, 16. That he is not unjust in reprobat-  
ing others of equal condition with the Elect,  
is shewed in this Verse; and in the next verse both  
are concluded.

This Verse is to be referred to these words, verse  
14. *God forbid, For the Scripture saith, &c.*

The proof is from a testimony of Scripture;  
where we have first, the Quality of the testimony;  
and secondly, The substance.

The Quality is, that it is written. Hence is it to  
be observed, that Paul plainly proves these dark  
points by the Word of God.

Pauls practice is for the imitation of Ministers.

Hearers are to receive nothing, but that which  
is signed with the hand and seale of God, as we  
receive no money, but that which hath the armes  
and seale of the King.

The Scripture is a competent Judge of contro-  
verses of faith, because it saith to Pharaoh, it speaks  
to us: it is no mute letter, as the Papists affirme.  
For indeed it speaketh not onely of things contain-  
ed in it, but to us: As the Statutes of the Land,  
not only containe the will of the King, but call to  
us for obedience.

The substance of this testimony, is taken out of  
Exod. 9. 16. where is declared how God deales  
with Pharaoh: *For this purpose I have stirred thee up,  
&c.*

*I have stirred thee up.* That is, I have raised thee  
up <sup>a</sup>, or I have created thee <sup>b</sup>, or I have raised thee  
up to be King <sup>c</sup>, or I have reserved thee alive, that  
thou shouldst not dye of those plagues <sup>d</sup>, or I have  
made thee remaine <sup>e</sup>, or I have stirred up the  
evilnesse of thy heart, not made thee evil <sup>f</sup>, or I  
have stirred up thy sinne, that thou shouldst be  
worse, not giving thee repentance <sup>g</sup>, or I have stir-  
red up thy minde to resist <sup>h</sup>, or rebell <sup>i</sup>, or I have  
continued thee alive, to make thee an example of  
my justice <sup>k</sup>, or as *Pareus* referring it to the whole  
story of Pharaoh, I have created thee, left thee to  
thy selfe, made thee King, stirred up thy rebellious  
minde, &c. for this purpose, that all the earth  
might ring of my glory and power.

In this we consider two things: 1. The Action  
of God (implying his purpose <sup>l</sup>,) *I have stirred  
thee up, &c.* 2. The end of it: the glory of God.

The Argument to prove that God is not unjust  
in reprobating equals, is this: No man ever chal-  
lenged God to be unjust in his dealing with Pha-  
roah, but as he dealt with Pharaoh, so in his dealing  
with reprobates. Therefore. The very force of  
the reason is contained in the end of Gods deal-  
ing with Pharaoh, which also is the end of Reproba-  
tion. Which end is not the destruction of the  
creature, but the glory of the Creator, and is thus  
concluded.

That which properly tends to the glory of  
God, is not unjust, but good, by the nature of con-  
traries; for that is evil which dishonoureth God,  
that good; which glorifieth him. But to reprobate  
equals, properly tends to the glory of God. For

hereby his power is declared. Therefore it is not  
unjust. For all creatures were made to set forth  
Gods glory, according to his, not their will.

The Turke commands his Vassals to destroy  
themselves, to shew his power. Is this just? No.  
Yet is God just in reprobating for this end: because  
those which he reprobate, deserve it by their  
guiltinesse.

God is not unjust in reprobating sinfull men, to shew  
his power. For there are three things here to be con-  
sidered: 1. The right of God: to whom no man may say,  
Why dost thou so? 2. The end: not the damnation of  
men, but his owne glory. 3. The evilnesse of the Repro-  
bate: in whom God alwaies findes just cause, not onely  
to damne them, but also to definate them thereunto.

Pharaoh and Tyrants doe nothing in persecuting  
the Church, but what God appoints: therefore  
be patient.

Looke to thy end. As Pharaohs wickednesse  
brought him to the bottome of the Sea, so will  
thine bring thee to the bottome of hell, if thou re-  
pentest not.

Say not, nor thinke, that the doctrine of Pre-  
destination is hard or unjust. Is it hard that the  
excellent properties of God should be made  
knowne? We complaine not that the Creatures  
should manifest their nature by their actions: why  
should we complaine of this in the Creator? The  
chiefest knowledge we have of the Creatures, is by  
their effects: and though it be not the chiefe way  
whereby we know God, yet it is an excellent way:  
we have a more excellent way, which is the Word.

It is good therefore, that among them which  
are equally guilty, as some are elected, so some  
should be reprobated; for so is Gods power  
knowne; and that is good: His authority also;  
and that is good: His vindicative Justice; and  
that is good: His mercy and truth; and that is  
good. So the Elect are stirred up to praise him;  
and that is good: and to make sure their Election  
by a holy care; and that is good: and all are made  
to tremble and stand in awe; and that is good.

As of old (and so is it now also lawfull) Physi-  
cians begged the body of a condemned person, to  
anatomize it, that the punishment of the dead  
might further the good of the living: and as Ap-  
othecaries of dead mens flesh make an expedient  
Triacle: so God makes Triacle of the Reprobate,  
to doe the Elect good, by stirring them up to praise  
him for his mercy, and to repentance, to the pur-  
ging out of the venomousnesse of their corrupt na-  
ture.

God will glorifie himselfe upon Reprobates,  
though it be nothing to their ease: they will not  
glorifie God in the manner he will, but they shall  
glorifie him in the manner they would not.

Thou dishonourest God in thy life, saying with  
Pharaoh, *who is the Lord?* and trampling under thy  
feet his holy Commandements; Shall God lose  
his glory? No, he will have it spite on thy heart;  
he will get himselfe glory in condemning thee:  
He will make thy finnes bring forth glory to his  
Name, as sometimes he brought light out of dark-  
nesse, and as the Physician draws preservatives out  
of ranke poysons.

But for all this, let none sinne, because God  
shall thereby be glorified: as no man who hath  
his wits, will wound himselfe that the Surgeon  
may be condemned for his skill in healing him.  
For sinne turnes to Gods glory, not of it's own na-  
ture, but by accident, through the power of God.

No

<sup>a</sup> Bere.  
<sup>b</sup> Calv. su-  
per Exod.  
<sup>c</sup> Rupertus.  
<sup>d</sup> Chald.  
<sup>e</sup> para. &  
Septuag.  
<sup>f</sup> Iam. &  
Trem.  
<sup>g</sup> Anstet.  
<sup>h</sup> Aquinas.  
<sup>i</sup> Placuer.  
<sup>j</sup> Marcy.  
<sup>k</sup> Ambrose.

1 Martyr.

No thanks to the sinner for it ; the praise of it is Gods.

O that our grievous sinners, old Adulterers, horrible Blasphemers, grinding Usurers, monstrous proud persons, &c. would repent ; what glory would come to God thereby and praise ! what rejoycing and thanksgiving would there be in the Church ! what melody in our Fathers House, at the coming home of these lewd Prodigals ! How should themselves feeble the sweet of it ! But if thou repentest not, thou shalt have everlasting smart, and God everlasting glory in thy condemnation.

Verse 18. *Therefore he hath mercy on whom he will have mercy, and whom he will he hardneth.*

**T**HIS Verse is not a new Objection, as some have thought : but a Conclusion of the two branches of the reason from Scripture, brought to prove that God is not unjust in electing and reprobating according to his will. Wherein is a short repetition of the Argument : and may thus Sylogistically be concluded.

All the effects of the Divine will are good. But Election and Reprobation are effects of the Divine will. Therefore, &c.

Or thus : He that by an absolute right doth what he will, dealeth not unjustly.

But God by an absolute right electeth some, and overpasseth others. Therefore, &c.

Here are two Enunciations ; The first of the Elect : *He hath mercy on whom he will.* The second of the Reprobate : *Whom he will he hardneth.* The summe of these is before delivered ; we will now consider of them so, as we shall note some things not before spoken of.

*He hath mercy on whom he will have mercy :* See of this before, verse 15.

*Whom he will he hardneth :* This is very difficult, and to be made plaine. All consent, that the Apostle here treateth of Election and Reprobation ; and that this verse compriseth that which is before spoken, vers 15, 16, 17. Therefore as that before is to be understood, so is this. And as large a sense as Having mercy hath, so large must hardning have. Then not only of a shall hardning, but of the purpose it must be understood.

He should have said, He stirres up to destruction whom he will : but he saith, he hardneth, that he may shew how he stirreth up, namely, by hardning.

Hardnesse is an estate of a corrupt heart, whereby it is disposed to all evil, yielding no obedience to God : and it is threefold : First, Naturall, which is the estate of all men. Secondly, that which is contracted by a custome of sinning, as a path is hardened by continuall trampling of passengers. Thirdly, Judiciary, which God inflicteth upon men as a Judgement. This is here meant : for finding all in their naturall hardnesse, he hardneth, that is, reprobates whom he pleaseth.

*Quest.* But all hardnesse is sinne : How then can God be said to harden ?

*Ans.* There is a difference betweene hardnesse and hardning. Hardnesse is sinne, but to harden is not alwayes so : and this is from God not as sinne, but as his just Judgement. For it is not possible that by him we should sinne, by whom we repent, and rise from sinne : even as bitter water and sweet wine not from the same fountaine. It is from God

that we stand, from our selves that we fall.

God is said to harden properly (not by making soft hearts to become hard, for *Pharaoh's* was never but hard ; nor by putting hardnesse into the heart, as the Papists unjustly charge us to ascribe ; nor by only suffering us to be hardened, which is the opinion of the Papists, dreaming idly of an idle permission in God : making him like the Poets *Jupiter*, who was feasting in *Aethiopia*, while things went out of order : but) three waies :

1. By forsaking : not making it hard ; but not taking the hardnesse away. He hardneth, that is, he softneth not. He hardneth, not by putting in hardnesse, but by not putting in the softning oyle of his mercy, as the Sunne causeth darknesse by withdrawing his light.

2. By punishing : for finding the heart hard (if he please not to pardon it, and to soften the heart) he inflicteth a new hardnesse, as a punishment of the former. And this he inflicteth not, but effecteth three waies : 1. Either by Satan, to whose power he delivereth such an heart for him to worke upon. 2. Or by themselves, giving them over to their own hearts lusts. 3. Or by the preaching of the Word. For as the middle region of the Ayre, is more cold by the Antepertusie, so the heart of a Reprobate more hard by the Word ; not properly, but accidentally, as a refty horse, the more he is spurred forward, the more goes backward.

3. By actuating and exciting the present evil inclination of the Creatures, by propounding an occasion to manifest it : as the Sunne, being in it selfe most cleane, by the force of his beames, draweth out of a dunghill stinking and unpleasant vapours.

Hardnesse then is caused by the Commandement, Occasionally ; by our own malice Meritoriously : By Satan, Efficiently : By God, Judicially : So Satan is the Tormentor ; a sinful man the guilty person : God the Judge, and that a just one, who knows how to use evil meanes well ; being no wayes the cause of sinne, as sinne : but a waies ordering it for his glory, and the good of his Elect. For sinne is like a Ship, Man the Mariner, Satan the spirit or wind, God the Pilot at the sterne, directing all things to his glory.

*The will of God is the cause of Election and Reprobation, as hath been shewed before.*

Our goodnesse or illnesse is not the cause of *Predestination.*

In election, is excluded the merit of man, and the debt of God : and yet it is to be confessed, that some way the goodnesse of man is the cause of election : that is, not of the action of God, Electing : but of our Cognition and knowledge, that we are elected. Consider election compositively ; there is no cause, but Gods wil. Consider it resolutely, and our Vocation is the cause whereby we know it.

In Reprobation our illnesse is excluded, as a speciall personall discretive cause ; but not as a necessary condition, or generall meritorious cause, without the which God wil not reprobate any.

Here also appeareth, that man falln, is the subject of Predestination. Of election it is, because it is called mercy, which presupposeth misery and faultinesse.

It is of Reprobation, because it is called hardning. Now this is a rule, that God hardens none but such as are hard before. Neither can it be avoyded, by an interpretation of actuall hardnesse ; For here is to be remembered, that *Paul* speaks of Gods

*Predestina-  
tio quancum-  
ad principiu  
sine nobis,  
non sine no-  
bis quancum-  
ad finem.  
Paulus de  
Rom. cap. 8.  
Mart.  
Ainsi est  
premierement  
Actionis,  
etiam  
Cognitionis.*

Gods purpose, as hath been observed before out of *Martyr*. And if he actually harden none, but them which are hard, neither did he ever purpose to harden but such.

Also if it be not here to be understood of the Decree of Reprobation, there is more in the Antecedent, than in the Consequent. This verse being the determination of the point, according to the meaning of that which is before delivered: and thus doe most Interpreters understand this secret, *Augustine* often calleth the subject of Gods Decree, the Damned Masse. That Masse (saith *Augustine*) to which death is due. Hereby is perspicuous both the Mercy and Justice of God. Because there is a free Indulgence, where there might have been a just revenge. He loved *Jacob* by a free Mercy: he hated *Esau*, by a due and deserved Judgement.

They that against this pretend the absolute right of God, observe not, how this way that Absolute right is more excellently manifested, when Authority is attributed to him, among all mankind being guilty, to save or to damn all, or none, or some at his own pleasure.

An absolute Monarch, who hath power of life and death, if his subjects should rebell, hath by his absolute power, just right to pardon them all if he will, or some, and not others; whereof he needeth give no other reason than his pleasure: but sure he could not be counted a just Lord and Governor, if out of a plea of absolute command, he should be void from his protection, and cast off any his subjects without relation to any Rebellion, or other crime.

If you aske whether God can annihilate all things? I answer, Yes. If whether he can reprobate good Angels, or Men (for Angels and men to be neither good nor bad, is an idle fiction) I say he cannot, by the perfection of his nature, which cannot but love goodnesse; as *Augustine* excellently: He rendereth good for good, because he is good. Evil for evil, because he is just. Good for evil, because he is good and just. Only he rendereth not evil for good, because he cannot be unjust.

He that is elected, cannot boast of his merits, and he that is reprobated, cannot complaine but of his merits.

*Use 3.* A hardened heart is a most heavy Judgement, which the more it is upon a man, the lesse he feels it: and further he is from the possibility of Repentance and salvation. When God gave the Divell leave over *Job*, he made havocke; so when the heart is given over to the Divell, he rages in it. He must needs runne headlong into all evil, whom the Divell drives, as those Swine of the Gergesens into the Sea. Of all Judgements, God deliver me from this: Hell only is worse than it. But thou wilt say, that this is spoken of *Pharosh*, and that thou art an Elect. Shew then thy Election by thy workes.

*Use 4.* The property of hardnesse is not to yeild either to the stroke of a hammer, or to the dint of a Sword: That which neither can be bruised or broken with any strokes, nor pierced with any sharpnesse, nor softened with any moistning, is hard. Hereby know thy heart. If no Threatnings and Monitions of the Word, (which is a hammer) breaking the rockes, and a Sword piercing thorow can prevail with thee; nor any exhortations or intreaties of the Word (which is as raine) can per-

swade or soften thee; nor any Afflictions move thee: but all these things are as an Arrow shot against a brazen wall, thy heart being as the scales of *Levithian*, who laughs at the shaking of the Speare: Surely thou hast a heart hardened, which if it continue to the end, is a most certaine signe of Reprobation.

Seeke therefore a soft heart, which is a most singular blessing of God. The way to have it, is 1. with reverence to heare the Word. 2. to meditate of Gods mercy. The remembrance of his fathers house, made the heart of the Prodigall to relent. 3. To pray for a soft heart, for it is the gift of God.

Verse 19. *Thou wilt say unto me, Why doth he yet finde fault? for who hath resisted his will?* and so to the end of the 23. verse.

The Apostle in the 18. vers. said, that God hardneth whom he will: against this wicked men cavill, and *Paul* answers, vers. 19, 20, 21, 22.

There are two parts: 1. The Cavillers objection: vers. 19. 2. The Apostles answer: vers. 20, 21, 22, 23.

*Why doth he yet finde fault?* That is, so as he punisheth.

*Who hath resisted his will?* The will of God is distinguished to be his secret or revealed will.

His secret will, is the will of his good pleasure, whereby he determineth of things which himselfe will doe. His revealed, is that which is manifested in his Word, commanding things to be done by us. His revealed will is refused of the wicked, his secret cannot be resisted of any.

The Interrogations imply Negatives: as thus: If his will be the Cause of Reprobation, then he hath no reason to complaine, Because his will cannot be resisted.

Here are two parts: 1. The Objection. 2. The prooffe.

The Objection in thes words: *Why doth he yet finde fault?* It is formed thus:

If Gods will be the cause of our hardning, he hath no cause to finde fault.

But the last is denied. Therefore the first.

The Proposition is proved, thus:

Whose will bringeth a necessity of sinning, he hath no cause to finde fault with those sinners.

But Gods will brings a necessity, and cannot be resisted.

Therefore, &c.

Concerning this Objection, before we come to *Pauls* Answer, we will propound two Questions: in the answering of which, the force and infirmity of this cavill will appeare.

*Quest. 1.* Whether a Reprobate be in such an estate that he cannot but sine?

*Quest. 2.* If he be in such an estate: Whether it doth excuse him?

*Ans. 1.* To the first, I answer affirmatively, proved, *Gen. 6. 5. Jer. 12. 23. Lam. 2. 12. Mat. 18.* So that a necessity of sinning lyes upon Reprobates: which is double: 1. Of Nature. 2. Of the Decree.

The first is Inward, coming from an inward beginning, which being corrupt, of necessity that which proceeds from it must be corrupt also. As fire, heat; the Sunne light; so corruption bringeth forth evil necessarily. That which is borne of the flesh, is flesh. So that, though the act it selfe of

*Principium  
sequitur na-  
mum pro-  
cipi.*

*Vle I.*

*Enim si ex  
finne no-  
biscum na-  
scitur su-  
periorum  
ingesta sunt  
Sim. 9. 6.*

*U/c 2.*

volition be alwaies most free, yet now, through corruption of nature, all mens wils are necessarily, both weak to attaine to the good, and perversly inclined to that which is evil.

The other necessity is that which followeth the decree. For things are necessarily upon supposition that God hath decreed them. Yet the Decree is not the cause of sinne, nor compelleth thereunto: but God finding the nature corrupt, decrees, of it as he findes it.

The Philosophers erred, who thought none were evil by nature, but by imitation; and that vice is not borne with us, but comes afterward.

Also the opinion of the Papists, and *Arminius* is hereby confuted; who hold a power in the will of it selfe not to sinne. For the understanding of the truth herein, we will first note what Free-will is. Secondly, what necessity is to be meant in this Question. Thirdly, the difference of actions. Free-will is a faculty in an intelligent nature, freely chusing or refusing the object, as it appeareth under the shew of good or evil. The forme of this freedom is, that by an inward beginning, it freely, without any violence, affects or rejects the object.

This freedom is distinguished to be a liberty of contrariety or contradiction. The first is, when we choose one of two opposites, as good or evil. The latter is, when one thing being propounded, we freely choose it, or refuse it. The first was in *Adam*, and (being of morals) is not in us. In the second, the Object is to be distinguished: for it may either generally be considered, or particularly. If generally as evil, then we have not this liberty: If particularly as this evil, then we may have such liberty.

Necessity is twofold; of coaction, of immutability. The first is contrary to the nature of the will; the second is not.

Actions are either naturall, as to eat, drinke, speake, &c. or civill, as to buy and sell, &c. or moral, as with or against the law: or supernaturall, as to believe and repent.

In some naturall actions there is a liberty of contrariety and contradiction. So also in civill. In Morall, there is no liberty of contradiction in the generall, but in particular.

In good actions, as they are rightly performed, there is no liberty at all in a reprobate or unregenerate man, *qua talis*.

The Question betwene the Adversaries and us, is about the liberty of contrariety in good and evil in the generall. The liberty of the will is not taken away: the liberty of the person is. For *Adams* liberty is taken away, but the liberty of the will is not, neither can be, but that whatsoever it chuseth, or refuseth, it chuseth or refuseth freely.

The liberty of contrariety, is rather a liberty of the state of a person, than of the will: and so a necessity of sinning and free-will may stand together. A necessity, I say, not of coaction, but of immutability, both by an inward beginning, and also by the Decree, and a freedom, I say, of contradiction, but not of contrariety.

*Arminius* thinketh, that if the will be determined to one part, it loseth the freedom, which is manifestly false. For God is the most free agent, yet is his will, by a most absolute necessity, tyed to that which is good: he being both most freely and most necessarily good.

The Devil is now by a double necessity evil, and yet freely evil; so our wils are free, though de-

termined, because they are not compelled. And whereas the *Arminians* avouch, that God cannot determine the will to one part, without destroying it; it is neere unto blasphemy. If Orators can persuade by their eloquence, cannot God by the sweet power of his Spirit, so persuade the heart, and determine it, that it cannot actually resist, whatsoever the possibility be in regard of nature uncorrected? If they say that such possibility still remains in the will to come into act; I would faine know what good they will say the Spirit hath done in us, when the nature of our wils is as evil disposed as before grace received? If God cannot determine our wils infallibly to one part, then it shall be possible for the holy Angels and glorified Saints to fall from their happinesse, which is horrible to affirme. For they hold that the will of man lost nothing of its inward vertue by *Adams* sinne: nor receives any vertue or strength from grace in the way to conversion.

But to returne, we thus conclude; that the unregenerate sinne freely, and yet necessarily: yea by how much the more necessarily, by so much the more freely, because their will hath brought upon them this necessity. Our will is alwaies free, though it be not alwaies good.

*Object.* If there be no other free lome, why are we exhorted to chuse the good, and to refuse the evil?

*Ans.* The reason is set downe by *Leo*: Therefore (saith he) is the precept given, that perceiving our weaknesse, we might seeke for helpe from him that gave it. And indeed hence we should be admonished, to seeke the setting free of our will from evil unto good; which is onely by the power of God: that as in the state of corruption we have a free necessity unto evil; so in the state of regeneration (perfect) we may have a free necessity unto that which is good.

To the second Question the answer is negative: though a man that is borne lame, is to be excused before men for his halting, because he was so borne: yet wicked men and Reprobates are not excusable before God for their sinning, either by the necessity of nature, or of the Decree.

Not by necessity of nature: For it is the nature of the Divell to doe evil, yet none excuse him: it is the nature of an Adder to sting deadly, yet we spare them not: so we are borne in sinne, yet the Saints excuse not themselves by it, but rather condemne themselves for it, as *David* and *Paul*. Besides, not God, but our selves, have laid this necessity upon us. *Adam* willingly obeyed the voice of his wife, and brought upon us this condition which I call necessity. Indeed if God had created us under such a necessity, or now did comrell us, we desisting to doe good, there might be some excuse: but it is not so; nor so.

Neither doth the necessity of the Decree excuse. For God doth not by his Decree force us to evil, but finding us evil, and prone onely unto it of our selves, he decrees we shall be so; and knows that so we would be, though he should never decree. And thus he leaves us to our selves, who have no more power to leave sinning, than a stone hath not to goe downward, if it hath no impediment.

God forceth not the Drunkard, or Swearer; but they voluntarily and with desire commit these sins, as their own consciences testify. *Judas* did nothing but by the decree of God, yet he was not forced, but did

*Ideus datur  
preceptum,  
& precipi-  
entis quera-  
tur auxilio  
um Leo  
serm. xi. de  
Quadrages.  
Voluntas  
qua libera  
est in malo,  
quia deie-  
ctus ma-  
lus, ideo non  
est libera in  
bonis, quia  
non est  
liberata.  
Aug. contra  
2. Epist.  
Pelag. l. x.  
9. 2.*

*Psalm. 6.  
Rom. 7.*

*Vide Aug.  
serm. 16. 18  
104.*

that which he did of his own accord most freely, his heart being set upon covetousnesse.

God governes the wils. of the wicked, but he takes not away either the will from man, or freedom from the will, but he moves their wils according to their own natures, as he moves the Heavens with a circular motion, fit for the nature of it. And when God moves, then the will freely deliberates, and willingly of it selfe consents. So that we may conclude this with that of *Bernard*: The will bringeth a necessity upon it selfe; so that neither the necessity can excuse the will, nor the will exclude the necessity.

When *Adam* sinned, he blamed his wife, and she blamed God himf. lfe, and we have sucked the same milke. But remember thou, that God is not the cause of thy sinne, but thy selfe. If thou smartest for thy faults, thanke thy abominable and wicked life, of which thou art the Cause, God the Avenger.

*Bern. ser. 8.  
super Cant.*

Verse 20. *Nay, but O man, who art thou that re-  
pylest against God? Shall the thing for-  
med, say to him that formed it, b W by hast  
thou made me thus?*

21. *Hath not the Potter power over the Clay,  
of the same lump to make one vessell unto  
honour, and another unto dishonour.*

*a Or an-  
swerest a-  
gainst, or  
disputest  
with God,  
b Efa. 45. 9  
c Jer. 8. 6.  
Wisd. 15. 7*

**N**OW follows the Answer to the Cavill, which is either personall to the Caviller, in these two Verses, or reall to the Cavill, in the two next verses following.

In these two verses, the sawcinesse of Cavillers is reproved, which appeared, in that they submit not themselves as they ought to have done, but out of their pride petulantly word it with their Creator, going about to bring the Decree of Gods Predestination, under the Rule of their blinde and carnall Reason, which is as possible as to gather up all the Sea into a Nut-shell.

Here are two things: First, a Reprehension: Secondly, an Amplification.

The Reprehension is in these words: *But, O man, what art thou that repylest against God?* Where we have; 1. The fault. 2. The person reprehended. The fault is, disputing with, or replying against God. The person noted, in these words: *Thou, O Man.* Where is also couched a reason of the Reprehension, from the Nothingnesse and base condition of man in respect of God. As if he should say; Thou, O man. Thou piece of Clay; Thou Dirt of the street: What art thou, base vile wretch? Doeſt thou reply against God? *Paul* seemes to speake in some heat, his affections and holy zeale being stirred at the malapertnesse of the Caviller, as the words and Interrogations shew.

*What art thou, O Man?* These words have great weight, as *Anselme* observes, and call Man to the consideration of himselfe. A greater abasing could not be, saith *Chrysostome*, this making him of lesse account, than if *Paul* had said in plaine terms, that man had been nothing, as *David* saith, *What is Man?* Compare a worme to us, and us to God, and there is more difference betweene us and God, than betweene the basest worme and us.

This Reprehension is amplified by a similitude; where we have the similitude, and the Confirmation of it.

The similitude is in the rest of the 20 verse. The Confirmation, in the 21.

*Shall the thing formed say to him that formed it,  
Why hast thou made me thus?*

Shall the wood quarrell with the Carpenter? The Lion with the Smith? The Clay with the Potter? This last is *Pauls* similitude, taken out of *Ejay* 45. 9. and by proportion teacheth, that man is not to quarrell with God about his Predestination. *Shall the Pot say to the Potter, Why hast thou made me of this fashion?* It is the worst fashion; a man without hands might have made as good a one. Much lesse may Man, which is but a potthead argue the case with God, complaining of his Decree, for there is more difference between us and God, than between the Pot and the Potter, though an Emperour were a Potter, and the Pot never so base.

The force of this similitude is confirmed, *verf. 21.* from the right and authority of the Potter over his clay. Hath not the Potter Power, that is authority over the clay, &c.

The reason is from the lesse. The clay may not expostulate with the Potter, having power of the same lump, to make one vessell to honour, and another to dishonour. Much more hath God power of the same damned and Apostaticall lump, to harden some, and to have mercy on other some.

As therefore the Potter is not to be reprehended in his doing; so neither God in his, who hath more authority and Power over man, than the Potter over his clay. The Potter made not his clay, but both clay and potter are made by God. But God made Man, & therefore his right is more.

In this confirmation God is the Potter; corrupt man the clay; the vessels of honour, the Elect, the vessels to dishonour, the Reprobate.

Here are two things soundly taught: First, that as the Potter hath power over his clay, so God hath more over man. Secondly, that as the Potter makes vessels of honour and dishonour out of the same lump at his pleasure, and is not bound to render a reason of his so doing to his pots: so God is not unjust, though from among men of equall corruption, he chose some, and Reprobate others. In those he chooseth, he is exceeding good; and in those he refuses no way culpable, neither taking away any goodnesse, nor adding any evil to the Reprobate: but of base stuffe (such is man corrupted) he makes base vessels, such as the Reprobate.

*Obj. 1.* Though the Pot may not plead against the Potter, yet the Potter hath no reason to be angry with his Pot, if it remain no otherwise then he hath made it.

*Ans.* The Potter is not angry with his Pot for the fashion in which he made it, but for the soyle which it hath gathered since he made it. So if we had remained as we were at first created, God would not have been angry with us; but we are corrupted, and therefore he may justly be offended.

Corrupt man is not to dispute against God, about his judgements, *Job* 9. 1, 2, 3. So Job acknowledged while he was himself, but being tired with affliction, he forgot himself; chap. 23. 3, 4. For which God sharply reproves him, though otherwise a just man, chap. 39. 35: *Is this to leane to strive with the Almighty? He that reproves God, let him answer to it. Then Job cries peccavi, acknowledgeth his vilenesse, craves pardon, and promiseth amendment, Verf. 37, 38.*

If thou beest a Preacher, put on *Pauls* spirit: be godly-hold, to reprove gaine-layers, and eat not the Word thou hast spoken from God, for the Calumniation of Cavillers: or to please any mortall weight.

Reprobate

*Eccl. 10. 1.*

*Doctr.*

Use 2.

Reverence the secrets of God. Inquire not a reason of his doings, which thou canst not understand; if thou couldest understand it, thou shouldst much more understand, that thou hast no reason to complaine. Acknowledge that to be just which God doth.

There are many things which he hath not revealed, search them not, much lesse censure them: Shall base subjects censure the doing of their Prince, or call Princes wicked and unjust? If we are not doe thus to mortall men, much lesse ought we to the immortall God.

God suffered the Gentiles about 2000. yeeres to walke in darkenesse, and then he reveales to them the Gospell. What is the reason? Is there more merit in us than was in our Elders? No: Our impiety is alike. Who is able to comprehend the reason? We see the thing, we understand not the cause.

Again, among the multitude of Infants which dye, some are elected, some reprobated. What is the reason? If you say, Originall sinne: the whole number is guilty. If you consider personall inno- cency; the whole summe is without fault. Humane wisdom and righteounesse findes not what to say, but Divine Grace findes whom to elect. The reason is hid, but the gift is manifest.

Some man lives civilly, yet for want of Christs righteounesse is damned; some live wickedly, even almost to their very end, and then through faith and short repentance are saved. This is not un- equall, because a secret, but therefore equall, be- cause it is certaine that it is Gods Judgement. That which is by him decreed, we know not till it come to passe; and when it is come to passe, we may not complaine of the issue, because it is certaine that God ought not to have done otherwise than he hath done. The house-holder in the Gospell oppo- seth his power and authority to the complaint of the caviller: so the power and authority of God freeth him from all attaint of injustice, specially in reprobating and electing corrupt men.

In these therefore, and the like secrets, say with David, *I should have beene dumbe, and not opened my mouth, because thou didst it.*

Thou maist be reprov'd for curious searching into things not revealed, but for a sober study of things revealed, thou shalt never be reprov'd: Things secret are for God, things revealed for us, and our children for ever. Though thou attaine not the reason of many things; yet labour to know whatsoever God hath revealed, and give not over such study, as a man that is grafting, giveth not over, because he understandeth not the reason why the fruit followeth the Nature of the Impe, not of the Stocke.

God is compared to a Potter, we to Clay. God commanded *Jeremy* to goe to the house of the Pot- ter, there must he study a Sermon. The Potters Clay and wheele must be his bookes. If we will with *Jeremy* goe down to the Potters house, we may learne many excellent things.

1. Contentation. Some are poore, some deformed, some base, &c. These, when they look upon others which are wise, Noble, comely, beautifull; They usually say with discontent, God might have made me as they are. But goe then to the Potters house, who makes pots of all fashions, and for all uses, and they complaine not. Hath not the Pot- ter power over the Clay? And hath not God much more over us? Labour for faith and repentance; these graces will make amends for all other de-

fects. In unseasonable weather, in violence of fire, and other calamities, many say, O what a hard case is this! But thou, O man, goe to the Potters house, and learne to let God alone with governing the earth: and howsoever things fall crosse, with *Eli* say; *It is the Lord, Let him doe what seemeth him good.* *1 Sam. 3. 18* And with *Mauritius*, remember that of *David*: *Righteous art thou, O Lord, and just are thy judgments.*

2. Consolation. God is as the Potter, and we are the clay in fashioning on the wheele: As the Pot- ter doth not roughly handle his Clays; so God hath a tender care over us: As the Potter knowes his Pot can endure but a little knocke, and handles it thereafter; so God knowes whereof we be made, he remembers we are but dust, and pities us.

3. Humility. Dust and Ashes, and Clay, why art thou so proud? Why spendest thou so much time in painting, powdering, pranking thy body? Thou deckest but a piece of Dirt. But it may be thou excellest other in fashion or use. Yet thou art of the same metall, thou art Clay. Remember that a Pot heard overlaid with silver, is a pot heard: and and gilded Clay is Clay, be not proud. If any extraordinary thing be in thee above others, it is not of thee which art but clay, but of the grace of the Potter.

4. The feare of God. For he can make or mar us at his pleasure. He hath a Rod of Iron, where- with he breaketh the wicked, as a Potters vessell. O that our prophane wretches, who wallow in whoredome, drunkenness, vomiting blasphemies, and poysoning the very earth with their abomina- tions! O that they would consider that they are in the hands of God, as the Pot in the hand of the Potter! How easily can he break them in pieces, and stamp them to Powder? Be wise now there- fore, ye wicked. Can the earthen Pot abide the stroke of an Iron rod? or a mortall sinfull man the vengeance of an angry God? The Potter dash- eth against the wall the Clay that wil not be fashio- ned; so what should God doe with thee, if thou wilt not be fashioned by the Ministry of the Word, but throw thee into the bottom of hell?

As therefore thou seest the Clay to follow the Potters hand, and to receive a fashion according to the guiding of his hand; so be thou flexible and plyant under the means appointed for thy fashio- ning, that thou maist be a vessell of honour.

Verf. 22. *What if God, willing to shew his wrath, and to make his power known, endured with \* Or made long suffering the vessels of wrath \* fitted up, to destruction;*

23. *And that he might make known the riches of his glory on the vessels of glory, which he had afore prepared unto glory?*

IN these verses is a reall answer to the Objection, which was this: If God wil be the cause of hardning, then (saith the Caviller) I would see how God can justly punish me, if in proceesse of time I obey him not.

*Pauls* answer is from the nature of Gods deal- ing; namely, that he may justly punish, because he suffers them with long patience, not onely gi- ving them space to repent, if they can or wil, but also affording them many outward helps, which he is not bound to doe.

And because they might object, that if God would give them grace, they would obey, and why did not God destroy man, having sinned, and cre- ate him anew without sin?

P 2

Paul

Use de  
hose c. 6.  
l. 1. de vo.  
Gen. inter.  
opera Amb.  
1208. 2.

Psa. 35. 9.  
Deut. 29.  
29.

Use 2.  
Jer. 18. 2.

Paul tells them that God could give them grace, or have created man anew; but it is his pleasure to suffer wicked men with much patience, that he may make known his power and wrath upon the wicked, and to declare the riches of his mercy on the Elect. And what hath any to do with it, if God would have it so, who doth all things?

Here is a *Reticentia*, whereby something is to be supplied. If God will, what is that to thee? or what canst thou say against it?

For the meaning, this is to be remembered, that principally these two verses speak of Reprobates, and what is spoken of the Elect, is spoken by occasion.

Here are two things: 1. A description of the Reprobates and the elect. 2. That which is spoken of Reprobates.

Reprobates are Vessels of wrath prepared to destruction. The Elect are Vessels of mercy, which God hath prepared to glory.

In these descriptions are two things: 1. The Parts. 2. The Amplification. The Parts are two: 1 The Genus. 2 The difference.

The Genus in both; They are Vessels: The forme on the part of the Reprobates, they are Vessels of wrath. On the part of the Elect, they are Vessels of mercy.

The Amplification on the part of the Reprobates: *They are vessels prepared to destruction.* Of the other: *They are vessels which God hath prepared to glory.*

*Vessels:* The word in the Originall, signifieth not only a Vessel, by the hollownesse capable to receive and containe things, but an Instrument or any Vtenfill. as all the ministring Vessels in the Tabernacle, as Fire-pans, Tonges, Bescumes, &c. are called in the *Heb* *em* by the word here used: so also are called the furniture of an House, and warlike munition: and the tackling of a Ship is called by a word like unto it. Now it may be translated, an Instrument; but more fitly and fully, a vessell, such as we use to containe things liquid or dry. So that the Reprobates and Elect are vessels, upon whom God powreth Wrath and Mercy, as we powre water into a Vessel.

A vessell in Scripture is applyed two ways: To the body alone, or to the whole man; and so in three respects: Of Sexe, of Office, of Estate, and so in this place.

There are two things in which the Elect and Reprobate are alike: First, they are both vessels of the same lump. Secondly, they serve both for one generall use, that is, for Gods glory.

Their maine difference is, that the Reprobates are vessels of wrath unto damnation: The Elect, vessels of Mercy unto salvation, and both for the glory of God.

A vessell of Wrath is such an one upon whom God will shew no mercy, but will be angry with him for his sinne, leave him in it, and at last take vengeance on him for it. A vessell of Mercy, such an one upon whom God purposeth to shew mercy, in forgiving his sinne, bringing him out of it, and unto salvation.

Here care must be had of distinguishing some like phrases, as a Vessell of Wrath, and a child of Wrath. These differ. A child of Wrath may be a vessell of Mercy; but a vessell of Wrath cannot. As Paul and the Elect Ephesians are by Nature the children of Wrath, as well as others. A child of Wrath notes our corrupt estate. A vessell of Wrath

the destination of such an one to damnation. But a Child of disobedience, and a vessell of Wrath, are all one.

Prepare to destruction: and which God hath prepared to glory.

In both these are two things: First, the Action. Secondly, the End. The end both of the Reprobate and Elect, not the end of election and reprobation. For the end of Gods Decree in both, is Gods glory, but the end of the vessels decreed, is their honour or dishonour.

The Reprobate are prepared: but God hath prepared the elect. This diversity of speaking is not without great weight. The Reprobate are prepared or fitted. By whom? Doubtlesse by God: but yet the participle Passive, here used, and not of the Elect, notes, that all the preparation of the Elect unto glory, is of God: of the Reprobate to destruction, is both of God and of themselves. Of themselves being *apta*, fit; of God, being *aptata*, fitted to destruction, for that pravity in them, whereby they are fit to be destroyed.

To destruction: Not as it is the misery of the Creature, but the way to glorifie the Creator.

*Both the Elect and Reprobate are Gods Vessels. The Elect prepared to glory, the Reprobate to destruction: That they are vessels is proved, 2 Tim 2.20. that they are prepared as aforesaid, 1 Thel 5.9.*

There is great difference betweene the Elect *Ps 1.* and Reprobate; both in their use and end; and hereby appeares the happinesse of the Elect, and the misery of the Reprobate.

1. For use: The Elect are for Mercy, the Reprobate for Wrath. When God pleaseth to shew mercy, the Elect are brought forth. When Wrath, then the Reprobate, who are the proper subject of Wrath, as the Elect are of Mercy.

As the house-holder hath divers vessels, some for base uses, and some for the use of his Table, and he useth not the base vessels at his Table: so God will for nothing but for vengeance use the Reprobate. And as the Apothecary hath divers boxes and pots, in some of which he putteth nothing but Cordials, in other nothing but poysons, and things of the like dangerous nature, and carefully distinguisheth them: so doth God with the Elect and Reprobate. Also as a Carpenter hath some course tooles which he useth about stones and gravell, about which he useth not his choise tooles: so if God hath a base worke to effect, he hath a Reprobate; if a more honourable, he usually hath one of his Elect at hand. If Christ be to be crucified, he will not use the Virgin *Mary* or such choise pieces; but a *Judas*, a *Pilate*, a *Caiphas*, and such like.

We preach Mercy: if thou be a Reprobate, it is not meant to thee. We preach Wrath: if thou be an Elect, this is not meant to thee, but to the Reprobate. It may be, that when mercy is preaching and powring downe, the Reprobate lookes after it, and thinkes to have it; but he deceives himselfe. When a Father is cutting bread among his Children, their little eyes are upon every piece that is cut. It may be also the dog stands by (Reprobates may not grudge the comparison, whose state is worse than the dogs.) The dogge it may be stands by, and gapes for the bread; but the Father gives the bread to the children; he gives to the dogge also, but it is a cudgell or whip, and spurnes him from him. So Mercy is the childrens bread, it hangs not for the Reprobates tooth.

2. There is great difference also betweene the Elect

Elect and Reprobate in regard of their end. The Elect shall be saved, the Reprobate assuredly damned. Sometimes he useth the Reprobates as a rod, to chastise his children, but when he hath served his pleasure by them, he deals with them as he did with the King of *Assur*, he throws them into the fire.

God useth them, who cannot but use them well, and they doe no more but what he hath appointed; and when they have done according to his secret appointment, they shall be damned, for not obeying his revealed appointment. Yea, he will make that which they doe against his will, to serve his own will and our good.

*Judas* is sicke of Covetousnesse, so that he will doe any thing for lucre: God will make the covetousnesse of *Judas* serve for his glory, and the eternall safety of his Elect.

The Reprobates are prepared and fitted for destruction: not simply only for Gods pleasure, but also for their own desert; for if they deserved it not, it would be his pleasure to save them.

God prepares the Elect for glory. He saves none, but he prepares them by sanctification, and so makes them fit to be saved. The Elect doe not by and by from a corrupt estate goe to a glorified: but a fitting and holy preparation comes between. If a man have a garment, he will have it fit before he weare it; so God will have us cast into a new mould, that we may be fit for heaven before we come there. If thou livest in drunkennesse, whoredome, pride, &c. These things make thee fit for hell, but as for heaven, being such, thou art sure never to come there.

An Elect and Reprobate are discerned, not by their matter; for they are both vessels of the same lump; but by their use. Looke therefore what is within: what doth God put into thee? Is there any of the heavenly liquor in thee, as Faith, Repentance, Love to the Word? Is Christ there with his merits? Those which have these rich graces in them, are vessels of honour. But if there be nothing in thee but Infidelity, Pride, Hypocrisie, Covetousnesse, &c. and they continue, without questioning, thou art a vessell of dishonour.

It may easily be known what we have within: for as a Pomander if you chafe it, yields a comfortable smell; and *Assa fetida* or the like strong thing, if it be rubbed, offends; so deale with one truly godly, and thou shalt heare nothing but savory and gracious speeches; the opening of his mouth will be as the opening of a Box of sweet Oynment: thou shalt also have none but conscionable dealing at his hands. But deale with a wicked man, uncalled, and he will some way or other, by evil words or deeds, discover the carrion-like corruption of his heart.

Now follows the second part of these two verses, which is the consideration of that which is spoken of the Reprobates; which is, that he suffereth them with long patience, &c. Where we have the Act: He suffers them. He doth not make an end of them at once, but suffers them. Secondly, the end: Which is to be conceived in a double respect. First, of the Reprobates: to shew his power and wrath upon them. Secondly, of the Elect: that so the riches of his mercy and glory toward the Elect, might more famously appeare.

Vers. 22. *Indued with long-suffering the Vessels of wrath.*

IN these words is contained the Act we speak of, which is enduring; amplified two waies: First, by the manner, with long-suffering. Secondly, by the object, The Vessels of wrath.

Long-suffering is a dilation of revenge, though we be provoked. Though the Greeke word be here translated long-suffering, yet properly God cannot suffer; for all things are active in God; and whatsoever suffers or is patient, failes either in the essence, faculty, or Energy. The word here used, is hard to be translated into our Tongue, we borrow from the Latines to expresse it in one word, by Longanimity. Between which Longanimity and Patience *Chrysostome* observes this difference: Longanimity is toward them of whom we can; Patience toward them of whom we cannot be revenged. So also *Augustine*, Patience is said of God, not that he suffers any evil, but because he expects sinners to conversion.

God is patient towards sinners, even Reprobates, *Dott.* Joel 2.13. Rom 2.4. 2 Pet. 3.9. He endured Cain a long time, suffered him to live to build Cities, to beget children. So he suffered Saul, Judas, &c.

Be thou patient after the example of thy Heavenly Father; whose child how art thou, if thou sufferest not, but repayest injuries? *Socrates* an Heathen Philosopher, would willingly neither suffer, nor doe any wrong; but if he must choose one, he would rather choose to suffer then to doe. But what speak we of Heathen, when we have God himselfe patient toward Reprobates?

Say not, I wil recompence evil. God himselfe yet beares with a number of Hell-hounds, Reprobates. Christ is not yet revenged, nor the blood of the Saints. Wilt thou be moved at a crosse word, and thirst after Revenge? It may be sweeter to the flesh, but it is hatefull to God. If thou hast put up wrong once or twice, thou thinkest thy selfe worthy to be chronicled, as a rare example of Patience. How many thousand times hast thou provoked God, and yet he forbears thee? Doe thou likewise toward thy neighbour. Remember the Parable of the mercilesse debtor. Give the pardon thou askest; Forgive, that thou mayst be forgiven. When thou canst so bridle thy affections, that being provoked, and in thy power to revenge; and yet for conscience towards God thou forbearst, *Psalm 13.* think thou hast profited; that argues true Nobleness.

For God to beare with his children which provoke him, is much; but to suffer his enemies, who seek not his favour, and are the worse because they are forborne, to suffer a drunkard, whoremonger, &c. to live long, and to have great means, and to hold his hands, must argue an infinite perfection.

Alas, what had become of the best of us if there were not such Longanimity in God? We had not lived to read these things. God might have taken us away in our sinnes; if he had called us out of the world some ten or twenty yeeres agoe, before we had repented, how should we have done? If he had used Martiall Law to *Manasses*, *Paul*, *Mary Magdalen*, they had not shined now to the comfort of sinners: He suffered the ill manners (the word is significant of the Israelites forty yeeres in the Wildernesse. Consider thou which readest, how long he hath suffered thee: let it move thee to repentance, and to praise his patience.

Here

Vse 3.

Here is comfort for poore sinners: God is patient toward Reprobates, much more will he be toward the EleSt. He which long forbears Tyrants, Drunkards, Enemies, will he be hasty and inexorable toward his children? If he spare them which never grieve for their sins, never regard his Word: will he not much more spare them which repent that they have offended him, which tremble at his Word, and seek his favour? If the Reprobate fare so well, much more will he abound to us, in all riches of Grace and consolation.

Verse 22. To shew his wrath, and to make his power knowne.

**T**He end of Gods Longanimity in regard of the Reprobates, is (according to these words) to declare his powerful wrath in their condemnation.

In these words we will first consider certain things here attributed to God, and then the matter it selfe in them contained.

There are two things attributed to God here: 1. Anger or Wrath: and 2. Power. For the first, Anger or Wrath is defined by Philosophers, to be a desire of revenge with griefe and perturbation, through the boyling of the blood about the heart. It is called of the Hebrewes, *Aph*, because it discovers it selfe in the dilating and contracting of the nostrils. Thus is it in us. Such a thing is in God, but not with perturbation; for God is not subject to passion. As God doth not repent as man doth, yet repentance is attributed unto him: so also may it be said of Anger. As repentance is in God without griefe or errour: so wrath, without passion or perturbation.

God is said to repent, when he changeth that which is done, and to be angry, when he punisheth that which is ill done, not being indeed angry, but seeming so to them which suffer. For as a man in his angry mood, woundeth and killeth: so when God punisheth, he is said to be angry: Anger nothing in God, not an affection, but an effect of some divine perfection; namely, his vindicative Justice.

Anger is attributed to God after the manner of men <sup>a</sup>, but it must be conceived after the manner of God <sup>b</sup>. For God doth that in his holy and quiet Judgement, which we doe in fury and rage. As there is difference between an enemies cutting off a limb, and a Surgeons: So God as a Surgeon, without any passion, cuts off, that is, punisheth evil men. As when we speak to children, we lipe as children <sup>c</sup>: so the spirit speakes to us of God in termes futable to our capacity: calling his Justice, wrath, to make us afraid to sinne.

The Scriptures describe God angry with sinners: Exod. 32. 12. Numb. 11. 1. Psal. 7. 6.

Fear to offend God, for he can be angry; and when angry, who knowes the power of his wrath? As his grace is incomprehensible toward his children; so is his anger toward his enemies. We desire his grace, let us eschew his anger. Lord rebuke me not in thy wrath, saith David <sup>d</sup>; praying more against that, than against bodily sicknesse. Gods frowne is worse than any punishment, yea, than hel torments. If his wrath be kindled, yea but a very little, blessed are all they that trust in him <sup>e</sup>. Doe they provoke me to anger, and not themselves to their own confusion, saith the Lord <sup>f</sup>? For if the frown of a Prince be the death of the subject <sup>g</sup>, much more the frown of God: who in very deed can-

not frown as man: but if any thing could make him frown, sin would do it, it is so hateful to him.

As Anger, so Power is attributed to God: but Anger improperly, this properly. It is alwayes active in God. In him is *principium agendi*, not *patiendi*, to doe, but not to suffer: for this argues defect, as was said before.

This power is Almightinesse; and it is absolute or ordinate. By the first he is able to do all he will, and more then he actually doth will, for as there is in God a knowledge of things which never were or shal be, so is there Ability to do that, which he never wil shal be done. He can raise up of stones children to Abraham, and give Christ more than 12. legions of Angels: but we never read he did so.

By the second, he can do all he wil, notwithstanding all opposition, and that in an instant.

Quest. Can God do all things?

Ans. It is a shameful question for the creature to move of the Creator. Some things are impossible to God, because he is God: of which a pious observer of Gods Majesty would have us i Aquin. not to say, God cannot doe them, but they cannot be done.

Those things are impossible, which any wayes imply a contradiction: as a thing to be, and not to be at the same time: for this is to make those things which are true, in the same respect that they are true, to be false <sup>k</sup>. So God cannot lye or dye, not for want of strength, but because he wants no strength; for these are works of weakness, not of power. In these, the affirmation hath the force of a Negation, according to the thing.

Doct. There is in God an infinite power to doe what he will. Luk. 1. 31. Mat. 19. 28. He is called Almighty, 2 Cor. 6. 18.

Vse. This Doctrine is like the Cloud, which was light to Israel but darknesse to Pharaoh and his host.

If thou belongest to the Israel of God, remember God is Almighty. Many promise more than they can performe: God can give being to all his promises. Pray with boldnesse, trust on him with boldnesse, whatsoever thy own reason, or the world object. He is able to give and to maintaine his gifts, that thou maist persevere.

I know in whom I have beleaved, saith Paul? in whom Paul? in him who is able to keep my soul, saith he With this Christ comforts his sheep: My Father is stronger than all, and none can take them out of my Fathers hand. If thou beest profane, remember that God is able to make good all his threatenings. Doth it not affright thee to consider? Doth it make thy heart to shake? Anger without power is in vaine; but God hath anger and power. O humble thy selfe to this Almighty Iudge of the world, who infinitely hates and is offended with sinne, and hath infinite power to execute his vengeance and displeasure upon sinners. Let all the ends of the earth fear him; so doth our blessed Saviour admonish; Fear not them which kill the body, but are not able to kill the soule: but rather fear him which is able to destroy both soule and body in Hell.

The matter it selfe in this end, is, that God lets wicked men alone, and suffers them to have a being here, which are not worthy to tread upon the earth, that all the world may take knowledge of his anger against sinne, and of his power to execute the same.

God

a ubi homo  
radit.  
b Succu-  
piat.

c Quoties  
barbaros al.  
loquimur,  
illorum  
lingua ui-

mur. & cum  
pueris  
auguid

dicere volu-  
mus eorum  
more babu-  
imus &c.

Ezech. in  
Psal. 6.  
Doct.

Vse 1.  
d Psal. 90.  
1.

e Psal. 5. 1.

f Psal. 3.  
11.

g Jer. 7. 19  
h Pro. 10. 2

k Audemus  
loquar cum  
omnia possit  
Deus, iusti-  
sare virgi-  
ne non po-  
test, post  
remans.  
Hieroni-  
us ad Euse-  
bium de virg.

Quisquis  
dicit, Si  
omnipotens  
est Deus,  
facias ne  
qua facta  
sunt, facta  
non fuerint:  
non vultis  
hoc se dice-  
re, faciat ut  
qua vera  
sunt, eo ipso  
quo vera  
sunt, facta  
sint. Aug.  
lib. 6. cons.  
Foulet ca. 5.  
2 Tim. 1.  
11.

Jch 10. 19  
Vano sine i  
vribus na.  
Mat. 10. 28  
Doct.

Distr.

God suffers Reprobates for the manifestation of his wrath and power : for thus he suffered the Amorites many hundred yeeres, Gen. 15. 13. 16. To this purpose also is there a speech uttered by our Saviour to the Scribes and Pharisees, and the rest of the Jewes, he thinks it is a fearful one, Mat. 23. 32, Fulfill ye the measure of your fathers iniquity. They were most grossly wicked, yet he bids them goe on to fulfil their measure. Why? that they may be made examples, and that the world may ring of his judgements which hee will bring upon them, for all the blood which was shed upon the earth, from the blood of Abel, to the blood of Zachary, verse 35.

Vse 1.

There is no injustice in the Reprobation of men ; because they deserve it, and it serves to the setting forth of Gods glory, and for the getting himselfe a name. It is most necessary that the Justice and Power of God should be knowne : but without the decree of Reprobation, and Execution thereof we could not so well know them. A man may know the sweetnesse of honey, by reading and by report : but a fuller knowledge is attained by taste. So we may know the Justice and Power of God by his Word ; but when we see examples of these, this experimentall knowledge is farre more excellent.

Vse 2.

Many times we see a wicked notorious wretch to be advanced, to live long, to prosper, and to enjoy an overflowing cup of outward blessings : while Gods children (a great deale better men,) are poor, despised, and crossed on every hand. This is a fore tentation. This is the Atheists Argument : If there be a God, or a providence ; Why doe his enemies prosper ? Why doth hee not blesse his own ? This posed David, and troubled Jeremy. But they and we are taught that God heapes good things on wicked men, not that he likes their courses, or had given over the governing of the world, but to make them the more pregnant examples of his wrath and power : and that his children are afflicted here, that they may be prepared for the glory to come.

Psal. 73.  
Ier. 12.

Grieve not then, nor grudge at bad mens thrift : It is convenient : nay, it must be so. These things are but preparatives to their greater judgement. But alas, wicked men thinke no so : they say, let the Preacher say his mind : I am sure, whatsoever I am, I thrive, I prosper, I have good crops, &c. O, they know not, that they are as Oxen fatted for the slaughter. If thou beest rich, thou thinkest thy selfe happy, though a wicked man : but thou shalt pay dear for all one day, when Dives wil with he had beene Lazarus : Nay, for the hope of that Day, the poorest man that feareth God, will not even Now change states with the richest upon earth : For Mary hath chosen the better part.

Luk. 10.  
43.

Further, if thou marvellest at the great power and pompe of the Turk, who wastes Gods inheritance, filling the places of the Apostles chiftest labours with detestable doctrines ; or at the pride of the Pope, who playes the Devil, in burning and raging against the Saints : Remember there is a Day coming, wherein they shall be made examples ; and that God will get himselfe a name, glorious and magnificent in their destruction, fore-prophefied in the Revelation.

Rev. 17.

Vse 3.

Sinne not in hope of Impunity, which if it bee long, is a strong incitement to offend : For God is patient, not that thou shalt quite escape, but that thou maist be made an example. Because sentence is not speedily executed, ungodly men take cou-

Ecclef. 8.  
11, 12, 13.

rage to offend : But though a sinner doe evill, and live long, yet it shal not be wel with him in the end. The Drunkard or unclean person, &c. Offend once, and feel no Judgement, yea, a second and a third time, and God takes them not in hand : Now they thinke God sees not, hath forgotten and will never mark. Ah, Fooles, which consider not that the more they sinne, and are not punished, the more their reckoning increaseth.

They deale with God, as the Birds with a Scarcrow, at first it makes them afraid, but seeing it not to stirre, at length they come neere it, and light and sit upon it. So at first, the wickedest man is afraid to offend, but through impunity he hardens himselfe to commit iniquity. But though God hath woollen teer, yet he hath Iron hands. He spares them, to have the greatest stroke at them. All this while, he is whetting his Sword, and every sinne makes it the sharper, he is preparing deadly Arrowes, and is long in drawing his Bow, because he means to have a speeding floor.

The old world is an example, so is Sodomie, yea Jerusalem, famous Jerusalem is an example of this. There was never any place so abounded with blessings as Jerusalem ; (our unthankful England excepted.) How long did God spare ! How often did he forwarne ? and when nothing would serve, how was his patience turned to fury ! and her mercy into Judgement ! Not a stone upon a stone ! Her Rivers flowing with milke and honey, turned into blood ! The surviving Inhabitants and their posterity, vagabonds dispersed this 1600. yeere over the face of the earth. Let England, so long spared, so greatly blessed, look to it ; yea, let every one look to it. This is a time of patience, without wrath. There is a day coming of wrath without patience : Let the patience of God move thee to Repentance.

Verse 23. And that he might make knowne the riches of his glory, on the vessels of mercy.

Here is the end of Gods shewing his wrath and power on the Reprobates, after his long enduring them ; namely, that he might shew the riches of his glory on the Elect. Contraries illustrate each other, being laid together : So these things by comparing, not that Gods Justice and Mercy are contrary one to another : but that their effect in contrary subjects, are after a contrary manner.

Contraria  
juxta se po-  
sita magis  
illustrantur.

There is no difference betweene the divine attributes, but onely rationally, in regard of our conceit ; which difference also ceaseth, when the operation of our understanding ceaseth. For as it is the same Sunne which hardeneth the Clay, and softneth the Waxe : So it is the same will in God, which sheweth mercy on the Elect, and Justice on the Reprobate.

God maketh the Reprobate drinke off the very dregges of his wrath, that the relish of his immeasurable goodnesse might by comparison be the sweeter to the Elect.

And that : This Particle ( And ) is not in some Copies, and the Anient read it not, and indeed without it, the sence appears the more plainly : but being in very approved Copies, it would be here taken ( as often it is ) for, Even.

The riches of his glory. Glory is that whereby God appears to be glorious, and is to be glorified.

Now he appears glorious by the effects of his goodnesse and power, whereby he is willing and able

able to save. The Interpreters for the most part, here interpret it, of his mercy: but I thinke, Gods power also to be understood: and so the opposition is notable. His mercy, to his wrath; and his power in shewing mercy, to his power in executing wrath. As Glory is sometimes put for Mercy: so sometimes for Power.

Rom. 8. 23  
Rom. 6. 4.

*The riches of his glory.* This is an Hebraisme, where Glory is not the addition, but riches, noting (as usually) abundance. So we say a man rich in Plate, Land, &c. which hath store of these things. That he might shew his most rich and abundant glory.

Doct. 1.

*The wrath shewed on the Reprobates, doth amplify and commend the mercy to the Elect.* Gods saving Noah, and dawning the world, made his mercy to Noah the more conspicuous. The plaguing of Egypt, and sparing the Israelites, by comparison, the more setteth forth the goodnesse of God to the Israelites. So also the drowning of Pharaoh and his host: and their deliverance noted, Exod. 14. 30. 31.

Here are two comforts.

Use 1.

First, the riches of glory laid up for the Elect, comforteth against our present baseness, and disgrace put upon us by the world.

Secondly, we have friends here: but many times we faile of their helpe: either for want of love in them, or for want of power: But God wants neither: nay, he is infinite in both. He hath riches of glory. Whatsoever thou wantest, as Faith, Repentance, &c. Aske, and thou shalt have. That Fountaine can never be drawne dry.

Learne Humility For thou didst never earne to purchase the happinesse thou hast and shalt have: and that there should be such difference between thee and a Reprobate, it comes from the riches of Gods glory.

It is not a little thing or ordinary, which God gives his Elect, but riches of Glory: the pledge of it here in Faith and Sanctification, the perfection of it hereafter. To bring us to this estate, and to make us capable of such glory, cost the treasure even of heaven: the richest Jewell there, even Christ Jesus was pawned for it. Forget not to be thankfull: And that thou mayst so much the more doe it: Compare thy estate with the estate of a Reprobate, thou wert in the same condemnation. Consider the torments to which the Reprobate, and the riches of glory to which thou art reserved.

How doth God deale with us, as though we were Princes children, who indeed are beggars brats! He takes a Reprobate, and scourgeth him with Scorpions, to fray thee from sinne, and to shew thee his love. When thou feelest thy selfe dull to praise God; consider how God hath discerned thee from the Reprobates, than whom, in thy selfe thou art not better so much as a hayre.

If God had saved all, it had been an infinite mercy, and an infinite cause to praise him: But now seeing many are damned, to them which are saved, it is the more cause of thanksgiving. The Sun is glorious and beautifull: but if the Moon and every Star had as much brightnesse, it would not be so admired. So this makes the mercy of God to the Elect so much the more admirable, by comparison of his wrath on the Reprobate. On the contrary, it is augmentation of torment to the Reprobate, to see how God useth his Elect, to heare how graciously Christ speaks to them, Come ye blessed; to behold them going triumphing to Heaven, and themselves thrust down with the Devil to Hell. To see what they lose, shall more tor-

ment them than that which they feelee. This shall even cut them to the heart, as may by proportion be gathered out of the Gospel: *There shall be weeping and gnashing of teeth* (saith Christ to the Reprobate Jewes) when ye shall see the Elect in the Kingdom of Heaven, and your selves thrust out.

Luk. 13. 28

Apply this to all occasions of mercy to thy self, which thou observest others to want. Wouldst thou be stirred up to praise God for our long peace? Compare England with France and the Low-Countries, this will doe it. Wouldst thou for the Gospel be provoked to thankfulness? Consider their misery that live in Turkie, or under the darknesse of Popery.

Thou hast riches, understanding, health, the use of thy limbs, &c. When thou seest a man lunatick, or a poore lame Cripple begging a penny of thee; remember that God offereth him to thee, not onely that thou shouldest be compassionate to relieve him, but also to make him thy glasse to behold the mercy of God to thy selfe; who could have put him into thy estate, and thee into his. Be from hence thankfull, lest God cast thee into such an estate (for he can doe it) that so by a hard comparison thou mayst learn to be more sensible of his goodnesse, which thou hast received. Thus did God declare to Jerusalem by his Prophet, that they should serve Shishak, that they might see the difference of his service, and of the Kingdoms of the Earth. Consider wisely, and be thankfull.

2 Chr. 12. 1

Verse 24. *Even as whom he hath called, not of the Jewes only, but also of the Gentiles.*

**H**itherto hath been shewed, that the promise was never made or meant to the onely carnall seed of Abraham: Now follows the other part of Pauls answer, that it is made to the Elect of all Nations. And he falls into it from the occasion of that which is verse 23. delivered of the vessels of mercy and glory. For in this verse he shewes who they be, and by consequence who are Abrahams seed, to whom belong the promises; and that by an effect of Election, which is Calling. This Calling is enlarged by a distribution of the Subject, (*viz.*) Jewes and Gentiles.

The Argument or summe of the words is: That the seed to whom the promises pertaine, are the Elect, which are not the Jewes only, but the Gentiles also: nor all the Jewes, but onely the Elect. The first is approved, verse 25, 26. The last, vers. 17, 28, 29. Then follows a collection from these things, verse 30, to the end of the Chapter. Even us whom he hath called: Calling is an action of Gods love, whereby he calleth men to salvation. It is twofold:

1. Outward, when we heare the Word preached with the care of the body.

2. Inward, when God bends the heart to believe the promise offered, and swayeth the whole man to obedience. This is here meant, not of the Jewes onely, but also of the Gentiles; Not all the Jewes, nor all the Gentiles; but of the Jewes and Gentiles; the Preposition being partitive, some singulars of both.

*They which are effectually called, are elect vessels of Doct. glory: for the execution of the decree of Election begins in Calling, Rom. 8. 30. Tit. 1. 1. John 10. 16. Act. 13. 48.*

In time past they sang, *God is known in Jewry, his name is great in Israel; at Salem is his Tabernacle, and his dwelling at Sion.* Then were the Prophets bold to say, Powre out thy wrath upon the Gentiles: Yea

Use 1.

Ps. 76. 1. 2.

Psa 79. 6.

Jer. 10. 15.

Luk. 2. 32.

we Act. 10.

*vt quibus  
domus effe in  
remedium,  
autem in  
testimonium.  
Amb. de  
vnc. Gen.*

we were as Dogs; But now he that is the glory of Israel, is the light also of the Gentiles. Peter could not understand this without a vision. The Jew, the elder brother, could not endure his younger brethren to be entertained: but they had no reason for it; for neither did we grudge their glory, neither doth our admittance, but their own infidelity, exclude them from God. Truth it is, that in all times of the Jews excellency, some few of the Gentiles were received into the fellowship of the promises, as *Job, Jethro, Ruth, &c.* for the salvation of some, and for a witnesse unto all: but now, the multitude of the Gentiles receive the Gospel.

Whether Jew or Gentile, such as are called the Elect of God. It is not the having, or wanting of the prerogative of Nation, Sex, condition, &c. that makes or mars. In Christ, saith *Paul*, (not in a Christian Common-wealth) is neither Jew nor Gentile, &c. But all, rich, poor, masters, servants, Jews, Gentiles, have an equal right in Christ, which I think was shadowed, *Exod. 30. 15.* Where the rich shall not pallie, nor the poor diminish.

Art thou rich? if thou beest not effectually called, thou shalt be damned. Art thou poor? if thou beest effectually called, thou art rich. A poor man wanting grace, is twice miserable; and a rich man believing hath a double portion.

There is nothing in us, which 'is the cause of effectually calling: he calleth us. Good desires and thoughts, &c. follow calling, as calling follows Election, and Election the mercy of God.

We are the subject of Calling; but power to obey the calling of God we have not, till God hath created it in us. As water, being by nature cold, may be made hot, and yet it hath no natural inclination to heat: so the flesh hath no eares to hear, nor eyes to see, but as God createth them. Neither doth God give us a power, and we educe it into act; but both power and act as from God.

The preaching of the Word is Gods ordinary voyce to call. First, be thankful that this voyce soundeth among us, for it soundeth not in all places of the World. Secondly, that thou hast eares to heare: without hearing, a voyce profits not. Hearing is the sense of learning. Faith comes by hearing. How miserable then wert thou, if thou wert deaf! for deafe men must needs be miserable, being deprived of the ordinary means of faith; howsoever such deafe which are elected shall be saved. For God is not tied to eyes and eares, he can save without these; yet great is the comfort of hearing. He that hath eares to heare, let him praise God, and hear. Thirdly, that thou hast a mind to understand that which is taught, for every one cannot, as fooles and franticks, and such an one might God have made thee. Fourthly, that thou hast an heart to obey; for many have the Word, and hear it, and understand it, being witty and apprehensive; and can discourse of it, yet are most prophane in their lives; they know evil, but have no power to avoyd it; when thou seest such, take occasion to acknowledge the mercy thou hast received.

We may know our Election by that which follows it. The foundation of our Election is in God; the tokens of it are in us. That is immovable, these are infallible. A principall token is effectually vocation. By this (not by extraordinary revelation) *Paul* knew that he was a Vessell of Honour, as he saith, *Even as whom he hath called, &c.*

Examine thy Election by thy inward calling:

God hath often outwardly called thee by his word, but thy heart knoweth that thou hast not obeyed; but if thy heart answer as an Eccho in obedience, then art thou elected. Shew thy Election by thy reformation and by thy good fruits.

Many are like that sonne, who said to his father he would goe, but went not. They have some fleeing motions and purposes of repentance while they are at the Sermon, but afterward return to their vomit. Even as a melancholike man is cheered with Musick while the Instrument soundeth, as in the example of *Saul*, but after are vexed with the evil spirit. So many are moved, it may be, to teares for the present, who afterward rejoyce in evil. While *Felix* heard *Paul*, he trembled: so a man may have some sudden motions and glances of sorrow, while *Paul* preacheth; but the continuance of these things, being powerfull to a daily increase of godlinesse, is a comfortable marke of our election.

The word is the instrument of Calling; wait upon it, and remember the time of calling is a called Day. Some daies are very short, & the longest have an end. It may be thou hast spent thy day, even to the last houre, in vanity and rebellion: look to it, the time is short; if thou diest uncalled, thou dyest damned.

Verf. 25. As he saith also in *Osee*, I will call them My people, which were not my people; and her Beloved, which was not beloved. *Osee 2. 23*  
*1 Pet. 2. 10*

26. And it shall come to passe, that in the place where it was said unto them, Ye are not my people, there they shall be called the children of the living God. *Osee 1. 10*

IN these two verses the Apostile proveth, that to the Gentiles belong the promises, as well as to the Jewes; and that they have an interest also in Christ, by Calling and Election. And because the Jewes could not endure this, he brings two testimonies out of *Osee*, as if he should say, This that I write, and this that daily is fulfilled, concerning the calling of the Gentiles to grace, is nothing else but that which God long ago caused the Prophets to preach unto our Fathers: for the Prophet *Osee* brings in God himselfe calling the Gentiles his beloved, his people and children.

The first of these testimonies is out of *Osee 2. 23*. The second *Osee 1. 10*.

These words are not spoken of the Israelites, and applied to the Gentiles by similitude, as some have thought. For these terms, *A Nation not beloved*, *Not the people of God*, are constantly in the Prophets taken for the Gentiles.

The matter then is thus to be conceived: God commands *Osee* to rebuke the Israelites by a Parable, wherein he is commanded to take to wife *Gomer*, and to beget children, which he doth. He takes *Gomer*, that is, he preacheth *Gomer*, which signifieth Consumption, Desolation, and utter Vastation to the Israelites. The effect of this Sermon is said to be a sonne, begotten by the Prophet; at whose Sermon the Israelites grew worse and worse, for the which they are called by God, *Israel*: that is, Disperison. He preacheth *Gomer* again, and begets a Daughter, whose name is, *Lo-Ruchama*, no mercy; that is, the people persist in their finnes, and therefore God threatneth to shew them no mercy. He preacheth *Gomer* the third time, and *Lo-Ammi* is borne; that is, Not my people. By which name, for their incurable perverseness, the

*Nemo dicit  
ideo voce.  
ut ait De.  
us, quia co-  
lis eum.  
Quomodo  
colit, si non  
vocat?  
Aug.*

*Vle 4.*

the Lord threatens them with extreme abjection. And, that they should not complaine, that if they be cast off, then the promise to Abraham, that his seed should be as the sand, should faile: God in the tenth verse of the first Chapter, tels them, that that promise should be made good, though they all perish. Yea, that when he hath destroyed them, that promise should chiefly be fulfilled: a greater company of all Nations becoming the children of Abraham, than ever the Israelites were. For as all the land is not on the shore of Canaan; so not of the Jewes onely, but of the Gentiles in all the world, is a posterity to be borne unto Abraham.

In these verses is a double description of the Gentiles: The first, of their estate before their calling; exprest by Negatives: Not beloved; Not receiving mercy; Not my people. The second, of their estate after their calling; exprest by affirmatives: My people, and Beloved, the children of the living God.

This second estate is amplified three wayes: First, from the place: In the place, not in stead, but in the place: as in England, France, Denmark, in any place. Not only the Rivers of Canaan, but all Rivers shall flow with Milke and Honey. Yea, the Honey and Milke of Canaan shall flow into all Countries: As a River being stoppt, overflowes the banks, and drownes all: even so the streame of Gods mercies being stoppt in Canaan by their sins, flows over into all parts of the world.

2. From the meanes or Instrument of conveying this grace to all Nations, which is the preaching of the Word, notified in this word, *They shall be called*

3. From the excellency of their state unto which they are called; The Jewes were called the people of God, The Gentiles shall be called his children. It is more to be the sonne of a King, than his subject.

This is amplified by a Title given to God, whose children they are: The children of the living God. so called, in opposition to their Idols which they served: or because of his bounty and goodness, giving life and all happinesse to such as worship him: as the Heathens called their chiefe God by a title so signifying, as the Cause of life.

Z. 6. vel  
Z. 12. quia  
in Z. 12  
dicitur  
12.

Doctr.

The calling of the Gentiles to the state of Grace and salvation, was long ago foretold by the Prophets: Olee 1. 10. & 2. 23. So also, Gen 9. 27. Psal. 2. 8. Esay 49. 6. Haggai 2. 8. Micah 4. 1. Mal. 1. 11. &c.

U/e 1.

In all scruples have recourse to the Scriptures for satisfaction by the example of Paul. The Jewes were offended that the Gentiles were preached unto. Paul tels them that it was so foretold by the Prophets. It should not therefore have bred in them scandall, but rather confirmation of their faith, seeing the event to hold correspondence with the Word.

John 16. 4.

Let us apply it thus: Many men are troubled and puzzled, because of heresies and erroneous opinions, and because such as fear God are mocked and hated. This should rather confirm us in the faith, because such things are foretold. These things (saith our Saviour) I have said unto you, that when they come to passe, you should not be troubled. Many also stagger, because some after long profession fall away. But this is no other but that which was by our Saviour foretold, Many which are first shall be last, and the last shall be first. As therefore in the dark thou lookest not about, but to the Lanthorn, that thou mightest not stumble, so in these evil

Mat. 19. 13

daies attend to the Word, & thou shalt be satisfied.

We are Gentiles; we ought to consider what we were, that we might be stirred up to thankfulness for the grace we are come unto. *We were without Christ, aliens from the Common wealth of Israel, strangers from the Covenants of Promise, without hope; yea, without God in the world, and walked abominably. But now we are beloved, and the sons of the living God.*

U/e 2.

Eph. 2. 11, 12.

To be the people of God, was not alwaies the estate of England; but time was, when we were like the Indians and Americans: O, the darknesse that was over the face of our Land; about 90. or 100 years agoe! What grace and light have we about our forefathers! Be thankfull England, and shew forth his virtues, who hath called thee both out of the darknesse of Heathenisme and Papisme, into his marvellous light. Yea, let every one in particular apply it. What wert thou before thine effectual calling? It may be a drunkard, an unclean person, prophane, unconscionable, &c. but now a sonne or daughter of the living God. Praise thy God, who hath loved thee, and delivered thee out of the power of darknesse, translating thee into the Kingdom of his deare Son. *I was (saith Paul) a Blasphemer, &c. but God hath shewed grace.* Therefore to the King everlasting, &c. be praise and honour for ever.

1 Tim. 1. 13 &c.

Highly esteeme of the Word, by which so much grace is conveyed unto thee. Many are like proud Serving-men, which are ashamed to be seen in their Masters Livery. If thou beest not ashamed of thy Master Christ, be not ashamed daily to wait upon him in thy Livery, which is the hearing of his Word, and the receiving of the Sacraments.

U/e 3.

Examine whether thou be beloved, and the Son of God indeed, or Titular onely. The Jewes gloried, that they were the people of God, when he would not acknowledge them. And the Diuel can transform himself into an Angel of light, and seem to be one. Wilt thou for his fair shew, say he is a good Angel, perceiving; the black drifts of his tentations? So many seem to be the children of God, who in their conversation expresse the affection, not of children, but of enemies.

U/e 4.

Thy conscience tels thee, thou Drunkard, thou Strumpet, thou painted Sepulchre, that thou art a Pagan, though thou hast the outward badge of a sonne, of one beloved. Nay, thou art so much the lesse beloved, because bearing the badge of God, thou servest the Diuel. If thou beest Gods Spouse, keep thy selfe chaste to him; if his son or daughter, honour him; if of his people, learn his Statutes, and obey them. It is a grievous thing, to be cast out, to be divorced from God, to be disinherited of Heaven. He is the everliving God, to save his children, and to confound them which are his enemies.

Verf. 27. <sup>a</sup> Esay also crieth concerning Israel, Though the number of the children of Israel be as the sand of the Sea, a Remnant shall be saved.

<sup>a</sup> Esay 10. 21, 22.

28. For he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth.

<sup>b</sup> Or acc count.

29. And as Elisha said before, Except the Lord of Sabbath had left us a seed, we had been as Sodome, and been made like unto Gomorrah.

<sup>c</sup> Esay 1. 9

IN these verses Paul proveth, that not all the Jewes, yea, not many, but a very few shall be saved:

saved : by two Testimonies out of *Esay*, both which are to the same effect.

The first is *vers. 27, 28.* out of *Esay* 10. 21, 22.

The second, *vers. 29.* out of *Esay* 1. 9.

In the first testimony are two things : First, the thing witnessed. Secondly, the Amplification.

The thing witnessed, is, that but a Remnant of the children of *Israel* shall be saved. A Remnant notes a small number in comparison of the whole.

*Saved.* The Prophet *Esay* saith, shall return, not onely from the captivity of *Babylon*, but from sinne, as appears *Verf. 21.* They shall return unto God. Hence one observes, That none can be saved, but they which return, that is, which repent.

The Amplification is four-fold. First from the person bearing witness, which is *Esay*. *Paul* delivers not this in his own name, which he knew was odious to them, but in *Esay*, a Prophet of chiefe account. *Paul* was not inferior to *Esay*, nor his Testimony of lesser authority ; for they wrote by the same Spirit : but he knew they would except against him, therefore he takes one against whom lay no exception.

*Observation.* It was a great corruption in the Jewes to examine truth by the person ; and a foule fault in many among us. who have the Word in respect of persons. If the Preacher be of their cut, they will heare him and admire him. how silently soever he speaks, but if he be not, they esteem not the Word, though never so soundly delivered.

2. From the manner of the Testimony, *He cried* ; wherein, some note the Prophets Zeale, which also should be in all Ministers ; but others understand it of plainnesse, and boldnesse also ; as if *Paul* should say to a Jew, What ? Art thou angry, because I speak so plainly and boldly of thy rejection ? Is not *Esay* as plain and bold ?

3. By a Concession. In deed their number is as the sand of the Sea, and therefore much to be pitied, that of so many so few should be saved. *Anselme* notes the Jewes to be as the sand, in regard of their barrennesse of faith : but here it signifies their great multitude and number.

4. The fourth Amplification is *Verf. 28.* which the Ancients have expounded of the manner how the Remnant should be saved, namely, by a short word ; that is, say they, by the Gospel, which teacheth faith ; wherein the Law also is by Christ abbreviated into the love of God, and of our neighbour. And this Word is abbreviated in Righteousnesse, because the Righteousnesse which the Law could not give, is given by the Gospel. Or, because the word of Faith bringeth a consumption of sin. Or, because another Gospel succeeds not this, as this did the Law. Or, this Word is Christ, the Word incarnate, so abbreviated to the nature of man, that He whom the Heavens cannot contain, should be contained in a Manger.

The later Writers expound it as a reason why but a Remnant should be saved : namely, because God hath purposed to make a short word, that is, businesse or work, as it is wel translated in his Majesties Bible, the Hebrew term signifying both. And thus it notes, either the greatnesse of the destruction of the Jewes by *Titus*, and then the Remnant should teach and publish Righteousnesse in all the world. Or the speedinesse : as if the Prophet should say, As I have soon said it, so shall the Lord in a trice bring it to passe. Or the certainty from

the Decree of God, which he shall fully execute, so that no strength shall resist, even as the course of a River cannot be stoppt.

In the other Testimony, *Verf. 29.* we have also two parts : First, the Position ; secondly, the Amplification.

The Position, *A seed shall be saved.* By seed is not meant, the Gospel, or the Apostles, or Christ : but the same that is meant by Remnant, that is, a few. That as but a few were preserved at the captivity of *Babylon*, so but a few shall obtain the promises. This Remnant is called a Seed, not onely because the life of things is preserved in the seed, but also because that of a mans whole crop, the most is sold and eaten, and the least part reserved to seed the Land for another Harvest.

This is amplified two waies.

First, from the Authour of this Reservation, *GOD*, here called the Lord of Hosts. All Creatures are his Hosts, in regard of their multitude ; as an Army consists of many Troops. Secondly, in regard of their Order, which is admirable, as order makes an Army beautiful. Thirdly, in regard of Obedience : for no Soldier is so ready and prest at the command of his Centurion, as all creatures are ready to fulfill the wil of God ; Even Flies and Lice, if God muster them together. God can arme all the creatures against finfull man, the least whereof, even a Fly, is able to make an end of us, if God give commission.

Secondly, it is amplified from the grievousnesse and totality (as I may say) of the Deletion of the Jewes, *If God had not been mercifull.* Expressed by a similitude of the destruction of *Sodome* and *Gomorrah*, where all perished saving *Lot* and his two Daughters.

The summe is, that as many thousands of the Jewes perished by the sword of *Hazael*, *Joash*, *Sennacherib*, *Nebuchadnezzar*, &c. and had all, if God had not preserved some few, so but a few onely of them shall be saved from everlasting destruction, of which those destructions before named were types.

But a remnant of the multitude of the Jewes shall be saved, *Esay* 8. 18. & 24. 13. *Amos* 3. 12.

Dignity and multitude move not God to have mercy, but he delighteth in them that fear him, though but a few. Though the wicked be ten times so many as are the good, yet they shall be damned, these shall be saved.

As there is much Pot earth to a little Gold ore, so the Reprobates are many more than the Elect. These are a little flock in comparison, though in themselves an innumerable company. Yea, in the Church, Many are called, but few are chosen. And of four sorts of grounds, there is one onely good. Many have stony hearts, many have thorny, but they which have good hearts are the lesser number.

If we should survey Townships, alas, how many ignorant should we finde, to one that hath sound knowledge ! How many Swearers, to one who fears an Oath ! How many Drunkards, Unclean persons, Covetous, Proud, Hypocrites, to one godly and true hearted Professor.

Be not offended then at the paucity of Believers and godly persons, neither follow the multitude. For the greatest part is commonly the worst part. There were many that cried *Crucifixe*, to one *Nicodemus* or *Joseph* of *Arimathea*, that spake in the defence of *Christ*. It is a common Argument, Doth not every body thus or thus ? Shall I follow

Qualiter.

Ambr.  
Hieron.  
Anselm.  
Aguin.

Chrysost.  
Ambros.  
Cyprian. l. 3.  
cons. Ind.  
c. 3. Hier.  
ad Al. g. 9.  
10.

Corneil. Cor.  
à Lapide.  
Comment.  
Hieron.  
alscript.  
Tremetius  
in Esay 1. 9

Exed.

Piscator.

1. 1.

2. 1.

2.

1. 12.

32.

Mat. 20.

16.

1. 8.

a few singular persons? Better it is to follow a few to Heaven, than a multitude to Hell, and to be damned for company.

Why are the multitude of the Jewes rejected? Had they not the Law? Offered they not Sacrifice?

*d* *Eſay* 1. 2. They offered, but to Idols. They had the Law, but obeyed it not. They acknowledged not God *d*. Were the worse for corrections *e*. Despised the Prophets, till there was no remedy *f*. Prophaned the Sabbath, Transgressed and turned back *h*, &c. These were the causes.

*3*. *Ibid.* v. 5. *f* *Chr.* 36. 15, 16. *g* *Neh.* 13. 17-18. *h* *Dan.* 9. 6, 20. O let England lay it to heart and repent: for what corner of it is free from all these grievous abominations? as *Jerusalem* justified *Sodom*, so we may well justify *Jerusalem*, abounding in all damnable transgressions, and contempt of the word. Let us be wise by the example of the Jewes, lest others become wise by our example.

Seest thou any to feare God, and take a good course in these perilous times, wherein sinne so abounds, and so many occasions and provocations to evil offer themselves? Surely it is the great mercy of God. We say it is strange to see men so vile; but indeed it is not strange that our corrupt nature should bring forth abominable fruits; but this is strange, that any having such a corrupt nature as we have all, and living in such sinfull daies, should feare God, and make conscience of his waies. Let every one say, if the Lord had not been merciful, and sown in my heart the seed of Grace, I had been as a *Sodomite*; yea, as the vilest that can be named.

Verſ. 30. *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to Righteousness, even the Righteousness which is of faith:*

31. *But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.*

32. *wherefore? because they sought it not by faith, but as it were by the works of the Law.*

**I**N these verses is a collection, wherein *Paul* answers an objection which might be made against that which he delivered out of *Oſee* and *Eſay*; and so prepares way for the matter of the tenth Chapter.

The summe of the objection is this: If the Gentiles be accepted, and the Jewes rejected, then is the righteousness of the Law condemned. To this *Paul* answers in part here, more fully in the next Chapter.

Here are two parts: 1. A question, *What shall we say then?* 2. The Answer, in all the rest of the words. *Quest.* If the Gentiles be received, and the Jewes cast out, what shall we say then?

*Ans.* This wil we say, quoth *Paul*, That the Gentiles which followed not the Righteousness of the Law, have attained Righteousness: and the Jewes which followed the Righteousness of the Law, have not attained to it.

The first part of this answer is in the 30 verse, with a reason annexed; Because they sought the Righteousness of the Law by faith.

The second part of the Answer is in the 31. verse, with a reason also thereof in the first part of verse 32. Because they sought it not by faith, but by their own works.

That these may the better be understood, let us see what a Gentile is, and what a Jew. A Gentile

is described, *Ephes.* 2. 11, 12. and 4. 17, 18, 19. A Jew, is one lineally descended of *Abraham*, *Isaac*, and *Jacob*, who is circumcised, and strict in keeping the Ceremonial Law, and also of the Letter of the Morall Law, as appeareth by the Young man in the Gospell.

Now this makes the matter the more strange; that such devout people, so eagerly pursuing the righteousness of the Law, should not be justified, when we can have no agreement with God, without such a righteousness performed which the Law requireth: and that the Gentiles should obtaine Righteousness, having no care of the Law.

The reason shewes how this came to passe. The Gentiles sought Righteousness, not in themselves, but in Christ, which they apprehending by faith, were by it justified in the sight of God: and the Jewes seeking it in themselves, and thinking by the goodness of their own works, to attaine to the righteousness of the Law, missed of it, it being in no mans power perfectly to fulfill the same: only Christ hath fulfilled it. Hence was it, that our Saviour so sharply reprehended the Scribes and Pharisees, zealous followers of the Law, keeping company with Publicans and Sinners, at which those Jewes were greatly offended.

As *Peter* fished all night and caught nothing; so they lost all their labour, because they cast not out their net on the right side, where Christ was to be found.

*None can be justified in the sight of God by a righteousness of their own making: but whosoever will be justified, must be justified by the Righteousness of Christ through faith, Rom. 3. 20, 28. Rom. 10. 3. Gal. 2. 16. Tit. 3. 5.*

The Gentiles by faith attaine the Righteousness of the Law; Therefore the Righteousness of the Law, and of faith, are all one; viz. in respect of matter and forme: The difference is only in the worker. The Law requires it to be done by our selves; The Gospell mitigates the rigour of the Law, and offers such a righteousness done by another, even by Christ; who performed the Law even to a haire breadth. How we can be justified by the righteousness of another, see largely opened else where.

They which seek justification by their own righteousness, finde it not: for such practise and doctrine, the Jewes are called Theeves and Robbers. If they are so called, seeking it in things commanded of God, much more the Papists, who seeke it in things forbidden of God; as prayers to Saints, worshipping of Images, and Monkish life, &c.

Nor Jewes, nor Papists, are to be blamed for seeking, but for seeking amisse; neither doe they misse it for want of seeking, but for not seeking it as they should do. He that runnes in a wrong way, the more haste he makes, the further he is from his journeyes end. The right way to Righteousness for Justification, is by Christ; who is the way and the doore.

Seek in Christ, and thou shalt finde, so shalt thou if thou seek in thy selfe, nor life, but death; for how should ought else be found there, where sinne cannot be wanting? Because we want a righteousness of our own, God hath assigned us the righteousness of Christ, which is better then our own; yea, better than our lives, being the very root of our lives.

This doctrine is to be holden, 1. That we may have peace in our Consciences, which by our own

*Doctr.*

*Use 1.*

*See Grounds of Divinity.*

*Use 2.*

*Joh. 20. 1.*

*a Quomodo*

*ibi cura*

*ſſit iuſtitia,*

*ubi non po-*

*teſt culpa*

*deſſe. Ber-*

*ter. 5. de*

*verb. Eſai*

*b. diſſignata*

*eſt ei aliqua*

*qui carne*

*ſua Bern.*

*Epist. 150.*

*πλὴν τῆς*

*ζωῆς ἡ δι-*

*καιομένη*

*ἐν ᾧ ὁ ἄν-*

*θρώπος ζῇ*

*πλὴν αὐτῆς*

*ζωῆς.*

*Chryſ. Hom.*

*10. in Epist.*

*ad Rom. 3.*

*right-*

*27.*

righteousness cannot be attained, by reason of the defect of it; which must needs bring the curse: but being justified by faith, we have peace with God.

2. That we may give God his due glory; which they do not, who seek righteousness by their own endeavours; for all boasting is excluded by the law of faith, but established by our works.

*Quest.* May not a Believer boast, because he believeth?

*Ans.* No more than a beggar, because he hath a hand to receive a reward: nay, a beggar may more boast than we; for he that giveth, giveth only the reward, but God gives both the righteousness whereby we are justified, and the hand to receive the same, which is our faith.

Civill righteousness, which consists in a quiet, courteous, sociable life, in good house-keeping, &c. is a vaine thing to Justification. I finde no fault with any for living civilly, neither doe I speake against it, but against the dangerous deceptible conceit of it, which hath possessed the mindes of many, that they thinke it sufficient to bring them to Heaven.

A good Christian is not without it, but without the opinion of it. If it be joynd to faith, it is a Sea mark, but without faith it is a dangerous Rock.

The example of the Jewes confounds the confidence of all our Civill men: They gave almes, they fasted, they payed tithes of their garden-herbes, &c. yet Christ saith, *Except your righteousness exceed the righteousness of the Pharisees, (the precisest Jews) ye cannot enter into the Kingdome of Heaven.*

Paul accounted it all dung and dogges meat, in regard of confidence in it. A true Believers life cannot justifie, much lesse a Civill mans life, for there is great difference.

1. A Civill life consists in outward observances of the Law, but a Christian life goes farther, and hath griefe for inward corruptions.

2. A Civill man makes some conscience of publique and greater offences, as murder, treason, &c. but secret finnes, and those of lesser account, as idleness, continuall gaming, &c. he swallows without checke, so also common swearing by Faith and Troth; and by your leave, your civill man can sweare in the most odious manner if he be angered. But a true Believer makes conscience to be idle, and in the least manner to offend God.

3. A civill man regards only to have reputation in the world: The true Christian to have it with God.

4. A civill man regards something the duties of the second Table: but nothing of the first. Indeed he will come to Church: but for a fashion and civility, if he have no other business; to meet and to speake with a friend; if no bargain, or merry meeting be in his way: but a true Christian makes regard of both Tables, specially of the first.

Now alas! this righteousness cannot avails: nay, indeed the opinion of it is one of the greatest impediments to a mans salvation that can be; because it is hard to be unpossessed of that which attributes so much to our selves. As a horse ill paced at first, is harder to be brought to a good pace, than one which was never handled: so a notorious wicked man is sooner brought to repentance, than one righteous enough in his own conceit. As there is more hope of a foole, than of one wise in his own conceit: So our Civill man might have attained that righteousness, if he were not perswaded he had attained it already. Publicans and Harlots shall

goe before such into the Kingdome of Heaven. As therefore when blinde Bartimew came to Christ, he threw away his Cloake: so must we throw off our own righteousness, as a Beggars Cloake, if we would be justified in the sight of God.

Here is the Necessity and commendation of Faith: we dispraise not good workes, but we affirme they are not the cause for which we are justified in the sight of God. From hence the Papists take occasion to slander us, as if we were enemies to good workes. Am I an enemy to an Noble man, because I will not attribute that to him, which is only due to the King? We acknowledge good workes to be necessary in every one that will be saved; but we ascribe our Justification, not to our good workes, but to the good workes of Christ, apprehended by Faith: Not that we would dishonour good workes, but that we would not dishonour our Saviour Christ.

*Object.* But this brings in slothfulness and liberty, and makes men careless to live holily.

*Ans.* If I say to a common Souldier in an Army, You cannot leade this Army against the enemy; Will the Souldier say, Then I may be gone; There is no need of me? Or if I see a poore man at his day-labour, and say to him, that he shall never purchase 10000. pound land a yeere, by working for a groat a day; Will he therefore give over his worke, and say he is discouraged? So neither doth our denying Justification to good workes set men off from a care to live well.

If any are enemies to good Workes, they are the Papists who dispenze with Lying, with Whoredome, Murder, &c.

This we teach: That Faith is necessary to justifie a mans person: Good workes necessary to justifie a mans Faith: Yea, that without them we cannot be saved. He that attributes his Justification to good workes, is a Papist: he that quite denies good workes is an Atheist. *Believe, and thou shalt be saved:* but if thou beest a profane wretch, thou neither believest, nor shalt be saved, if thou repentest not.

Doeft thou believe in Christ? Doe the workes which Christ commanded thee, that thy faith may live, and thou live by thy Faith. As the Waxe in the Candle makes not the light, but maintaines and cherisheth it: So good workes justifie not, but yet they maintain and cherish Faith which doth justifie: and according as is the degree of our Sanctification and Obedience; so more or lesse doe we feeble the sweetness of Faith, in our Justification before God.

Verse 32. *For they stumbled at the stumbling stone.*

33. *As it is written, "Behold, I lay in Sion a stumbling stone, and Rock of offence, and whosoever believeth on him, shall not be ashamed."*

The Jewes misse of Righteousness to Justification, because they believe not in Christ. Here is shewed the reason, why they believe not in Christ who came of their flesh, and preached amongst them.

The Reason is set down in the end of verse 32. under a Metaphor continued by Paul.

The Jewes pursue and follow after righteousness: but as he that runnes in a race, if he stumble and fall, loseth the prize, for another gets before him: So they stumbled at the meanness of Christ, in whom only righteousness was to be had. *Is not this the Carpenter, Maries Sonne, say they? Can he*

Mat. 10. 50

2 Rom. 5. 1

2 Rom. 3. 27

Mat. 5. 10

Phil. 3. 8

1 Esay 8. 14

& 1 K. 16.

1 Pet. 2. 6.

1 Or. con. founded.

Pro. 16. 12

Mat. 23. 31

Mark 6. 3

he give us a righteousness better than our own? So when Christ told the woman of Samaria of Water of life. *Art thou (saith she in contempt) greater than our Father Jacob that gave us this Well? Canst thou give better water than this? Thou art a like man.*

In this reason, Christ, in regard of his outward poverty, is compared to a stumbling stone. And the Jewes refusing to believe in him, because of his poverty, are said to stumble, and not to attaine the righteousness for Justification, which they pursued.

We stumble many times at a stone, which for the littleness is not marked: so the littleness of Christ was the occasion of their stumbling: they thinking that the neglect of so meane a person (as he outwardly seemed) could not prejudice them.

Now because some might aske, who this stone is, and who laid it in their way? *Paul* shewes these things, with other, verse 33. by the testimony of *Ezay* 8. 14. and 28. 16. where we have five things.

*Psa* 118. 22  
*Eph.* 2. 20.

1. Who this Stone is: namely, Christ: who is often called by *David*, his Rocke: not for offences; but defence, and by him and *Paul*, a chiefe Corner-Stone: because as the walls of a building are joynd and holden together by the Corner Stone, so the Church is upholden by Christ. But here is a stumbling stone. Not in himselfe, properly, in the first place: but by accident, when he is rejected of the builders. He is so Passively, not Actively: for he is given to save men, not to destroy them: to keep them up, not to make them fall: In his own Nature he is a Jesus: but when he is not received, he is a Rocke of offence, and becomes a severe Judge.

A Stone to stumble at, and a Rocke of offence, are diversly by Interpreters applied: The first, to the Gentiles: the second, to the Jewes: and contrarily also by some; a Stone to the Ignorant: a Rocke to unbelievers; by some a Stone to his Incarnation, a Rocke to his Passion, &c. but these are too curious, the best is to take them as signifying one and the same thing.

*John* 7. 48,  
49.

Three things made the Jewes to stumble. First, the meanness of his Person, they expected that the Messiah should have come as another *Alexander*. Secondly, the meanness of his followers, his Disciples, Fishermen, his Hearers, the meanest of the people. Thirdly, the quality of his Doctrine, full of reproofe of their Hypocrisie and vile dealing: They sought to be praised of all men: but he uncased their Hypocrisie, and laid them open, denouncing woe, woe, woe against them.

2. Where this stone is laid: in Sion, in Jewry, in the Church.

3. Who put it there? God himselfe: in the first and chiefe end, to build men up to salvation: but if they refuse and disobey, then to be a Rocke of offence.

4. To whom? To unbelievers, noted by the contrary.

5. The effect: They that stumble, shall be ashamed, noted also by the contrary. They that believe, shall not be ashamed.

*Doctr.*

*Christ is a Rocke of offence to them which believe not, nor repent, Luk. 2. 34. 1 Cor. 1. 23. 1 Pet. 2. 6.*

*Vse* 1.  
*2 Cor.* 6.  
14.

Many speake evill of the Gospell, and of hearing Sermons. Be not offended at it: you see it is no new thing. If any wonder that the Gospell hath such enemies as the Divell and the Pope are, and that it is such a mote in their eyes: Let them remember that light and darkenesse are contrary;

and they which doe evill hate the light: and Christ *Joh* 3. 10. himselfe is stumbled at.

The reason why so much preaching brings forth *Vse* 2. so little Faith, is, because men thinke not reverently of it, but account the preaching and professing of the Gospell a meane thing.

The meane conceit the Jewes had of Christ, bred their infidelity. The meane conceit *Nathaniel* *John* 1. 46. had of *Nazareth*, at first hindred his Faith. When the Woman of Samaria began to conceive more highly of Christ, she left scoffing, and believed. And when *Nicodemus* is perswaded that Christ is a *John* 4. 19. Teacher sent from God, he resorteth unto him for *John* 3. 2. instruction.

So when we heare the Word, not as the word of man, but as it is indeed the Word of the living God, it will be powerfull, and worke Faith in our hearts.

Nothing more Sovereigne than Christ, yet an *Vse* 3. offence to wicked men. No favour more sweet than of the Gospell; yet a favour of death to the wicked. As wholesome meate, to a healthfull man, hath a good relish: but to one that is aguish, even honey is bitter: and as the light is cheerefull and comfortable to sound eyes, but an offence to sore: so to good men there is nothing more delightfull than the Word: than the which there is nothing more tedious to the wicked.

There are divers kinds of them which stumble at Christ, and his Word.

1. The Jewes, as appears in this place.

2. The Turkes, who cannot be brought to seek for salvation in him, who hath hanged on a Tree.

3. The Papists: Tell them that their Masses doe no good: that Workes justifie not; that the Virgin *Mary* cannot helpe us; that Christ is our only Mediator: They cry out, Sedition, Heresie, &c. We are made blockes, good workes are spoken against.

4. The Worldling: Who affecting pleasure and gaine, and perceiving the Crosse to follow the Gospell, is by and by offended.

5. Ignorant people; who are offended with the paucity of Professors: If this be the true Religion, why is it so much spoken against? Shall none be saved (say they) but they which follow Sermons, &c.

6. A sort of people among us called Separatists, or Pharisees, whom I much pittie, because I am perswaded there are some amongst them, that are conscionable. These stumble at our mixt assemblies; they will not know that the best field hath Tares, the best Wheat chaffe, the best men faults, and the purest Christians defects. Yea, they will not see the beames in their own company, but in our Church every mote troubles them.

7. Our ordinary profane people, who cannot afford a good word either to a Preacher, or conscionable Professor. These say; It was never merry world since there was so much preaching: so much following of Sermons, is to make men Beggars, Fooles, to run out of their wits. What is the matter with these men? What is that which troubles them? The truth is: These men which say after this manner, are either Drunkards, Whore-masters, common Swearers, or given to some notorious lewdnesse; and because the Word findes them out, and diseases them in their evill courses, therefore they are offended at it: If they be not controuled for their faults, they are quiet enough. *Herod* was a wonderfull Gospeller for a while, till *John* told him of his Incest; so the Preacher is a good man, till he tell them of their faults.

Christ

V<sup>er</sup>. 4.  
Mic. 3. 7.

Christ and his Word are good to them which walke uprightly. Believe in Christ, and obey his Word; then will Christ be thy defence, and his Word thy comfort. But if thou be profane, and thereby an enemy to thy selfe, then is the Word thine enemy, which if thou didst love and obey, would be thy faithfull friend, even in the houre of Death.

When *Moses* threw his Rod out of his hand, it became a Serpent, and he was afraid of it: but when he laid hold of it, and tooke it to him, it became that Rod whereby he wrought many Miracles. So, cast the Word from thee, and it is a Serpent: but lay hold of it by faith, and obey it, and

thou shalt have the great worke of thy salvation wrought thereby.

Blessed is the man which is not offended at Christ and his Word: It is hard to kicke against the prick. If a man strike his hand upon the point of a Speare, he hurts not the Speare, but his hand. If he spurne at a stone, he hurts not the stone, but his own feet; so whosoever maligne and speake evil of the Word; alas, they hurt not that, but themselves, even to their utter condemnation, if they repent not. If thou hast beene a despiser, repent: love and obey the Word, that thou mayest be saved.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. X.

Verse 1. Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

**I**N the ninth Chapter appeared, that the Rejection of many Jewes doth not prejudice the promise of God: and therefore the Doctrine of Justification by faith remaineth firme.

In this Chapter, the Apostle answereth another Argument, in which the Jewes put wonderfull trust: (*viz.*) in their holinesse and zeale, thus; If none be saved but those which believe in Christ, then who shall become of our strict and zealous observation of the Law Morall and Ceremoniall? *Paul* tels them, that all this availes not before God, but faith, which attaines that righteousness which justifieth in his sight. Now this must needs be wonderfull harsh to them which had such confidence in their own righteousness; as appeareth by that Pharisee, and the Ruler spoken of in the Gospell. To be both bereaved of the promises, and also to be stript of their holinesse, and to be left naked before the Judgement seat of Christ, must needs be grievous.

This *Paul* knowing, and that they would be not a little incensed against him; and having experience that such preaching caused him great trouble; before he comes to the matter, he makes a Preface, whereby he endeavours to assuage their mindes, and to approve his love to them, that he might take away all prejudicate opinions of him.

So in this Chapter we have two parts. 1. A Preface, verse 1. 2. The matter it selfe, in the rest.

The Preface, verse 1. is by insinuation, or protestation of his love, in which are two things: 1. The thing protested. 2. The Amplification of it.

The thing protested, is his Love. The Amplification is two-fold: 1. From the persons to whom he protests love: that is, to the Israelites. 2. From the Arguments of his love, which are three: 1. A friendly compellation, he calls them brethren, in regard of the same Country and Nations. 2. From a desire of their salvation. The word translated, *hearts desire*, signifieth two things: First, to have a good opinion; secondly, to wish well unto. *Paul* thought well of them, and wished them well, whatsoever they thought of him. This desire is amplified from the subject of it, his heart. It was not a fair-

ned glozing love, as is the friendship of the world from the teeth outward; but even from his very heart. Thirdly, from his prayers for their salvation. A singular token of love. This is amplified, first, from the object to whom he prayed, To God. Secondly, from the end, or summe of his prayer, That they might be saved.

*Quest.* Why doth *Paul* pray for them who have crucified Christ, are enemies to the Gospell, and hated and rejected of God?

*Ans.* He intends the generall calling of the Jewes; of which. Chap. 11. Or with condition of Gods will; or onely of the Elect; or to shew his willingness to wish well even to his enemies.

The observations from this verse, are from the consideration of *Paul*, as an Apostle, or as a Christian.

*Object.* If we consider him as an Apostle, we observe; 1. That Ministers are not onely to preach against wicked persons, and to exhort their people to obedience, but also to pray for them, as *Samuel* and *Jeremy* did. 1 Sam. 12.  
21.  
Jer. 13. 17.

2. When Ministers are to speake of a matter that may distaste; they must wisely prevent all offence and grudge, by preparing the minds of the Hearers, and shewing that they speake not out of malice, but out of love, and a desire of their salvation. So *Paul* mitigates his reprooves, with protestations of his love and gentlenesse, which is no dawbing with untemperate murther. *Paul* dawbed not, but had Gods Spirit when he spake to *Festus* and *Agrippa*; and having reprov'd the Galathians, Chap. 3. He affectionately declares his love, Chap. 4. As Physicians prepare, and Nurses sonetimes still their little ones with singing: So also must Ministers attempt every way, which may profit their people.

3. *Paul* loves the Jewes, but tels them plainly of their faults: So must Ministers doe. Indeed the way to get peace among men, is, not to reprove; but this is the way to lose the peace of God, and to bring the blood of our hearers upon our own soules.

4. The condition of Ministers is miserable. The labour is great: the care to save the soules of our hearers (yea our own) that we may give up a good account,

Luke 18.  
11. 12.  
Ibid. v. 21.

account, is infinite; the discontents not to be expressed: as to spend many sleeplesse nights, many tears, and sighes for their salvation, who raile and revile us accounting us unworthy to live.

1 Cor. 7.  
13. But indeed our joy is in the conscionable discharge of our duty, and that we are a sweet savour to God both in them which are saved, and in them which perish. And for such as receive the Word with reverence, obeying it; we acknowledge that we are never able sufficiently to praise God for the joy wherewith we rejoyce on their behalfe; who if they continue, then doe we live.

1 Thes. 3.  
9. If we consider Paul a Christian, we observe  
Obs. 1. Though the Jews seek Pauls life in their rage, and nothing would have given them more content than his blood; yet he carries himselfe loving toward them, his very speeches no way favouring of revenge.

Amicos diligere, omnes non est: inimicos vero soluti Christianorum. Tertul. ad Scap. capit. Chrys. hom. 25. operis imperfecti. Apud summum Patrem, qui non fuerit in charitate fratrum, non habebitur in numero filiorum. Leo Mag. Serm. 21 de Quinquagesima.

Love thine enemies. We are Pharisees by nature, loving our friends, and hating our foes: but we are Christians by Grace, and therefore must love our very enemies, and pray for them, as our Saviour both taught and practised. Every man can love his friend, but onely a godly man can love his enemy: and in this doing we doe our selves more good than our enemies. For Christ gave us this commandement not for our enemies sake, but for our own; not that they are worthy to be beloved; but that malice is too unworthy and base a thing for us. This is hard, but we must beat down our stomacks, that we may be the children of our heavenly Father.

If then in cold blood, and upon deliberation (though not at the instant of thy passion) thou canst so rule thine affection, as to love thine enemy and to pray for him, doing him good instead of evil, it will be a sweet comfort to thy breast; for with our heavenly Father, he is not in the communion of fannes, that is not in the charity of brethren.

2. Pauls love was hearty; so let thine be, be it friend or foe. Some, after a controverſie is taken up and ended, wil promise friendship, but with a reservation of revenge, though it be seven yeere after. Judas killed Christ, and betrayed him, and Iosab saluted Amasa counteously, and slue him. Remember thou to mean the truth thou makest shew of.

3. Let thy love appeare in kind words and salutations, as Paul calls the Jews brethren; yea, Lot the Sodomites; which condemns the practice of some, who if they be offended, shew they are possessed either with a dumbe Divil, they will not speak; or with a rayling Divil, if they speak, it shall be in bitterness, with taunts and reproches.

4. Pray for them thou lovest: Thou shalt never have any comfort of his friendship, for whom thou doest not pray.

Verſ. 2. For I beare them record, that they have a zeale of God, but not according to knowledge.

THIS Verse hath not a reason of Pauls love from the procreant cause of it; for the zeale of the Jews did not make Paul love them, for in this zeale they crucified Christ, persecuted the Gospel; and Saint Paul calls this zeale in himselfe, blasphemy, and therefore Paul would never commend it. Indeed if I see a Papist zealous in his way, I pity him, and wish his zeale were wel directed; but I commend not his zeale. When I read the

story of Alexander, Cicero, &c. I love their remembrance, for some moralities in them, as Christ loved that yong man in the Gospel; but this zeale of the Jews was no morality, being considered in the manner in which they were zealous. And therefore though Paul grant it, yet as Chrysostome observes, he reproves it vehemently, and takes away all Apology from them.

Here then (I take it) the Apostle comes directly to the point, to shew that Justification by Faith abolisheth not the Law, though their zeale be cast away, because it was not according to knowledge. Paul here notably in the first place, beating down (as was fit) the admiration and opinion they had of their zealous observations.

In this verse there are two things: First, a Concession; Paul grants that they have the zeale of God. Secondly, an accusation or reproofe of their zeale, but not according to knowledge.

The zeale of God. The earnest study of the Jews about the worship of the true God, and standing for Moses Law, Paul calls zeale, which is a vehement affection; as a very hot fire is called the zeale of fire, and may thus be described: That it is an exceeding vehement affection or love to a thing, with an indignation against whatsoever doth hurt the thing beloved, and an endeavour to redeeme it from all injuries and wronges.

Zeale of God: Not as approved of God; but so called, because God was the end or object of it, though they failed in the right way: so as this is to be understood comparatively, in respect of the Heathen, who are zealous for false Gods. So if we compare the Turkes and Papists; the Turkes are zealous for Mahomet. The Papists in comparison for Christ.

Not according to knowledge: It was according to their own conceived knowledge; but not according to the knowledge they should have had by the Gospel; and for this doth Paul reprove it. The more of such zeale, the worse.

Zeale, if it be not according to knowledge, is not acceptable to God: The Jewes are a plaine example hereof. See also Eccl. 7. 18. Doctr.

Quest. Can a man have too much zeale?

Ans. Not of true, but of selfe-conceited: A little of this is too much. For whatsoever is without faith, is sinne. Faith presupposeth knowledge: Error in knowledge, breeds error in zeale.

A good meaning will not iustifie our actions, (if otherwise evill) as appeares in the Jewes, who many of them meant well in persecuting the Gospel; but they are to this day plagued for such zealous meanings. Let us meane never so well, if that which we doe be not according to Gods meaning, he regards it not, who hath given his Law, not our meanings, to be a rule of our obedience.

If a Wife play the Harlot, and say she meant no harme, will this satisfie her Husband? And shall we thinke, to worship Images, pray to Saints, stay at home on the Sabbath day, when we may conveniently resort to the Church, under the shadow of a good meaning? No: God will not accept of such bald excuses.

And if good meaning will not excuse ill doing; What shall we say to them which doe ill, and meane ill too? What shall become of Drunkards, Blasphemers, Vncleane persons, &c? What good meaning can be in them?

Here we have a rule for the ordering of our zeale, that it may be acceptable to God. For it is such Use 2.

such a thing, which if it be well ordered, is most beautiful in a Christian; but if not, a thing of exceeding danger: as Fire in moderation is most comfortable, in extremity most fearful.

This Rule is sound knowledge out of Gods word.

Exod. 40.  
36, 37.

This knowledge must be threefold. First, of the thing of which we are zealous, that it be in the right. For if we be in the wrong, the more zeale, the worse: as in a wrong way, the more haste, the worse speed. Therefore *S. Paul* tells the *Galatians*, that it is good to be zealous alwaies in a good thing.

2. Of the wrong which is done to the thing we are zealous of: that indeed there be a wrong done, not going upon hear-say and adventure, but upon certainty, being able out of the Word, soundly to convince the same. For here is the indignation; if there be not sound knowledge, we may become slanderers of our brethren; and (as they say) beat them with the Sword, who deserve not to be touched with the Scabbard.

3. That we have some competent knowledge and ability, thereby to judge of the proportion of the wrong, for the which we have indignation in our zeale, that so our zeale may have a good temper. For all finnes, offences, and wrongs are not of the same quantity and quality. As there is a difference in offences, so must there be in our zeale; in greater things to be more zealous, in lesser things, lesse zealous; we must remember it is of the nature of fire: There is not the like fire for the roaring of an Egge, as for the roaring of an Oxe: but it is moderated, according to the necessities of the household.

By this three fold knowledge must our zeale be directed; where the Word begins, there must our zeale begin; and where the Word ends, there must our zeale end, whatsoever our opinion be. For as he that travelleth over the Wastes, or in some dangerous passage, without a guide, many times perisheth: So is the man that is zealous, not according to knowledge. As therefore in the Wilderness, when the Cloud ascended, the children of *Israel* set forward in their journeyes: and when that stood still, so did they: And if the Cloud ascended not, then they journeyed not till it ascended: So is our zeale alwaies to follow our knowledge, and to be directed thereby.

Exod. 40.  
36, 37.

There are two sorts of men hereby to be reprehended: 1. They which have a defect, not of zeale, but of knowledge, for the ground of their zeale. 2. They which have a defect, not of knowledge, but of zeale answerable to their knowledge. Of the first of these may be verified the Proverbe, They set the Cart before the Horse. The second may be likened to *Pharaoh's* Chariots, when the wheeles were off: so slowly doe they expresse their knowledge in their lives. The first are like a little Ship, without Ballast and freight, but with a great many sailes, which is soon either dashed against the Rocks, or toppled over. The second are like a goodly great Ship, well ballasted, and richly freighted, but without any sailes, which quickly falleth into the hands of Pirates, because it can make no speed; sooner making a prey for them, then a good voyage for the Merchant.

Separate zeale and knowledge, and they become both unprofitable: But wisely joyn them, and they perfect a Christian, being like a precious Diamond in a Ring of Gold. Let not zeale out-runne knowledge, or lag behind it; but let it *ad aequale*

agree, going hand in hand with the same. For even as in an Instrument of Musick there is a proportion of sound, wherein is the Harmony; beyond which if any string be strained, it makes a squeaking noise; and if it be not strained enough, it yields a flagging, dull, and unpleasant sound. So is it in our zeale, if it be either more or lesse than our knowledge.

Among the first sort of these men which have zeale not according to knowledge, are to be placed the Jews, and we may justly put the Papists, whose zeale for their many groundlesse devices, hath made them bloody persecutors of the Gospel. Likewise the Brownists, whose immoderate zeale without warrant, hath made them most uncharitable censurers of all the famous Churches of Christendome.

Among the other sort, which have knowledge without zeale, are our Dullards in Religion, who are like a resty horse, who hath metal and strength, but wil not goe forward. Be zealous and amend; the example of *Laodicea* were enough to provoke us. It is the end of thy Redemption; and a very pitifull thing, to be a man in knowledge, and a beast in life. Zeale without knowledge, profits not; so knowledge without zeale condemns. How farre art thou from the zeal of *Phinees*, *David*, *Elias*, &c. Thou canst be zealous, and hot in thine own causes: thou canst follow thy pleasures with *Esaue*, till thou faint. Thou wilt spend twenty pound, but thou wilt have thy will of thy neighbour. Alas! what wilt thou answer to God? When notwithstanding all thy knowledge, thou neither hast indignation against sin, nor art any way carefull to honour God, according to his Word.

Apoc. 3, 19

Verf. 2. For they being ignorant of Gods righteousness, and going about to stablish their own righteousness, have not submitted themselves to the righteousness of God.

That the zeale of the Jews is not according to knowledge, is shewed in this verse. The reason whereby it is shewed, is brought in by an Occupation. Some might say, Did not the Jews abound in knowledge, who counted the very letters of the Bible?

For answer, *Paul* affirms that they were ignorant of that which they should specially have known; namely, the righteousness of God, of which they ought to have been zealous.

In this Verse we have two things. 1. A justification, that the Jews are zealous, but not according to knowledge; they are ignorant of the righteousness of God. 2. A Declaration of the effects of such ignorance, which are two: 1. Pride, They went about to stablish their own. 2. Contempt of Gods righteousness, They have not submitted themselves unto it.

Here is a distinction of righteousness, it is twofold: First, Gods. Secondly, our own. Gods righteousness is not abolished, but established by faith. Our own righteousness, that is, which we have wrought, as I may say, home-made righteousness, of our own webbing; this is abolished by faith; this was the righteousness which the Jews boasted of, unable to abide the triall of the Law.

For they being ignorant of Gods righteousness, not whereby God is righteous in himselfe, but which he gives to man, that he may be righteous by God. This is the righteousness of our Mediator. They are zealous of righteousness, but

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they

they are ignorant of that righteousness which God approves, which is a righteousness every way answerable to the Law. This we sinfull men cannot perform, but Christ hath performed, and we cannot apprehend, when God gives faith.

Going about to stablish their own righteousness. Their own; that is, which they in their own persons perform. To stablish, or set up. A Metaphor from the staying up of an old rotten house, which can be shored up no longer <sup>a</sup>. Or from the setting up of a dead man upon his feet, to make him stand <sup>b</sup>. Such is the labour of him that goeth about to be justified by his own righteousness.

Going about. The *Nimrodians* went about to build a Tower whose top might reach to Heaven; they went about it, but brought it not to passe, but built a *Babel*: so the Jews went about to be justified by their own righteousness, but in vain; working their own confusion in the sight of God.

They did not submit themselves. This is the issue of pride; they will not be beholding to God for a righteousness of his appointing. They have not submitted; as Rebels which will not be subject to their lawfull Prince.

*Doctr.* Ignorance breeds pride and contempt. Thus Christ imputes to the Scribes and Pharisees, Mat. 23. 14. So Paul thought he had no peer while he was a Pharisee; and therefore he was mad against the Faith; and this was through ignorance, 1 Tim. 1. 12.

*Use 1.* Zeale without knowledge is dangerous, as appeared in the Jews; as appeareth in the Papists and Brownists. It makes them proud, and having drunk in an opinion, they cannot be removed with reason. As a man cannot write in a paper already written, nor plow in a ground over-runne with bushes; so is it hard to fasten any reason upon a mind prepossessed with fancy.

2. It makes them uncharitable, in abhorring all them which consent not to their devices: so farre, that they judge their contraries to be men not worthy to live; persecuting with more eagerness them which renounce their opinions, than them which deny God.

This appeared in the Jews, who crucified Christ for reproving their Traditions. And in the *Arians*, who were more cruel in their time, to the Orthodoxall Christians, in maintaining their opinions, than were the Heathen Emperours.

*A fantasti. call zeale.* The Papists doe not exercise so much cruelty against any, as against those who consent not with them in the doctrines of their own devising. Also the Separatists exclaime of the Church of England, and can endure any thing, save the Government of this Church, because it confuteth their fancies.

I finde by my little reading, and small observation, that too much zeale is more dangerous to the Church, than the contrary degree of coldness.

3. It makes men impatient of admonition; it will not endure the hearing of any thing that contradicts it: as the Jews would not heare Paul. Zeale is erroneous, if it want charity, humility, and patience.

*Use 2.* Ignorantia Iurii non excusat. Regula. Ignorance is neither of Errour, and excuseth not, because he is bound to know; as a subject is bound to know the laws of his Prince; and if he offend, it will not excuse him to say, he knew not the Law.

If a man be ignorant of that which concerns him not, it excuseth him: as if a Minister be igno-

rant of the Art of Physicke, or to plow an Acre of ground; or a Physician ignorant of the Art of Navigation. But if a Minister be ignorant of the Scriptures, or a Physician of the difference and cause of diseases, the complexion of his simples, &c. it excuseth not. So for a Christian to be ignorant of Gods righteousness, and the way of Justification before him, is most dangerous.

So is it for a man to imagine he knowes, when he is most ignorant; which is, as if a drunken man should thinke himselfe sober; or a sicke man, well. Stop the fountaine of these inconveniences, by sound knowledge: as a blinde man, so an ignorant man must needs erre out of the way. As a man expects not a voice from fishes, so nor from ignorant men vertne.

If the woman of *Samaria* had known who it was that offered her water, she would not have mocked him. If the Jewes had known (many of them) the Lord of life, they would not have crucified him. If the Papists, many of them knew better, they would accordingly professe. Our prophane persons, if they knew the rigour of Gods Justice, the heat of his anger, the burning of Hell, they would not (I thinke) so shamelessly carry themselves. *Joh. 4. 10. Cor. 2. 8.*

Trust not in thine own righteousness, in thy civill and harmelesse carriage, there is no more goodnelle in it, than life in a dead carcase. It is like a childes baby made of clouts: there's not more difference between such a puppet and a strong man, than between our righteousness, and that which may justifie us before God. *Use 3.*

They which receive not Christs righteousness, are Rebels; then are the Papists Rebels, so are all they which seek not after faith. Whatsoever gifts of nature thou hast, thou art a Rebel if thou believest not the Word, and receivest not the righteousness of God offered thee therein. A more open Rebel is a Drunkard, Blasphemer, &c. Alas! what shall become of these? a Jew is better then such a one. So is a Papist, they can say something for themselves, and many of them are free from such notorious crimes. Surely, such shall be dealt withall as Rebels; and because they will not repent, and be subject to the righteousness of God in faith, they must be subject to the revenging justice of God in torments. *Use 4.*

Verſ 4. For Christ is the end of the Law for righteousness to every one that believeth.

**T**HE Jews are zealous, of the righteousness of the Law, yet are ignorant of Gods righteousness, and submit not unto it; for God gave the Law, not to make us righteous, but to make us seek Christ, the end of the Law, that we might be righteous in him.

Here Paul brings an argument, to shew that Justification by faith, establisheth the righteousness of the Law. That which aimeth at, and attaineth the end of the Law, destroyeth it not: But faith attaineth the end of it which is Christ. Therefore, &c. And as he which runneth not to the end of the Race, misseth the prize: so the Jews misse of Justification, because they have not Christ, the end of the Law.

In this verse are two things. 1. A Proposition. 2. The Amplification.

The Proposition. Christ is the end of the Law, both Ceremoniall and Morall. The Jews sought to be righteous by the observation of both these.

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The end. The end of a thing is either Mathematicall or Morall. The Mathematicall end, is the utmost part of a thing, in which the length or continuance is determined; as a point is the end of a line. Death the end of life, the day of Judgement the end of this world.

The Morall end of a thing is the scope and perfection of it.

Now Christ is the end of the Law both waies. The Mathematicall end, both of the Ceremoniall and Morall, but diversly. Of the Ceremoniall, by a direct signification, of the Morall, by an accidentall direction. The ceremonies signified Christ, and ended at him. The Morall Law also, after a sort, leads to Christ. Properly, the Morall Law leads sinners to the curse, but by accident to Christ, as the disease leads to the medicine or Physician.

He is also the Morall end of both. For he is the body of those ceremonies and shadows, and he perfectly fulfilled the Decalogue for us, and that three waies: 1. In his pure conception. 2. In his godly life. 3. In his holy and obedient sufferings, and all for us: for whatsoever the Law required, that we should be, doe, or suffer, he hath performed in our behalfe. Therefore one wittily faith, that Christ is *Telos*, the end, or Tribute; and we by his payment, *Ateleia*, tribute-free; we are discharged by him before God. Christ is both these ends, but principally the last is here understood.

The Amplification is by a double determination: 1. For what. 2. For whom. 1. For righteousness to be done, or imputed. This first, and more principally: also for the other. 2. For whom; described 1. by quality, for believers. 2. By generality, Every Believer.

Quest. Is Faith and Christs righteousness of the Law?

Ans. In substance the righteousness of the Law and the Gospel are all one. For none can be justified by any other righteousness than that which the Law requireth. They differ onely in the manner of performance, the Law exacting it to be done by our selves, the Gospel offering it done by Christ, to be apprehended by faith. Justifying faith is not directly of the Law, for the Law knoweth no Grace, but indirectly it is, as the Law commands obedience to God.

God hath given the Law in writing, to bring men to Christ, that believing in him they might be justified by his righteousness, Gal. 3. 24.

Humane lawes are branches of the Morall law: therefore not abolished by Christ: and that is an unjust law, whose end is not Christ.

For righteousness to the believer, not to the worker: we are not justified by doing, but by believing.

All believers admitted to Justification, none excluded: for faith is a supernaturall grace, of which all are equally capable, if God bestow it.

A believer is happy, for he hath Christ, and so, the righteousness which the Law exacts; He hath the perfection of the Law which believeth in Christ. Yea, such a one is every believer in the day that he believes, as he should be if he could as perfectly keep the Law, as the very Angels. Satan would discourage poore sinners from the scant measure of their sanctification: But if thou believest, be comforted; for thou hast livery and seym of all the promises of the Law in the first moment of thy faith: It cannot hurt thee, it curses only unbelievers, and bad livers, having a full blow at them to their condemnation.

Seeke faith and the increase of it more than use 5. gold, for it is much more precious, enriching the conscience with peace, comfort and confidence, even in the houre of death: Many lament outward wants, but few the want of Faith.

The Law is a heavenly thing, and many wonders are contained in it, of which we shall comfortably understand, if we study it aright. Study it not as the Jews and Papists doe, to be justified by it; but to bring thee to Christ, and then to walke in all obedience with thankfulness. If thou dost thus, thou hittest the naye on the head. If the Law drive us not to Christ, as the storm the birds to the Row, and the ship to the Haven, all other intents and studies are of no value.

Every precept must teach us our weakness, every promise must set our teeth on edge, and every curse, as the lash of a whip, make us cry *peccavi*, and bring us down upon our knees, with *Jesu thou sonne of David, have mercy*, as the blind man cried in the Gospel.

And when thou art come to Christ, thou must not cast away the Law, but use it till, to make thee more cling unto Christ, and as a rule of righteous living; Christ is the end of the Law, not the killing, but fulfilling end; not to end, but to urge thy obedience. When the Merchant is come aboard his ship by boat, he drowns not his boat, but hoyses it up into his ship, he may have use of it another time; or as a Nobleman neglects not his School-master when he is come to his Lands, but prefers him. So certainly, if the Law (though sharp) hath brought thee to Christ, thou canst not but love it for this office; if thou dost not, thou hast not Christ. Yea, it will be the delight of a man to be then doing, when Christ is with him, as Peter then willingly and with successe cast out his Net. Without Christ the Law is an uncomfortable study; but with him, nothing more delightfull.

Verf. 5. For Moses describeth the righteousness which is of the Law, that the man which doth those things shall live by them.

6. But the righteousness which is of faith speaketh on this wise; b Say not in thy heart, who shall ascend into Heaven? That is, to bring Christ down from above.

7. Or, Who shall descend into the Deep? that is, to bring up Christ again from the dead.

8. But what saith it? c The Word is nigh thee, even in thy mouth, and in thy heart, that is the Word of faith which we preach.

Here Paul brings an Argument to evince that faith abolisheth not, but establisheth true righteousness, thus: The righteousness of faith is that which Moses teacheth unto justification: Therefore justification by faith, abolisheth not righteousness, but establisheth it.

Paul compares in these verses the righteousness of the Law and of Faith together, shewing that the righteousness of the Law, (to be performed by us) is uncertain and impossible; and that the righteousness of faith is certain and possible; and both these by the testimony of Moses.

The Jews thought that faith had been contrary to Moses, but Paul shews that Moses taught faith, as John 3. 4. 6. Christ himselfe witnesseth.

The impossibility of the righteousness of the Law (unto justification) Paul shews in the 5 verse out of *Leviticus*; The man that doth these things,

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shall

*Finis non  
interficiens,  
sed perfect.  
m. Aug.*

*a Lev. 18, 5  
Eze 20. 11  
Gal. 3. 12.*

*b Deut. 30.*

*c Deut. 30.  
14.*

*Arenius.*

*Dod.*

*Use 1.*

*Use 2.*

*Use 3.*

*Use 4.  
Talis est illi,  
qui in Chri.  
stam credi-  
dit, de qua  
credidit,  
qualis illi  
qui univer-  
sam legem  
implevit.  
Com. Hieron.  
ad Script.*

shall live thereby; that is, shall be just; for life flows from Justice.

The Gospell teacheth not a diverse righteousness from that of the Law, but a diverse way unto it: namely, Faith in Christ, who fulfilled the Law.

The Argument from hence against Justification by the Law, is drawn from the Cause.

To performe the Law is impossible.

But the righteousness of the Law, is to performe it. Therefore, &c.

This impossibility of our performing the Law, is not from the Law, but from our selves, who are corrupt.

That the righteousness of faith is certaine and possible, *Paul* shewes, verse 6, 7, 8. that it is certaine, verse 6, 7. that it is possible, verse 8.

The righteousness of Faith, that is, which the Gospell offereth, and Faith receives, is certaine. This *Paul* declares, by a Negation or contrary doubtfulness, elegantly propounded by a figure out of *Deuteronomy*.

The doubting which presseth sinners, is twofold; 1. how they may enter into Heaven: and 2. how they may avoid Hell. These two *Moses* shewes to be taken away by Faith. The first because we believe the Ascension of Christ (for us.) The second, because we believe his Resurrection, whereby he demonstrated his victory over Hell and Death; as if *Moses* had said, He that seeks justification by the Law, must needs be in continuall fear of Hell, and despaire of Heaven; But he that believeth that Christ is risen and ascended, is freed from both. Christ rose for us, and ascended for us, and before (which must be implied) lived and died for us; he which believeth not, and seeketh for justification from himselfe, in effect denies the Resurrection and Ascension of Christ.

That the righteousness of Faith is possible, *Paul* shewes by the facility of it, out of *Moses*, verse 8. Faith is easie, because it is given, otherwise the hardest thing in the world for a sinner to believe the Gospell.

In the 8. verse we have two things: 1. *Moses* testimony. The Word is nigh thee, &c. 2. *Pauls* exposition, That is, the Word of Faith which we preach.

The Word is nigh thee. The Word of promise; so was the Word of the Law, but nigh thee in thy mouth and heart, not in Tables of Stone as the Law. As if he should have said by a Proverbiall manner of speaking, This is righteousness before God, to believe with the heart, and with the mouth to confesse the Resurrection and Ascension of our Saviour Christ for us.

The Generall summe. That righteousness is the safest and sufficientest to salvation, which maketh us assured before God, and succoureth us in temptation, but so doth not the righteousness of the Law, but that of the Gospell. Therefore, &c.

In this passage many things might be spoken of, as of the Law; our insufficiency, and impossibility to perform it. Of the Ascension and Resurrection of Christ. But I wil onely consider of

The Doctrine, Faith, not the Law makes us certaine of our salvation before God, Luke 5. 12. Rom. 9. 33. Eph. 2. 8. 1 Pet. 1. 9.

The Law is too weak to justifie us, but strong enough to condemn us, which thou shalt finde, which repentest not of thy finnes. Seek not that which the Law cannot doe, but fear that which the Law can doe.

Faith takes away, but the Law breeds doubting; *Ufe 2.* both because we doe but little of that which the Law commands, and in that little there is much defect, deserving the curse.

As then the doctrine of the Jewes, so of the Papists, who teach men to be justified by inherent righteousness, must needs leave men in suspence and doubt; which doubts Faith overcomes. If our bodies were as hard as an Adamant, we should not feeble the sting of serpents: so if the soule be armed with faith, not all the poisoned darts of the Devil can hurt it.

But alas, wil some say, How shall I avoyd Hell, being most worthy to be damned for my whoredome, pride, drunkenness, blasphemy, &c? How shall I ever come to heaven, who never have kept the Law? These thoughts especially trouble in the house of temptation and death; but as *Paul* and his company, though in great danger, yet swam to the shore and escaped; so though the floods of temptation swell, and there be no bottom; yet by Faith we swim to land and are safe.

My Brother, Consider that thou shalt not goe to Heaven for thy worthinesse, but for Christs. When thou hast done all thou canst, thou art unworthy to be saved. Dost thou believe that Christ died and rose again for thee? Then is it as possible for Christ to die again, as for thee to goe to Hell. He that hath satisfied the Law, is freed; but thou hast so done in Christ. Therefore as when *Jonas* was cast into the Sea, it calmed, so thy conscience may now be calmed by the Death and Resurrection of Christ, of whom *Jonas* was the type. Also, if Christ be ascended, and thou believest, it is as possible to pluck him out of Heaven, as to hinder thee from thence, for all Believers doe sit together with him in heavenly places. He that denies that we doe even now possesse Heaven in Christ, denies Christ to be in heaven.

Faith is most necessary and usefull. If ever thou hast felt the sting of sin in thy soule, thou knowest the power of Faith. If thou hast not felt it, thou shalt, and then what a Hell without faith? The fiery darts of Satan are quenched by Faith.

Thou remembrest what a wretch thou hast been, how thou hast blasphemed his Name, broken his Sabbaths, despised his Word, &c. Can thy stomach digest these things? Canst thou practise such things, and thy Conscience not check thee? Though by the custome of sinne thou hast stupified thy conscience, yet it wil be made sensible, and then it wil affright thee. Yea, then, what thoughts of hell, of Devils, of everlasting torments arising from the guiltinesse of sinne.

Wouldst thou overcome these? Believe; This is our shield, our victory, even our Faith: and to approve thy Faith, repent unfeignedly. Which is a sure demonstration of faith, as faith is a cause of the peace of conscience.

Keep faith and a good conscience. As conscience cannot be good without faith, so nor faith lively without good conscience. As a Lamp yeelds no light without Oyle, so nor Faith comfort without good conscience.

Many believers neglecting the care of a good Conscience, have lost (not their Faith) but the power of it to pacifie Conscience: though Faith cannot be cast away, yet it may suffer shipwrack, and the peace which is by Faith may be lost; as *David* and other of Gods children have done for their liberty in following their own lusts: & it may be

AG. 27.  
43. 44.

Eph. 2. 6.

Ufe 3.  
Eph. 2. 6. 16.

1 Joh. 5. 4.

Doftr:

Ufe 1.

be questioned, whether ever *David* (after his Adultery) obtained the glorious feelings he had before by his faith.

Believest thou beware of sinne, lest God chastise thee, not by taking away thy faith, but the comfort of it, without which life is tedious. As in Cordials, often distemper weakens the receipt; so faith loseth the power to comfort, when we make a pack-horse of it by our often sinning.

Thy peace is from faith, thy misery from sinne. Even as wormes breed of putrified meate: so distelle ariseth from a polluted minde. Sinne weakens faith, and gives the Divell advantage, who without it is as able to hurt us, as the Law to justifie a sinner. If thou thinkest of Heaven, thinke of Faith, and a good Conscience; if thou thinkest, thinke of hell and everlasting Torments. If thou beest godly, feare not hell; if prophane, hope not for Heaven. For the wicked shall be turned into

*Psal. 9. 17.* hell, and all that forget God; but Believers and  
*Joh. 3. 15.* righteous people shall be saved.

Verse 9. *That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

10. *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

**O**ur own righteousness and the righteousness of Faith have beene compared; The righteousness we attaine by doing, is uncertaine and impossible: the righteousness we attaine by believing is certaine and possible. Certaine, because it expels doubts: possible, because the Word of Faith is neere us in our mouth and heart.

This of Faith, he explaines in these two verses, shewing that in the righteousness of Faith, it is only required that we should heartily believe and confesse the Resurrection of Christ, verse 9. which is amplified by an Apostolicall determination, verse 10.

*If thou shalt confesse with thy mouth, and believe with thy heart:* There are two things required of him that would be saved; *The confession of the mouth, and the believing of the heart.* And we have in these verses two things to be considered: 1. The duty required. 2. The end.

The duty is twofold: Of the mouth, which is called Confession; of the heart, which is named Believing. In the duty of the mouth, we have three things: First, the Action, Confession. Secondly, the Subject, the Mouth. Thirdly, the Object, the Lord Jesus. Auricular Confession is not here meant. Confession is three-fold: Of Sinners, of Benefits, of the Truth. This last is here understood; namely, that maine Truth, Salvation only by Christ. To confesse Christ hath a large sense: to acknowledge him to be our Lord, and so to use him: that is, to submit our affection to him, as to our chiefe Lord, by right of Creation, Providence, Redemption, to call upon him, to obey him, and if need be, to testify our acknowledgement with our best blood.

*And shalt believe, &c.* Here are also three things: 1. The Action, Believing. 2. The Subject, the Heart. 3. The Object, that God raised up Christ, &c. This is not only to assent to the truth hereof, which the Jewes doe not, the Divells doe not deny; but to embrace the benefits, and to rely upon it. Resurrection; not exclusively, but by a figure, comprehending things Antecedent and Consequent;

but this principally is named, not as adding to the price, but as testifying to the conscience the sufficiency of his death. The confidence of a good Conscience being grounded upon the Resurrection of Christ. That Christ died, the Jewes and Heathens believe; Christians only believe that he rose againe.

*Thou shalt be saved:* That is, thou shalt be justified: as before, Thou shalt live: for both the righteousness of the Law, and of faith, have eternall life, as the end propounded and promised unto them, but with a different succelle. By that, none attaine the end, because it hath a condition possible to none. By this, all the Elect doe attaine because it is possible for all whom God purposes to save, to confesse and believe. Neither is salvation without justice, nor righteousness without salvation. So farre just, so farre saved.

*For with the heart, &c.* Faith brings righteousness. Confession is an infallible signe of faith. Righteousness, Confession, salvation, are the effects of faith; but faith and all are the gifts of God.

In the 9. verse, Confession is set before: in this verse, Faith. In Nature, and in the order of Composition, faith of the heart goes before confession of the mouth; *I believed, therefore I spake.* But in order of Resolution, Confession of the mouth precedes: for we know not the faith of the Brethren before they make confession.

*Faith and Confession are necessary to salvation. Doctr. 1.* Faith, by the necessity of the means, and of the precept: Confession, by the necessity of the precept. Of the necessity of Faith, *Mat. 16. 16. Joh. 3. 18. Eph. 2. 8. Of Confession, Mat. 10. 32, 33. 1 Joh. 4. 15. Therefore is Christ called the Apostle of our confession, Heb. 3. 1.*

*If thou:* Ministers have here a patterne of Application in teaching.

*If thou:* The Papists say that none can be certaine of salvation by the certainty of a speciall faith: which is cleane contrary to this of *Paul*, and wholly takes away his Argument, which he brings from the assurance of Faith. One of their chiefe reasons is, Because it is no where written, *Peter, John, &c.* shall be saved; and that which is not written, is not to be believed.

To this I answer: First, It is not necessary that every particular Believers name should be written. It is enough if the promises be universally delivered, because universals include all particulars. All Believers shall be saved, therefore I also believing, shall be saved.

Secondly, here is a particular promise: *If thou:* speaking to every one as by name, as is the tenour of the Law, and every one takes himselfe to be meant.

Thirdly, whereas they say, that our faith is not written in the Bible: I answer, that faith is taken two wayes: for that which I doe believe, or for that with which I doe believe: for the object, or for the vertue of faith. The first is necessary to be written; The second is not, nor can be written: for the grace of Faith is not believed, but felt. By the power of my conscience I know that I believe, as I know what I thinke.

This Scripture speakes to thee face to face, to comfort thee if thou believest, and to terrifie thee if thou believest not: for as it is true, that if thou believest and confellest, thou shalt be saved; so if thou doest not, thou shalt be damned.

As Faith, so Confession is necessary. There are many who understand not the Doctrine of Christ, which

which they should confesse; let such learne to make confession, if they would be saved. Every one is bound to believe the Principles and Articles of Faith, *explicitè*, that is, plainly, understanding what he believes, as faith the Schoole.

*1<sup>st</sup> 5.* Testifie thy Faith by thy Confession; which is either Verball or Reall. Verball is of the mouth when we iugenuously professe him in whom we believe, and are not ashamed. As Christ lives in thy heart, so let him dwell in thy mouth. Who will endure such a servant, who is ashamed to acknowledge his Master?

Reall Confession, is either of Action, or Passion. Of Action, in our whole conversation, that our manners may speake and confesse Christ, that we be in the number of them, who professe they know God, but deny him in their lives. Of Passion, that we be ready to seale that with our blood, which we professe in word and action, from whence such are called Martyrs in excellence, that is, excellent witnesses. For the most excellent is that, which is confirmed with our death, as Paul speakes to Timothy of our Saviour.

Here are divers to be reprehended: 1. Our Ignorants, as in the fourth Vse. 2. *Nicodemites*, who account it sufficient to believe with their heart, taking liberty to confesse what they list. 3. Hypocrites, who confesse faire, but believe nothing. But it is no Confession, if it be not of faith: for to confesse, is to utter that which is in the heart. If thou hast one thing in thy heart, and utterest another with thy mouth, thou speakest, but confessest not.

*a Si aliud in corde habes, & aliud dicis, loqueris, non confiteris. Anttel.*

*b Joh. 5. 38*

*c Magna est insania, non credere & Evangelio.*

*d Ecce sed longe maior insania, si de Evangelio veritate non dubitares, vivere tamen quasi de eju*

*falsitate non dubitares. Picus Mil. ran.*

*e Beza.*

*Joh 10. 33*

*falsitate non dubitares. Picus Mil. ran.*

*falsitate non dubitares. Picus Mil. ran.*

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*falsitate non dubitares. Picus Mil. ran.*

*falsitate non dubitares. Picus Mil. ran.*

4. Our profane persons, who deny Christ with their works, which is the worst denyall: for stronger is the testimony of the life, than of the lips, and works have their eloquence in the silence of the tongue. Our Saviours works did more testifie of him, than the witness of John *b*. It is a great madnesse not to believe the Gospell to be true, but a greater, when thou believest it to be true, so to live as though thou didst believe it to be false *c*.

We would readily say, that he which denies Christ, is a wretch: take heed thou findest not the wretch in thine own bosome, if thou livest profanely, thou art he. Thou must both believe, and confesse; in word, in action, by passion.

As that creature is not a man, which though it hath some similitude of a man, yet hath not a reasonable soule; so that man is not a true Christian, which hath not both the faith and confession of Christ.

*4 Esay 28.* Verse 11. For the Scripture saith, *4* Whosoever believeth on him, shall not be ashamed.

**T**he saving effect of Faith and Confession, spoken of in the two last precedent verses, is here proved by Scripture: Either *Esay* 28. 16. or as one *c*, *Psal.* 25. 3. It is not materiall whether of the two you take. I thinke the first fittest, because of the *Messiah* there and here spoken of: and if in particular he aymed at neither of the two, yet it is enough that this is the generall doctrine of the Scripture.

The Argument is thus: Whatsoever the Scripture saith, must needs be so: for the Scripture cannot be loosed.

But the Scripture testifieth that Believers shall be saved, Therefore, &c.

*Quest.* This proves the point of Believers; but how of Confessors.

*Ans.* If it prove it of Faith, it proves it also of

Confession. For as the Sunne is not without light, so Faith is not without Confession. Beside, it is proved also of Confession, verse 12. The Argument is taken from the proper effect of Faith, Salvation, which *Peter* calls the end of Faith.

*1 Pet. 1. 9.*

In this Verse are four things. First, The generality, Whosoever. *Esay* saith, He that believeth: but it is all one; for an indefinite Proposition is equivalent to an Univerfall.

2. The Restriction of the generall, Whosoever, believeth. Whosoever, concludes all Believers; Believers, excludes all unbelievers.

3. The object of Faith, In him. To believe on Christ, is not only to believe that Christ is, and that what he saith is true, but to rest upon his Righteousnesse for Justification, and to trust him with our Salvation, as Paul, *I know whom I have believed*. On him, notes Faith and Confidence.

*1 Tim. 1. 12*

4. The effect of Faith, Not ashamed; The contrary denied for the direct effect. As if he had said, Shall be saved. For the denying of one contrary, is the affirming of the other. They shall not be frustrate of their end; therefore not ashamed.

*Object.* But we account it a good thing to be ashamed, and the contrary a fault. *Diogenes* thus encouraged a young man blushing, *Fear not, it is Vertues colour*. Yet the Philosophers wisely distinguish of it, counting it a grace in yong folkes; but old folkes should commit nothing which might make them blush.

*Ans.* Here is a Figure. The word is not used in the ordinary signification: he meanes not that Believers shall not be ashamed of their faults, for none are more, and the wicked are noted to be shamelesse: but the sense is, they shall not misse the end of their faith, and so be ashamed. A man boasts of a matter, and in the end up starts just nothing; then is he ashamed, as profane people brag of their hope to be saved; but when their Crakes faile, they shall be confounded with shame. *Esay* saith, Shall not make haste; that is, shall not be take themselves to shamefull courses, to bring their desires to passe, but shall wait upon God, and in the end have assured Deliverance: but as such who runne hastily, often stumble and fall, and so are ashamed: so they which will not stay Gods leasure, fall into many inconveniencies which cause their shame.

*Ier. 3. 31*

He that believeth, is sure to be saved, *Joh. 3. 18* *Doctr.* *Psal. 22. 4.* *Rom. 5. 5.* *1 Pet. 1. 6.* The promises are called sure, *Rom. 4. 16.* The counsell of God, stable, and the consolation thereby, strong, *Heb. 6. 17, 18.*

Whosoever trust in any thing but in Christ, shall be ashamed: The Jewes of their confidence in the Law. The Papiests, though they now brag and face out the matter, that they be the only men, and the true Church, shall one day be ashamed of their religion; because they build their salvation on a rotten foundation, as Masses, Pardons, Indulgences, Pilgrimages, prayer to Saints, their own merits, &c. They are like him in the Gospell, who began to build a Tower, but not being able to finish it, was ashamed.

*Vse 1.*

Those which trust in horses and armed men in the day of battell, shall be ashamed: They also which with King *Aza* trust in the Physicians, and not in God in the day of sicknesse; so they which trust in their riches contrary to the commandement of the Spirit, whom Christ calls fooles: Those also who seeke in losses to Wizzards, and not to God. Many trust in outward things without God.

*1 Tim. 6. 17*

*1 Luke 12.*

but 20.

but there are few who trust in God without outward things.

*Use 2.* There is much feare and doubting where faith is; but in the end Believers shall not be ashamed. This makes them confident against the obloquy and reproach cast upon them by the world: The children of God are laughed to scorn, as the Philistims mocked *Samson*. What then? Though *Saul* love not *David*, nor his Religion, yet he will speake of Gods Testimonies before Kings, and will not be ashamed; and though the Gospell be spoken against in every place, yet *Paul* will not be ashamed of it.

psal. 119.  
46.

Rom 1. 15.

This also comforts against the guiltinesse of sin, which is the true cause of shame, following it as the shadow doth the body. How profane we were before our Conversion, and how weakly we have walked since, our conscience knowes and is ashamed. Here is our helpe, faith obtaines pardon of sinne, and therefore we shall never be put to shame, for our faults: we are sinners; but as when the light comes, the darkenesse departs, and the more light, the lesse darkenesse: so faith drives away shame, and the more we believe, the lesse doe we feare confusion and shame. *Peter* walked upon the water and shamed himselfe, for he began to sinke. What was the cause? Not the winde or waves, but the defect of Faith. *Abraham* believed, and left his country, and offered up *Isaac*, and yet was not ashamed.

*Object.* *Abraham* had a great Faith, but my faith is little.

*Answer.* If thou hast true Faith, though never so little, thou shalt not be ashamed. A childe cannot take up his meate so strongly, nor care so much as doth a man, yet that little which he takes weakly and eats, nourisheth him, as well as more meate doth a man. So though thou be but a childe in Faith, thy Faith shall save thee, as well as *Abrahams* Faith saved him. For a man is not saved by the quantity of his Faith, but by the preciousnesse of that which Faith receives, which is the righteousness of Christ, which a weak and little Faith will as savingly apprehend as a strong Faith; as a Begger that hath a shaking weak hand, can make shift to take an almes, as well as he that hath not such infirmity.

*Object.* But I am pestered with much doubting, and cannot be rid of doubts.

*Answer.* Like enough: But dost thou believe? Believe still. It is not the commendation of Faith, to be without doubtings, but to overcome them: Thou shalt overcome in the end, and shalt not be ashamed. He that kills his enemy at the first blow, shewes himselfe valiant: so doth he also shew a great deale of valour, who being often knockt downe, and wounded, yet stands to it. So though the field seeme doubtfull betwene thy Faith and doubting, yet in the end, thou shalt overcome, and thy victory shall be famous.

Make precious account therefore of thy Faith, and labour to increase it. A certaine Captaine, being in a hot skirmish, was stricken downe, sore wounded, and taken up for dead: as soon as he came to himselfe, he first asked if his Target were safe, being loth his enemies should get that: so looke to thy Faith, (for the Divell thine enemy will looke to it) and thou shalt not be ashamed.

Wicked men and unbelievers are miserable, because of the shame which followes them. There can be almost no stronger Argument against sinne,

than to say it will make ashamed: than which there is nothing more grievous to a generous minde, therefore divers have rid themselves of their lives, that they may be rid of their shame, as *Samson*. For to dye is naturall, but to live in shame, is more than nature can endure, and yet the wicked must eternally endure it.

Some, like shamelesse beasts, glory in their shame, seeking no corners, nor muffling themselves as *Thamar*; but as *Abshalom*, bare-faced, and in the open Sunne, practising abominable things, and discovering their filthinesse; making a pastime of that, with *Solomons* Foole, which they should bewaile with teares of blood, and of which the very Heathen would be ashamed. It is a face of brasse, and a Whores forehead, that is not ashamed of blasphemy, drunkennesse, adultery, pride in paintings, powderings, (the Devils inventions) and other lewdnesse. Though many, of these things be not now ashamed, yet at the Day of Death or Judgement, they shall be put to shame, and then there shall be no covering for their shame, but they shall be clothed and covered with shame.

If thou which readest these things, beest one of these wretches, and couldst blush, there were hope of thee. When a Thiefe is taken in the manner, how doth he hang downe his head before men. Alas, if thou believest not, nor repentest, how shalt thou be able to looke Christ in the face, when he comes to Judgement? Let us therefore so live, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.

Pro. 10. 23

Joh. 3. 28.

Verse 12. For there is no difference between the Jew and the Greeke: for the same Lord over all, is rich unto all that call upon him.

The univerfall note in the 11. verse, Whosoever, is here confirmed: and *Paul* is put to this, because the Jewes made a Monopoly of the grace of God, as only belonging to them: but *Paul* shewes, that the Patent is aswell to the Grecian as to the Jew, for there is no difference.

If there be no difference, then whosoever believeth shall be saved.

But there is no difference between Jew and Grecian.

Therefore, &c.

The Minor is affirmed in the first part of this verse, and confirmed in the rest of it from the sufficiency of God.

There is no difference between the Jew and the Grecian: The Jewes were the posterity of *Sem*, by *Abraham*, *Isaac*, and *Jacob*, inhabiting in the Land of *Canaan*, a part of *Syria* in *Asia*. The Grecians the posterity of *Japhet*, by *Javan*, inhabiting a part of *Europe* called *Greece*, at first *Jonia* of *Javan*: but here they are taken by a figure for all the inhabitants of the World, beside the Jewes. So called, because they were the most famous for their learning and bringing up, in respect of which, they called all other Barbarians.

It appeares then, that there is a great difference between a Jew and a Grecian, in regard of Ancestors, Countrey, Language, Manners, &c. But *Paul* meanes none of these: but is to be understood only of Justification; in regard of which, there is no difference between them, that a man should ever the more or lesse be justified or saved, because he is a Jew or Grecian.

For the same Lord over all: Here is the Confirmation; All are servants to the same Lord. It is not

not

Epami.  
noides.

Use 3.

not to be forgotten, that his Majesties Translation hath exceedingly amended the reading in this place.

*Is rich unto all* : Because he powreth out an exhaust Treasure of goodnesse upon us, well may he be said to be rich ; if we consider what manner of things he bestowes, how great, with what bounty, and how many.

*To all* : Not hand over head : not to every particular, but to them that call on him: Not that say, Lord have mercy : but that call in faith. Here is the sufficiency of God : *He is rich to all* : And the indigency of man, that call upon, or begge of him.

Many collect here two Arguments, to prove there is no difference ; but indeed there are three: The first, There is the same Lord. The second, He is rich to all. The Jewes need not grutch the coming in of the Gentiles, they shall not have the lesse, for God is able to enrich all : as the Sunne, though it every day give its light, and men and other Creatures partake of it ; yet neither hath it or we the lesse: So though thousands from one end of the earth to the other, flocke to the receiving of Mercy, yet God hath store, and the Fountaine is above our thirst.

The third Argument is drawn from the equall condition propounded to all ; (*viz.*) if they call on him: which if the Gentile doe, the gate of mercy is as open and free to him as to the Jew.

*The favours of God concerning Iustification and Salvation, are dispensed without any respect of persons, to them which believe and call upon him, Acts 10.34. Rom. 3.29,30. Galat. 3.28.*

In this world for the most part the poore are contemned. If there be any favour, it falls into the rich mans mouth. If there be any danger, the rich man gets thorow, when the poore is taken in the Net of the Law. The poore is scant in the things of this earth, but in the favour of God and heavenly things he shareth with the best. The rich cannot bribe for these. God respected the low estate of *Mary* his Hand-maiden ; yea, *Lazarus* went to Heaven, when *Dives* went to Hell.

If thou beest rich, be humble, and doe not so disdainfully over-look thy poore neighbour, as not worthy to wipe thy shoes. He is heire of the same grace, serves the same Master, and it may be, in as great favour with him as thy selfe. I am sure the rich and poore are all one by creation ; there is the same entrance into the world, and the same way to depart them both ; unlesse the rich mans fulnesse open more doores of death, than the emptinesse of the poore man.

In the worst things, as sinne and corruption, the richest is equall with the poorest ; In the best things, as Justification, and eternall life, the poorest is equall with the richest.

There is no difference between the rich and the poore ; but remember in spirituall things : In civill there is great difference, even by Gods ordinance. For the Gospell abolisheth not order, bringing in Anabaptistickall parity and community. We must honour our betters and superiours, acknowledging a difference. We may not say in stomacke, wherein is he better than I ? We all come of *Adam*. When the Counters are put up into the bag, there is no difference between them, but while the account is casting, there is great difference ; one stands for a pound, another for a penny : so at the day of Judgement, and in Christ there is no difference ; but while we here live, there is difference,

and it is to be acknowledged.

Be at unity : for there is the same Lord, We are all servants to one Master : he will preferre us all ; we need not envy one another. We are all of a Family, and weare all one Livery, and the Badge or Cognizance is Love. Will any man endure that his servants or children shall be quarrelling, or snarling one at another ? Indeed, if we served divers Masters, there might sometimes naked Swords be scene ; but now contentions must needs be odious.

Alas, for the Divisions in the Church of England, Surely, the Authors and Fautors of her division, have much to answer for before God. This is the bane of the Church, and that the Divell knowes well enough. Division in Doctrine, is Heresie ; this is not found among us. Division in Rite, is Schisme : This is our discale. Let us remember who breake the peace of our Church, that an inveterate Schisme is Heresie. For the obstinate Schismatick, at length obtrudeth his Fancy for an Article of the Faith.

A Church in division, is like an Houle on fire. Quench, and increase not this flame by thy brainlesse opinions. It is like *Rebecca*, troubled in her wombe, with the strivings of two children of contrary dispositions : Pity the paines of thy Mother. This sinne is so great, (specially Authority being resisted) that some have confidently avouched it not to be expiated by Martyrdom.

If *Constantine* justly blamed *Alexander*, for eager opposing *Arrius*, whom he did confute ; much more may our *Constantine* finde fault with them, which blame that which they can neither amend nor confute.

The way to be rich in all grace, is to aske it. *Aske, and you shall have* : he is rich to all that call upon him ; he gives bountifully, and casts no man in the teeth : pleade not thine own deservings : thou must sue in *forma Pauperis*. Beggars obtaine ; the rich are sent empty away.

Every man desires to serve a liberall Master, that he may be preferred. Serve God, and thou shalt be made rich. Why dost thou by Swearing, Lying, Whoring, &c. serve that beggarly master the Divell, that hath nothing to give his followers, but hell, and everlasting torments ? If God be thy Master, thou art made for ever. No marvel that *Paul* breakes out into such a Patheticall thanksgiving, because God entertained him into his service. For as there is no fishing to the Sea : so no service to Gods and the Kings.

Get into Gods service, and when thou art in, keepe thee there. Deserve not to be cast out, as *Cain* was, lest thou sing the Prodigals Song, *How many hired servants in my Fathers house have bread enough, and I dye for hunger* ! There are two things to be done, that we may keepe our service. First, to know our Masters will. Secondly, to doe it : and then as God was rich to *Abraham* for his faith ; to *David*, for his zeale ; to *Stephen* for his Confrancy ; so will he be rich to thee.

As God is rich in mercy to the good, so in Judgements, plagues, woes, curses, is he rich to all ungodly and wicked men.

Verse 13. *For whosoever shall call on the Name of the Lord, shall be saved.*

*Joel 2.32. Act. 2.21.*

That God is rich unto all that call on him, is here confirmed by a Testimony out of *Joel*.

The occasion of *Joels* speech was this: There was

*Fons vivit  
fontem.*

*Doctr.*

*Use 1.*

*Use 2.*

*Use 3.*

was a great famine in *Jerry*: the Cause, their sinnes: the meanes; first, a great Raine presently after seede time; after that, a wonderfull droughe. Also God sent Grasshoppers and Caterpillars, &c. which devoured the little increase the earth afforded. Farther, he threatneth them with sorraine enemies; and upon this exhorts them to repentance, telling them that whosoever shall call on the name of God, shall be safe. For in *Zion*, that is, the Church of God, shall be deliverance.

*Pauls* Argument is thus framed: If whosoever call on God shall be saved; then is God rich to all that call on him, for no riches are comparable to salvation. But the first is true. Therefore the last.

In this Verse are two things: First, the Duty. Secondly, the Event. The Duty, Calling upon God. The Event, Salvation.

*Whoever*, as before, verse 11.

*Shall call upon*: By this is meant Prayer, which sometimes is taken for the whole worship of God. Prayer is called Invocation in Latine; because it must be performed with inmost affections; or, as to call God into us: or, as the *Greeke* word signifies, to call upon another for helpe in extremity. And therefore *Chrysostome* well expounds it by Confession, joynd with Prayer. For he which beggeth the help of another, confesseth his own weaknesse and want.

*The Name of the Lord*: That is, God himselfe, whose infinite perfections no name can comprehend. Yet God hath by certaine Names and appellations notified himselfe unto us, so farre as was fit for ability to understand. Some here understand Christ, the Name, expresse Image and Character of his Father, by whom we know God, as we know things by their names.

*Shall be saved*: Not that our prayers deserve Salvation, but because Salvation followes faithfull praying by the promise of God.

*God will save all such which call upon him*: Acts 2.21. Psal. 50. 15 &c. 145. 18.

God is infinitely good, who propounds conditions of salvation as easie to the poore, as the rich. If he had offered salvation on these termes, as to build Churches, Hospitals, and to endow them, &c. Alas, what should have become of poor men! But if thou beest not rich, nor eloquent, &c. Yet if thou callest upon the name of the Lord, thou shalt be saved.

*Whoever* calleth upon the name (not of our Lady, but) of the Lord. How then comes it to passe, that the Papists so much strive for Invocation of Saints?

There is no example, nor promise, nor commandment for it in the Bible: No threatening to them which omit it: neither doe the Saints departed know our particular necessities, or our hearts.

The Heathen Philosophers conceived one chiefe God, and divers inferior and Vndergods, as mediators, by whom they might come to the chiefe God, as by Noblemen we come to the King. This is one of their best arguments, which *Ambrose* on the *Romans* excellently propounds and confutes.

A certaine man, having used the help of some Noblemen, in a cause to his King, and being marvellously delayed, hearing by occasion a Bishop preach, that we must goe to God by the mediation of Saints: Alas, saith he, if it be in the Court of Heaven, as it is in the Courts of Princes, we shall

all have but a cold suit of it. We doe many times request particular men and Churches on earth to pray for us: because we have commandments, example, and promise for it in the Word, it being a Ministry appointed for the Militant Church. But that from hence I should pray to Angels or Saints departed, follows not. For first, I doe not invoke these, as the Papists doe their Saints: neither doe I desire that Office, unlesse either face to face, or by Letter or Messenger, I acquaint them with my desire: but there is no such intercourse between us and the Virgin *Mary*, or other Saints.

*Object*. But they pray not to Saints to fulfill, but to impetrate their desires.

*Answer*. This also is unlawfull, it being a part of the Office of our Mediator, as *S. Paul* teacheth to *Timothy*; where he (speaking of prayer) saith, *We have but one Mediator between God and us, even Jesus Christ*. Farther, though they teach this in the Schooles, yet (which is much to be blamed) they direct their people to practise otherwise, and to pray to Saints for the fulfilling of their desires. As I could shew in divers of their prayers, which I have seen, and most blasphemously appears in their *Ladies Psalter*. Concerning which, it is to be understood, that the common sort of Papists are taught upon Beads to say over certaine *Ave Marias* and *Pater Nosters*: to ten *Ave Marias*, one *Pater Noster*, which being five times said over, make one *Rosary* (as they call it.) And that they might not be deceived in their tale, they say that *S. Dominick* (it may be, one of our Ladies Chaplaines) found out the use of Beads for that purpose. From hence comes our *Ladies Psalter*, which consists of three *Rosaries*: Of which Psalter there is a peculiar Fraternity, endowed with many Indulgences by divers Popes.

Unto this Psalter, are added divers prayers to the blessed Virgin, especially the *Versuall Salutations*, in imitation of *David's* Psalmes, which some say was done by *Bonaventure*. In which, I may be bold to say, are many abominable things; wherein they pray in the same manner and words to the Virgin *Mary*, in which *David* prayeth to God, and not according to the sense of their School distinction.

He saith not, every one that prayeth shall have that which he desireth, but, *Thou shalt have all thy desires if they stand with Gods glory, and thy good, otherwise it is not good for thee to desire to have them*. *Paul* prayed for the removal of a temptation, and it was not removed, for Gods and *Pauls* greater glory in overcoming. Aske for necessary grace and salvation, and thou shalt be sure to receive it. A certain Widdow desired of *S. Austen*, direction to pray as she might be heard; and he wishes her to pray for a blessed life. If he be compelled to give, which is unwillingly wakened by the suiter, how much more bountifully will he give, which needs no waking, but wakens us, that we may aske him?

Prayer is a singular refuge in trouble. In *Warre*, *Moses* did more good with his prayers against *Amaleck*, than the Souldiers did with their Swords. As a strong Castle in a commotion, so is prayer unto God in trouble.

When Christ tels the troubles of the last daies, *Luk. 21. 36* he advieth to prayer, and accordingly himselfe practised. Prayer is the Buckles of Christian Armour. The great neglect of this duty is the cause that we are so often overcome in temptation,

Invocate,  
quasi intra,  
aut in se  
vocare.  
Ansel.

Diff.

Vse 1:

Vse 2.

Amb. Com.  
in 1. cap.  
Epist. ad  
Rom. Chro.  
noluit, ex am.  
Deor. Com.  
Trid. par. 3.  
de Invec.  
Sanch.

Aug. Ep.  
121. ad Pro.  
bum de a.  
rando Deo.

and overtaken with foule enormities. He thatian-  
clines himselfe in the morning with prayer, is the  
stronger to resist tentations all the day after: for  
as when the Lyon roares, the beasts hide them-  
selves, so there is nothing that sooner putteth the  
diuel to flight, than faithfull prayer. Not to pray, is  
a note of a wretch, and such lie open to all the  
plagues of God.

Not every saying, Lord, Lord, shall obtaine sal-  
vation, but that Invocation which hath Faith for  
the root, and obedience for the fruit: For we shall  
not receive, if either we believe that God wil not  
give our asking, or if we glorifie him not with a  
godly life. If I regard wickednesse in my heart, the

*Psa. 66. 18* Lord wil not heare me, saith *David*. Let every one

*2 Tim. 2. 19* that calleth on Christ, depart from iniquity, saith  
*Paul*. The prayer of a righteous man availeth much,  
*1 Jam. 5. 15.* saith *James*. As the Serpent going to drink, laye-  
down his poyson, so doe thou lay aside thy sinnes  
when thou goest to prayer.

If a man having murdered his neighbours child,  
should come with his hands reeking with the  
blood to intreat a kindnesse, should he obtaine? So  
never make account to be graciously heard, when  
thou presentest thy selfe before the Lord, with the  
tokens of thy pride on thy body, or in the steame  
of thy Wine and strong drink, &c.

*Verf. 14.* How then shall they call on him, in whom  
they have not believed? and how shall they  
believe in him, of whom they have not heard?  
and how shall they heare without a prea-  
cher?

15. And how shall they preach except they be  
sent? as it is written, <sup>a</sup> How beautifull  
are the feet of them that preach the Gos-  
pell of peace, and bring glad tidings of good  
things.

16. But they have not all obeyed the Gospel; For  
*Esaias* saith, <sup>b</sup> Lord, who hath believed our  
report?

17. So then, Faith cometh by hearing, and  
hearing by the word of God.

**S**aint Paul hath before spoken of Faith, and  
the righteousness of it: and some think, that  
here his purpose is to shew the means to come to  
Faith; which is, by hearing the Word. This is true,  
but the whole context in my opinion shews, that  
Paul hath another drift in these verses; namely, to  
prove that the Gospel must be preached to the  
Gentiles, which the Jewes could not abide to  
heare of.

The Apostle said, that whosoever, Jew or Gen-  
tile, calls upon God, shall be saved. Hence he infer-  
reth, that the Gospel must be preached to the  
Gentiles. The Argument is this:

It is the wil of God that the Gentiles should be  
saved.

But without the Gospel they cannot be saved.

Therefore the Gospel must be preached unto  
them.

The first Proposition is avouched before; the  
Minor is in these verses proved, where we have the  
Argument it selfe, *verf. 14.* and part of the 15. with  
the 17. The other part of the 15. and the 16 verse,  
are an amplification of the argument. The Minor is  
proved by an heap of Arguments clapt together,  
from the first to the last, thus: *Those that call on the  
Name of the Lord, shall be saved.*

But none can call, except they believe; nor be-  
lieve, except they heare; nor heare, but by a Prea-  
cher; nor preach, except sent.

Therefore, Faith comes by hearing, *verf. 17.* that  
is, Preaching, and preaching by the Word; that is,  
by the Commandement of God.

The Argument follows backward and backward,  
Affirmatively and Negatively.

The words are familiar, which he setteth down  
by Interrogations, which are equivalent to strong  
Negations.

*How shall they call, &c?* That is, They cannot  
call on him in whom they believe not,

True Prayer, is the effect of true Faith.

*How shall they believe, &c?* That is, they can-  
not believe without hearing, which is the ordinary  
and high way to Faith. For Faith presupposeth  
knowledge; knowledge, instruction; instruction,  
hearing, which is the sense of learning. We have  
seene blinde men learned, but never deafe men so  
borne. He that is borne deafe, is also borne dumbe.  
The reason, because we learne to speake. Deafe  
men are barred from Faith and Salvation, to be at-  
tained by hearing; but not simply and absolutely,  
because God when he pleaseth, can extraordinarily  
worke Faith without the senses. We have some  
notions of God left in Nature; but to know God  
in Christ, and things to be believed unto salvation,  
comes from without, and requires instruction.

*How can they heare, &c?* That is, they cannot  
heare to faith, without a Preacher: Preaching and  
Hearing are Relatives.

*How can they preach, except they be sent?* That is,  
None can preach, Except they be sent. A man un-  
sent may debate or discourse of matters, but not as  
the Embassadors of God, to the begetting of  
Faith, except they be sent of God.

If a man take upon him to preach, not being  
sent, he were as good hold his peace. As a private  
mans doings, running on an Embassie of his own  
head, are not approved of the King: so God workes  
only with them whom he sendeth. He that begets  
faith in any, is sent of God.

Sending is External or Internal. We speake  
of external, which is, by Ecclesiastike Ordination  
from those who themselves have been first ordai-  
ned, and derive their power successively from the  
Apostles, and so from our Saviour Christ.

*Without the preaching of the Gospel there is ordi- Doffi.*  
narily no salvation. The Gospel is the power of God  
to salvation, not written in leaves, but preached: *Rome.*  
*1. 16. 1 Cor. 1. 21. Jam. 1. 18.*

Saints are not to be invocated, because we may *Use 1.*  
not believe in them: This service of our Faith is  
only due to God.

Faith breeds Prayer: and indeed none can pray *Use 2.*  
but believers. An unbeliever may speake, and say  
over a forme of words, but pray he cannot without  
Faith. When we are perswaded of the goodnesse  
of God, and his readinesse to helpe, then we fall to  
prayer. When *Peter* was in danger of drowning, if  
he had not been perswaded of Christs love, he  
would never so confidently have cryed; *Helpe,*  
*Master, I perish.* The Saints (whose practice here-  
in must be our example) for the kindling of  
Prayer, have used to stirre up their Faith, by at-  
tributing such Titles to God, which doe manifest  
his Power, Mercy and Truth. As we esteeme not  
the cryes of such as trust us nor; so neither doth  
God the words of them which believe him: not.

Many thinke, that of all other things, Preaching *Use 3.*  
might best be spared, and that the Ministers office  
is least necessary: but here we see, that Faith and  
the promised good things cannot be attained  
with-

<sup>a</sup> *Esa. 51. 7*  
<sup>b</sup> *Naum. 1. 15*  
<sup>c</sup> *Esa. 53. 1.*  
<sup>d</sup> Or, prea-  
ching.  
<sup>e</sup> Gr. The  
hearing  
of us.

<sup>f</sup> *Sermon.*

without preaching. Next to Christ, it is the greatest benefit which God hath given to men: For by this we know, and apply that to our salvation. When Princes are crowned, they are bountifull: so when Christ our King ascended, he gave gifts. What gifts? Some to be Pastors and Teachers, for the gathering and edifying his Church unto salvation. He therefore that despiseth preaching, despiseth the bounty of Christ, and is guilty of his own damnation. For, as our bodies cannot live without bread, so nor our soules without the Word.

*Quest.* Shall none be saved, but those which hear Sermons?

*Ans.* No, ordinarily.

*Quest.* Cannot God save men, though they hear none?

*Ans.* It is a needlesse question; none denies but he can: yet when he gives ordinary means, he shews he wil save no otherwise. As a man refusing to eat, because God can save him without meat, tempteth God; so doth he, who following his pleasures, and refusing to hear, thinks to be saved. Manna is for the Wildernesse, which an Israelite looks not for in Canaan, where he may sow and reap: so, while thou livest in a Church, where thou mayst partake of the ordinary means, use them, if thou wouldst be nourished in the hope of eternall life.

God could have taught the Eunuch without Philip; converted Paul, without Ananias; instructed Cornelius, without Peter; opened Lydia's heart, without Paul: but he used (not the Ministry of Angels, but) the Ministry of men, to teach us, that it is his wil we should submit unto it, if we would be blessed. The Ministry of the Word, is by the wisdom of God, which reverence thou, unless thou accountest thyself wiser than God.

The Papists from Gregory, make Images Laymens books; but God hath appointed, not by looking on an Image, but by hearing his ordinance, to instruct the Church in the Faith.

None can preach till they be sent. If God send not, we goe without good speed; Therefore *Esay*, *John Baptist*, *Christ* himselfe, the Apostles, goe not till their Commissions be sealed by God.

*Qu.* How may a man know who is sent of God?

*Ans.* A Minister may know that God sends him, if he finde his heart moved by God to desire the Calling for Gods glory; if he be competently qualified with learning, godlinesse, discretion, utterance; if his gifts be allowed by the Church, and he be sent according to the ordinary course of the Church, wherein he is a Minister, which is not after one manner in all Churches, neither is it necessary.

The Hearer may know that his Teacher is sent of God, if his teaching beget Faith and Invocation. The blessing of God upon his labours, is an infallible token of his lawfull Calling: so *Jeremy* approves a true Prophet, and *Paul* his Apostleship.

The Separatists, as they deny our Church (their Mother) the name of a Church: so they deny us to be true Ministers of Christ. But if ordinary begetting of faith be an argument of a lawfull Calling, Blessed be God, we have a calling to our comfort.

They say we are false, Idolatrous, Antichristian Ministers, even Priests of *Baal*. And I aske them whether ordinarily God converted men to himself, and stablisheth them in true Grace, by false, Idolatrous, and Antichristian means? Whether he follows the Priests of *Baal*, with his abundant blef-

sing in their calling, or his own Ministers whom he sends himselfe?

And if we be sent of God, how dare they refuse to heare us, though there might be some defect in our Calling, which I am sure is as justifiable, as the calling in any Church upon earth? and when it is at the worst, too good, that theirs should enter into any comparison with it. Howsoever they blaspheme our calling, I am sure that if there be any grace in any of them, they are beholding to the Ministry of the Church of England for it.

How can they preach unless they be sent? *Use 6.*

Therefore wheresoever preaching is, it is by the sending of God, and a token of his love, as where he sends it not, it is a token of his displeasure toward the place. Christ hath the Ministers as Stars in his right hand, not onely for their defence, but also to make them rise or set to severall parts of the world, as he pleaseth. He can make it raine on *Judg. 6. 37*, *Gedeons* Fleece, and no where else; and every where, save on *Gedeons* Fleece. If you have the Word, thank him that sent it; if you want it, seeke for him that gives it. *Apo. 1. 16*

*Verf. 15.* As it is written, How beautifull are the feet of those which preach the Gospell of peace, and bring glad tidings of good things!

IN these words, and in those of the 15 Verse, (which are by some included in a parenthesis) is an amplification of the preaching of the Gospell to the Gentiles, of which are two parts:

The first is a confirmation of it, in these words. The second is an answering of an objection, in the next Verse.

The proof is taken out of *Esay*, chap. 52. 7. From the effect of the preaching of the Gospell, which is joy and rejoycing in them which heard it. So at *Antioch* there was great joy; so in *Galatia*, and in divers Cities and Towns it was entertained as with clapping of hands, which joyfull embracing of it proves it to be of Gods sending.

This effect is set forth under a Comparison of the lesse; for *Esay* speaks of the Royall receiving of the Messengers of *Israels* Deliverance from the captivity of *Babylon*, of which when *Newes* came, they were so ravished, and filled with laughter, that they thought it had not beene a truth, but a dreame. If then the tidings of such temporall deliverance was so welcome, much more must be welcome the glad tidings of the Gospell: and as those Messengers were from God, so much more these, it being a great deale more likely that the Jewes might be delivered from that bodily servitude, than that the world should be delivered from the bondage of Satan, by the blood of God.

In these words are two things. First a commendation of the Gospell; *How beautifull*, &c! Secondly, a Reason, because it bringeth peace, and good things. *Locus laudatorius, Sa. laus.*

*How beautifull &c!* He saith not simply, they are beautifull; but useth an Exclamation, *How beautifull!* as if he were not able to expresse such beautifull.

*How beautifull are the feet!* Some take seete for men: some for the affections, being that to the soule, which seete are to the body: these affections appearing in the Apostles, by their sweet delivery and utterance. Some interpret the velocity of the Apostles in converting the world. Some their constancy and courage. Some take beauty for the holie-

Not as the Husbandman loseth by an ill crop, shall I lose. If I preach, and thou repent not, it shall never repent me of my paines. I will preach still : for though my preaching be not a sweet savour to thee, yet even in thee I am a sweet savour to God. Thou also shalt smart for it : for if we be offended when our words are despised, much more will God be, at the contempt of his Gospell.

*Use 5.* Although faith cannot be without preaching going before it ; yet preaching may be without faith following it : as that which is to be known, may be without knowledge of it. The word that sounds without, is not sufficient to faith, if God speake not within in the heart.

*Aquinas.* There are two things required to Faith ; the determination of that which is to be believed, and the inclination and perswasion of the heart to believe. Preaching determines, but it is God who perswades by preaching : God can doe it without preaching ; but preaching cannot doe it without God. Our voice can say, Repent ; but it is God only that gives Repentance. *Paul* preacheth to *Lydia* care, but God hath the key of her heart.

*1 Cor. 3.7.* Pray that God would open our mouthes to speake ; pray also that he will unlocke thy heart to believe : for as *Rebecca* cookt the Venison, but *Itane* gave the blessing, so we may plant and water, but it is God that gives the increase.

*Verse 18.* But I say, Have they not heard? Yes verily, & their sound went into all the earth, and their words unto the ends of the world.

*Psalm. 19. 4.* This is spoken of the Gentiles, not of the Jewes, as appears by the manner of the next verse.

In this *Paul* prevents another objection, occasioned by the words before, concerning the sending of the Gospell to the Gentiles, as if some should have said :

If you be sent to the Gentiles, why doe you not preach to them all, but only to some choice Cities and Nations?

*Paul* answers, that they doe and shall preach to them all ; which he utters by an interrogation, and proves by a testimony out of the Psalmes : as if he should say ; *David* tels you that all have, or might heare ; for, Their sound is gone out into all the earth.

Question is whether *Paul* alleage this testimony, or allude unto it : In the Psalm he speaks of workes, here of the Word. Some say that *Paul* argues from the lesse : If God teach all by the great Volume of the heavens, much more will he teach all by the heavenly Doctrine of the Gospell.

I thinke that under the historicall narration of the heavens, and of their sound, is hid a prophecy of the preaching of the Gospell, because the latter part of the Psalm speaks much in the commendation of it ; and *Paul* here so applies it. And indeed there is a most sweet Analogy between the Heavens sound and the Gospell. There are divers particulars observed. I thinke these are good :

The Heavens are the worke of Gods hand ; so is the Gospell revealed by God. The Heavens shew the worke of God : so the Gospell, that we are justified by the worke of God, which is faith, not by the workes of man. The Doctrine of the Gospell is pure and lightsome as are the Heavens. The influence of the Heavens comforteth and cherisheth inferiour things ; so doth the Gospell the Conscience. The diversity of Nations and Languages is manifold, which understand not one another ; yet

all understand the excellency of the heavens, and the wonderfull worke of God in them : So God enabled the Apostles to teach all Nations in their own tongues, the wonderfull workes of God.

*Into all the earth, and unto the ends of the world.* The summe is, that the Gospell was preached to all the world.

*Object.* But many Nations were long after the Apostles dayes converted : as *England* in the time of *Gregory* the great ; the *Japonians* and *Americans* but the other day heard of Christ.

*Answer.* All the Earth is either taken for the most part ; and the ends for Countries very farre off : or it is spoken of that which should be ; or it is meant of the four quarters of the world ; or of the *Romane* Empire. And for that of *England* ; it is false : Indeed in *Gregories* dayes, *England*, by *Austen* the Monke, was first brought in subjection to *Rome*, they before agreeing with the Greeke Church ; for at the coming of that *Austen*, there were many holy Monks in this Land ; and some have written of the conversion of it in the daies of *Eleutherius* : yea, *Dorotheus* seemeth to affirme, that *Zimon* Zelotes was in *Brittany*, if the place be not mis-printed. And for the new discovered places may be answered, that either they were not then inhabited, or the Gospell there preached, but not received ; or that the same of the Gospell at the least came thither, as the same of the *Israelites* came into *Canaan*.

The Gospell was preached to all the world in the *Doct.* time of the Apostles : *Mar. 16.20.* *Act. 1.8.* *Col. 1.6.*

*Quest.* But what may be thought of them which never heard of the Gospell? are they not to be excused before God?

*Answer.* Yes : Of the sinne of unbelief in the promises : but they cannot obtaine thereby an acquittall from their other sinnes, but shall be condemned for them.

That is the true Religion, which agrees with *Use 1.* that which was preached in all the world by the Apostles.

It was a miracle that the Gospell, a doctrine teaching the denyall of our selves, and bearing of the Crosse, carried by poore and meane persons, oppressed by mighty Emperours and Kings, should in despite of men and divels, within the space of 40. yeares be so published in all the world. Let all enemies cease to oppose it by the remembrance hereof. *Use 2.*

Obey the Gospell, lest He which sent it, take it away, and remove our Candle-sticke for our unbelief and contempt of it. For this cause *Turkisme* and *Papisme* possesse many places, which have been heretofore famous for the Gospell. *Use 3.*

Hath the grace of God shined to thee in despite of the Divell? Make much of this Light, and walke in it : Hast thou heard the sound of it? Why dost thou live in lewd practices, as if thou hadst never heard any inkling of it? If thou beest a blasphemer, drunken, uncleane, proud, covetous, &c. What could a Jew, or a Turke doe more than thou dost? Thou hast not received it. Where sinne beares rule, there is not the Gospell received.

In those *Marian* times, the Gospell made men forsake goods and life ; and can it not now make thee leave thy vile and bad courses? He that caused the Gospell to be brought with the blood of his servants, will require the blood of all the contemners of it. Be you careful, that as in all the world, so the Gospell may have a free passage among you, and be glorified ; which shall be, when you suffer it

it to subdue your vile and rebellious affections.

Verse 19. *But I say, did not Iſrael know? Firſt, Moſes ſaith, \*I will provoke you to jealousie by them that are no people; and by a foolish Nation I will anger you.*

**T**He Apostle hath in the verses before soundly proved, that the Gospel is by the will and counsell of God to be preached to the Gentiles.

The Jew is mute, and hath nothing farther to object against that point, but falls to excuse his opposition against the preaching of the Gospel to them, by pleading ignorance, that he did not know it was the will of God so to have it.

To this Paul answereth: *What (saith he) did not Iſrael know? Did ye not know this? Why Moſes and Esay affirme it, in whom you are conversant. And so falls into a plaine declaration of the Abjection of the Jewes, and receiving of the Gentiles, as before he had done in the ninth Chapter.*

Here then are two things. First, a taking away of the excuse, (*viz.* ignorance) which the Jewes made to cover their malice against the preaching of the Gospel to the Gentiles, by a reprehensory declaration, that they were not ignorant. Secondly, this he proves by the Testimony of the Prophets.

*Did not Iſrael know?* The Geneva Translation supplieth (God) without any sense, which is exceedingly well observed in His Majesties Translation, and there left out: For that which they pretended not to know, was not God, but the will of God, in the matter before spoken of: As if he should say, You may be ashamed to say you are ignorant, you know it well enough, or might or ought to know it.

*Doctr.* The corruption of our hearts leads us to the practise of those things which we know to be sinne, Rom. 1. 31. Jude 10.

*Use 1.* Abstaine from all sinne, specially from sinne of knowledge. A regenerate man may through infirmity, or in the violence of temptation sinne against knowledge, as *David* and *Peter*; but beware of cold blood, and continuing in knowne sinne. Antecedent ignorance will not save a man, much more will consequent Ignorance condemne him. Ignorance taketh not away sinne, but knowledge taketh away all excuse of sinne. Now I have spoken to them (saith Christ) they have no colour for their sinne. To withhold the known truth in unrighteousness, provoketh the wrath of God. Dost thou not know that drunkenness, whoredome, &c. are abominable sinnes? And yet thou practisest them. Alas, what hope canst thou have? A willing practise of knowne sinne, and Repentance, can never stand together: nay, it is the high-way to a reprobate minde, and to that unpardonable offence.

Though thou canst not but sin in these dayes of thy frailty, yet beware of two things. First, of being willingly ignorant of that which God gives thee the meanes to know, for this is the marke of a wretch. Secondly, of doing contrary to knowledge: For he that knowes to doe well, and doth it not, and by proportion to void ill, and shunneth it not, to him it is sinne, though his knowledge aggravates his fault.

The Jewes sinned against their knowledge: What was the cause? Even their Envy that the Gentiles should be admitted to the prerogative of Grace. This made them deliver Christ to be crucified.

*Use 2.* The Jewes sinned against their knowledge: What was the cause? Even their Envy that the Gentiles should be admitted to the prerogative of Grace. This made them deliver Christ to be crucified.

This caused the stoning of *Stephen*: this the persecution of *Paul*. Beware of Envy, which is a devillish sin; the rotting of the bones, which makes a man twice miserable: For the envious man is cruciated both with his own evils, and with the good things of his Neighbour. The way to avoid envy for worldly matters, is to despise the world, and the folly of it, and to love heavenly things; and the way to avoid envy for the grace of God shewed on another, is to love the glory of God, which is set forth by my neighbour, as well as by my selfe.

The prooffe is, from the Testimony of two famous Prophets; *Moſes* in the rest of this 19. verse, and *Esay*, verse 20, 21.

First *Moſes*: *Moſes* is called the first, not because of a second *Moſes*, but first in time or dignity; or first in this allegation.

The Testimony is out of *Deuteronomy*, containing a threatening of Rejection to the Jewes, for their vile dealing against God: wherein are two things to be considered; 1. The phrase wherein this Rejection is set down. 2. The amplification of it.

*I will provoke you to jealousie, and I will anger you.* This is the phrase.

The Amplification is two fold; 1. From the Author, which is God: who doth not cause envy, but cause it to come to light, being in the heart before: nor is the Author of jealousie as a sinne, but as it is a punishment, doing that for punishment, which would stirre up their corrupt hearts to jealousie. 2. From the instruments which God useth to anger and provoke them withall: Namely, *No people, A foolish Nation*. That is, the Gentiles: whom the Jewes accounted beasts, and not men, even dogges.

As a man divorcing an adulterous wife, and in her face taking her bondmaid to be his wife, and adorning her with the garments and jewels of his former wife, must needs make her pine with envy and jealousie: So God threateneth the Jewes, whom he had chosen to be his Spouse, that he would cast them off for their wickedness, and bestow their privileges on the Gentiles. Or as a Mother, sometimes for a fault done by her little one, thrusts it from her, and saith it shall be her child no longer, taking up a strangers child into her lap: so doth God threaten the Jewes. Here's the difference, we doe it not seriously, but God doth.

This is then as if the Lord should say, You have chosen another husband; I wil chuse another wife. You another God, even your Idols; I another people, even the Gentiles; You have angred me, giving my honour to Idols; and I will anger you, giving your prerogatives to the Gentiles.

*God will forsake them, which forsake him,* 2 Chron. 15. 2 Jam. 4. 8.

To be out of the Covenant, is to be of no account. The Gentiles in regard thereof are said to be No people, and a foolish Nation. If a King have an Army of many thousand dead men, or cripples, there is no reckoning to be made of them: So, no reckoning of men unconverted; for they are dead in their sinnes, very beasts without reason, till they be enlightened.

*Object.* But are not many unregenerate men great Politicians?

*Answer.* Yes, they are; but in the account of God they are very fooles and beasts. The Gentiles had many learned Philosophers and wise men for go-

VERA-

*Ignorantia  
noluit non  
sollitatio  
peccati.  
Scientia  
non noluit  
peccatum,  
sed solitudo  
excusatio-  
nem peccati.*

*a* Ioh. 15.  
23.  
*b* Rom. 1.  
18.

*a* Pet. 2. 3.

*Jac.* 4. ult.

*Use 2.*

*Doctr.*

*Use 1.*

Not as the Husbandman loseth by an ill crop, shall I lose. If I preach, and thou repent not, it shall never repent me of my paines. I will preach still : for though my preaching be not a sweet favour to thee, yet even in this I am a sweet favour to God. Thou also shalt smart for it: for if we be offended when our words are despised, much more will God be, at the contempt of his Gospell.

*Use 5.* Although faith cannot be without preaching going before it ; yet preaching may be without faith following it : as that which is to be known, may be without knowledge of it. The word that sounds without, is not sufficient to faith, if God speake not within in the heart.

There are two things required to Faith ; the determination of that which is to be believed, and the inclination and perswasion of the heart to believe. Preaching determines, but it is God who perswades by preaching : God can doe it without preaching ; but preaching cannot doe it without God. Our voice can say, Repent ; but it is God only that gives Repentance. *Paul* preacheth to *Lydia* eare, but God hath the key of her heart.

*Aggins.* Pray that God would open our mouthes to speake ; pray also that he will unlocke thy heart to believe : for as *Rebecca* cookt the Venison, but *Isaac* gave the blessing, so we may plant and water, but it is God that gives the increase.

*1 Cor. 3. 7.* Verse 18. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

*\* Psal. 19. 4.* This is spoken of the Gentiles, not of the Jewes, as appeares by the manner of the next verse.

In this *Paul* prevents another objection, occasioned by the words before, concerning the sending of the Gospell to the Gentiles, as if some should have said :

If you be sent to the Gentiles, why doe you not preach to them all, but only to some choice Cities and Nations?

*Paul* answers, that they doe and shall preach to them all ; which he utters by an interrogation, and proves by a testimony out of the Psalmes : as if he should say ; *David* tels you that all have, or might heare ; for, Their sound is gone out into all the earth.

Question is whether *Paul* allege this testimony, or allude unto it : In the Psalm he speaks of workes, here of the Word. Some say that *Paul* argues from the lesse : If God teach all by the great Volume of the heavens, much more will he teach all by the heavenly Doctrine of the Gospell.

I thinke that under the historicall narration of the heavens, and of their sound, is hid a prophecy of the preaching of the Gospell, because the latter part of the Psalm speaks much in the commendation of it ; and *Paul* here so applies it. And indeed there is a most sweet Analogy between the Heavens sound and the Gospell. There are divers particulars observed. I thinke these are good :

The Heavens are the worke of Gods hand ; so is the Gospell revealed by God. The Heavens shew the worke of God : so the Gospell, that we are justified by the worke of God, which is faith, not by the workes of man. The Doctrine of the Gospell is pure and lightsome as are the Heavens. The influence of the Heavens comforteth and cherisheth inferiour things ; so doth the Gospell the Conscience. The diversity of Nations and Languages is manifold, which understand not one another ; yet

all understand the excellency of the heavens, and the wonderfull worke of God in them : So God enabled the Apostles to teach all Nations in their own tongues, the wonderfull workes of God.

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*Object.* But are not many unregenerate men great Politicians?

*Answer.* Yes, they are; but in the account of God they are very fooles and beasts. The Gentiles had many learned Philosophers and wise men for go-

Prov. 17. vernment, before their Calling; yet God saith they were a foolish Nation. *The beginning of wisdom is the feare of God.*

Verse 2. There are many that despise and scoffe the children of God for their simplicity, and holy profession: let such remember, that even by those whom they jest at, God wil anger them, either in this life, or at the day of judgement. The time shall come, that thou shalt gnath with thy teeth, to see them saved, thy selfe damned, then carried to Heaven, thy selfe haled to Hell. As thou hast laught them to scorn, so shall they laugh at thy destruction.

Live England according to thy knowledge, and bring forth fruit worthy of the Gospel which thou enjoyest, and thou shalt live long: else God wil cast thee off, and anger thee. Now we are the people of God, let us obey him, lest he make us no people.

As a Master deals with a naughty servant, plucking his Livery over his eares, and turning him out of doores: so God wil take from us his Word and Sacraments, his Livery and Cognizance, if we reverently profit nor by them, but despise them. Now God honours us above many, nay above any Nation. O what griefe, envy, anger, jealousy, must it needs breed, if ever the day should come, that we should see the Turkes, or other Infidels, possessors of these favours, and our selves turn'd off! There would be no griefe to this.

The Gentiles got the Kingdom of the Jews, and all their wealth; but for all this, they envied not them so much, as that God should be the God of the Gentiles, and not of the Jews. The losing of their Temporalties was not so much unto them, as the losing their Spiritualties. Thus he dealt with the Jews, and thus he wil deal with us, if we despise his Gospel, not believing nor obeying it. But if we forsake not God, he wil never forsake us: it can never be shewed by any observation, that God began first.

Esay 65.1. Vers. 20. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Here he brings the Testimony of Esay, a great Prophet, of the Blood-royall, whom the Jews greatly honoured. This testimony is in effect the same with that of Moses, it onely differs in words. In it are to be considered two things: First, the manner of the Testimony. Secondly, the matter of it. The manner is, that Esay witnesseth boldly, or audaciously; this being to be taken in the better part, not as a fault. It was not safe to preach as Esay; for the Jews were not patient to heare their downfall, and of the advancement of the Gentiles: therefore he had need of a bold spirit: and this boldnesse (like enough) cost him his life. For by the commandement of Manasses, he was put to cruel death; being (as it is said)

<sup>a</sup> He was in Esay in fine. Doct.

<sup>a</sup> sawn a sunder with a wooden Saw. Ministers are boldly to preach the truth. Paul requirith so to be prayed for, Ephes. 6. 19. And so he enjoyns, Titus 2. 13.

Verse 1. Ministers may not feare the faces of men, lest God destroy them. They may not be timorous, nor clawbacks: neither of these can be faithfull. They must be men of courage, to stand for God and the truth, against all opposites, though they have John Baptists reward for their labour.

Art thou opposed in thy Ministry? Tu contra

audentior ito; be the more bold with discretion and wisdom, and let not thy very life be dear unto thee, to fulfill the ministrations thou hast received of the Lord.

As it is our parts boldly to preach, so it is your parts meekly to heare, and cheerfully to follow that which is taught.

The matter of the Testimony is twofold. First, of the calling of the Gentiles, in the rest of this verse. Secondly, the Rejection of the Jews, vers. 21.

In these words are two things: First, a description of the calling of the Gentiles. Secondly, an Amplification of it.

The description; I have been found and made manifest.

To finde God, is to know him; to finde favour with him, to have him, and enjoy him as our portion, which they doe, which believe and repent.

I have been made manifest: that is, not declared in shadows and ceremonies, but plainly. These are set down in the time past, for the future, because it was then as sure to be done, as it is now done.

The Amplification is from the deniall of the cause of finding. They sought not, they asked not, or minded him not.

For we read of the wisest of the Gentiles, (as Pythagoras, Plato, Aristotle, &c.) that they travelled and sought into every corner of the world for Philosophy, and to talke with learned men: but we never read that they came into Jewry to seek God. And yet God was found, though not of them in particular, yet afterwards of the Gentiles in general.

Or here is the description of the Gentiles. A Gentile is such an one, who seeks not after God. This is our glasse; for we are Gentiles.

Our conversion and calling is not from our own wisdom, merit, labours, but from the mercy of God, 2 Doct. Tim. 1. 9. Jam. 1. 18.

We are wel taught in our Liturgy to confesse, Verse 1. that we have gone astray like lost sheep. Christ is compared to a Shepherd, we to lost sheep; He to a woman having lost her groat, we to the lost groat. Luke 15. The groat seeks not the woman, nor the sheep the shepherd: so, nor we Christ; it is he that seeks us, or we must be lost forever.

Abraham dwelt in Ur of the Chaldees, and was (as is probably gathered) an Idolater, and had so been to his dying day, if God had not called him. We are described to be as a child cast out and forsaken. Wert thou seeking God when thou wert called? No, thou wert seeking another, nay a contrary thing. What was Paul doing when he was called? Was he seeking Christ? Yea, that he was, but to persecute him in his Saints, not to believe in him. So if thou wel remembrest thy selfe, wert thou following thy own lusts, when God called thee, having neither forecast to seek, nor an heart to be willing to be found when God sought thee, unlesse God had bowed and inclined it. Even as Adam ran from God, when he came to seek him, and was faine to drag him from behind the bushes: So, if God had not dealt with thee in like manner, thou hadst been a lost sheepe even to this day. praise God for finding thee out.

An Heathen is one that seeks not after God; Verse 2. then have we swarms of Heathens amongst us: for, though many be baptized, and come to our Assemblies: yet their hearts seek not God, but the fulfilling of their own abominable desires. Such with men may be in the account of Christians; but

but in the day of separation God will ranke them among the number of Heathens. A Convert is such a one to whom God hath manifested himselfe, giving him Faith and Repentance: and such are happy.

*Quest.* How is God to be found?

*Ans.* Three things are to be observed for the finding of God: 1. The time. 2. The place. 3. The manner.

*Mat. 6. 33.* For the time, we must seek God first: First seek the Kingdom of God. First our profit and pleasure, and then God, is no good method. Many make the seeking of God an after-care, a work of their age. It's an hundred to one, that he which seeks the Diuel in his best age, shall never finde God in his worst age; when the daies come, in which he shall say he hath no pleasure in them. Give the first of thy time, and of every day to God, or else thou mayst despair to finde him in the rest of thy time and day. Seek God early.

*The place.* God is every where, but not every where to be found ordinarily. The ordinary place is the Congregation of his Saints, where his Name is called upon, and his Word preached, for there he hath promised his presence. Seek the Lord, and his strength, seek his face evermore. The meetings of the Sains are called the face of God, because there he manifests himselfe, dispensing his favours and blessings. Where should we seek for a man, but at his house? The Church is the house of the living God, seek him there; for at Salem is his Tabernacle, and his dwelling at Zion. The Church is directed for the finding of Christ, to get her forth by the footsteps of the flock, towards the Tents of the shepherds; that is, to resort with the people of God to the hearing of the Word.

When then shall our Recusants finde God, with such as wil not vouchsafe to step over the Threshold to hear his word? There is a time when they shall finde him. but to their cost, as a Judge to punish them for their contempt.

*The manner.* In holiness, not in hypocrisy and prophaneitie. *Who* (saith David) *shall ascend into Gods Hill, and stand before him? Even he that hath clean hands, and a pure heart, &c.* This is the generation of them that seek him; that seek thy face, O God of Jacob.

*The pure in heart* shall see God, and without holiness none shall see him. Away therefore with drunkenness, pride, uncleanness, and beast-like living. This generation shall not finde God. He blesteth them who seek him in goodness.

Hast thou found God, when thou soughtest him not? Seek him then, and thou shalt more finde him. The heart of them shall rejoyce, which seek him, much more the heart of them which finde him.

Examine then thy heart, whether thou canst finde God there. Thou shalt know his presence by thy joy, thy care, thy fear.

1. Art thou more glad of Faith and Repentance, than of all the World? Of mercies shewed to thy Conscience, than if thou wert an Emperour? Is thy desire to God and his Word, above all pleasures? God is in thy heart, or else there could not be such joy.

2. Hast thou a care to keep God, in a godly conversation? Thou hast him. He that hath a Treasure, hath a care to keep it; and that is not a mans Treasure, which he casteth at his heeles.

3. Art thou afraid to lose God, or to doe any

thing to grieve him? Art thou humbled if thou feelest any absence or emptiness of his Grace? And art thou stirred up, with the Church in the Canticles, to seeke him whom thy soule loveth? Thou hast a good heart: and thy God dwelleth in thee.

Verse 21. *But to Israel he saith, A All day long have I stretched out my hands to a disobedient and gainsaying people.* *Mat. 63. 2*

**I**N this verse is the other part of the Testimony of *Esay*, concerning the rejection of the Jewes, which is set downe and amplified.

It is set downe in these words, *A disobedient and gainsaying people*: that is, a rejected people, or a people cast off: The cause being put for the effect.

The Amplification is from the cause of the contrary, (*viz.*) The love and goodness of God calling them, which should have bred in them no such effect. This calling is set forth; First, by a similitude; *I have stretched out my hands*. Secondly, by the time, *All day long*.

*All day long*: Some apply this to the time of Christs crucifying, and his spreading out his hands there. Some, to the time of his teaching. Some, to the time of the Law and the Prophets. But it is best to be understood of all the time from their first calling to their dissipation. The whole time of grace, is called the day of salvation.

*I have stretched out my hands*: As the Hen clocks her Chickens to her, putteth forth her wings, and spreads her feathers to cherish them with her warmth; or as a Mother calls her childe, and holds forth her armes to embrace it in tender affection: So did God deale with the Jewes, seeking to gather them into the bosome of his love.

*Unto a disobedient and gainsaying people*: The word signifies such an one as will not be persuaded, but is incorrigible. Not every disobedience is here meant; but when neither faire means nor soule will bring us to a better course.

*Gainsaying*: This is a farther rise of sinne; signifying not onely such an one as refuseth to obey; but, being reproved, thwarteth, mocketh and persecuteth their reprovers. Of this *Stephen* accused the Jewes *Esay* hath but one word for both these; but such is the force of it, that both these will scarcely expresse it. It is attributed to the stubborn Sonne, that was to be stoned to death. Me thinks *David* makes a Commentary of it in the 78. Psalme. The Jewes are there called a rebellious generation in *Esay*s word. What an one is that? A generation (as followes) that set not their heart aright, whose spirit was not faithfull to God, that kept not the Covenant; that refused to walke in his Law, that forgate his workes, that tempted God, that spake against God, &c. Such were the Israelites, as *Esay* sayes, that provoked him to his face.

*Disobedience, joyed with contradiction and persecution of Gods messengers, was the cause of the rejection of the Jewes*: 2 Chron. 36. 16. Mat. 23. 37. Mar. 21.

If we be damned, the cause is in our selves, refusing the salvation which God offers to us. To whom hath not God offered mercy? What drunkard or wicked person is there among us, to whom God hath not sent his Ministers, or some godly man or other, to tell him that if he repent not, he shall be damned?

T

Gods

*Use 2.* Gods patience is infinite. As a Nurse bears with her crying froward child, so did God beare with the Jewes, even many hundred yeeres, and did not cast them off, though they many thousand times deserved it. Had not the Lord been God, he could not have holden his hands off them, they were so rebellious.

This patience God useth toward us; by this we are saved, for if God had not long waited for us, we had been ere this swept away by his fearfull judgements, as the dung of the earth. Therefore let us be thankfull.

*Use 3.* Is God so patient toward Rebels? O how mercifull and loving will he be to them which with contrite heart, seek unto him.

*Use 4.* The Ministry of the Word is the stretching forth of Gods Armes: when thou resortest unto it,

thou runnest into the armes, into the very bosome of God.

Rebels and gainfayers are in continuall danger *Use 5.* to be rejected of God, they are even at the pits brink. Search your bosomes whether ye be such or no. If thou mockest and contemnest admonitions, stubbornly walking on in wickednesse, thou art such an one. Many when they hear of Predetermination, of the necessity of preaching, of purity of life, &c. they cavil, mock, and blasphem. Is it not equal that such prophane moutnes should be stopped? Such a prophane heart punished? Such contempt revenged? Let us obey in all humble submission, lest the hand that is stretched forth to receive, be lifted up to strike us, and to throw us to Hell.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. XI.

*Vers. 1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin.*

**I**N this Chapter the Apostle removes the third main Objection, which follows upon these things delivered before: For if justification be by faith in Christ, on whom the Jews believe not, and their righteousness avaieth nothing; but for all that they are accounted Rebels and Traitors, and the Gentiles brought in because of their faith, then God hath cast away his people.

But he wil never cast away his people. Therefore, &c.

To this Objection Paul answers in this Chapter, shewing that the rejection of the Jews is neither totall nor finall; and therefore God stil is most constant, though he cast away and punish such unbelieving and disobedient Rebels.

The drift of this passage is to comfort the believing Jews, and to admonish the Gentiles, who (though Christians) yet insulted over the Jews, and hated them; so that among us, even at this day, the name of a Jew is grown into a Proverbe, to note one that is hated.

Now, that the Gentiles might not be proud of their standing, nor the Jews utterly despaire; and that they might entertain a more charitable opinion each of other, Paul shews that the rejection of the Jews is not of every mothers soune, nor forever; but as some of them in all ages of the Church have been converted, so before the end of the World, the thousands of Israel shall be gathered.

The wrath of God lies not upon all, neither shal it alwaies on the multitude of them, but even the multitude before the end shall come thick and threefold unto Christ, whom they now blaspheme and persecute. And in the midst of all these things he digresseth into a speciall admonition to the Gentiles to be humble.

In this Chapter are two parts; First, the principall matter, to *vers. 33.* Secondly, the Conclusion, *vers. 33.* and so to the end of the Chapter.

The principall matter is twofold: First, that the rejection of the Jews is not totall, to *vers. 11.* Secondly, nor final, in the rest of the verses.

The first part is handled by way of disputation. Paul enters into the Schools, propounds his position. His adversary appears and opposeth. Paul takes his argument, answers it, and plainly makes good his answer by Scripture.

The Position is, That Moses and Esay have foreprophecied the rejection of the Jews, as in the tenth Chapter, the nineteenth, twentieth, and one and twentieth verses.

The Replyers Argument (suppose a Jew) is this: If they be so to be understood, then God hath cast away his people.

But the last is false, therefore the first.

This Argument is in these words, *I demand then, hath God cast away his people?* propounded by way of question.

Pauls answer to the question is in all the rest of the words, to *vers. 11.* First by a strong negation. Secondly, by a speciall instance. Thirdly, by an accurate distinction. Fourthly, by an elegant Similitude. Fifthly, by a grave determination, fortified by evident Scriptures, which he alwaies hath in readinesse, as a sacred Anchor, to stay us from being carried about with every wind or wave of Doctrine.

The two first parts of this answer are in the first verse. The first is the negation, in these words, *God forbid.* Paul denies with indignation and defiance; as if he should say, Far be it from me to teach that God should cast away his people wholly: or that all the Jews, or that a Jew, because a Jew, should be rejected of God.

*All the Jews are not cast away from the hope of Deliverance, though their Temple be ruined, their sacrifices ceased, their Land in the hands of Infidels, and their multitude dispersed.* For Peter and Paul

con-

*Tim. 1. 16.* converted many; and Peter and James principally wrote their Epistles to believing Jews dispersed, and some are still converted, as one of late years hath taken great pains in helping to translate the Bible.

*Vse 1.* In Gods cause Paul cannot forbear; we must needs earnestly tel cavillers of it to their faces: do thou likewise, but in the spirit and wisdom of Paul.

*Vse 2.* Paul before had shamed the Jews, put them to silence, and given them a fore blow, telling them of their stubbornness and disobedience, and of their casting off: he doth not always harp upon one string, nor trample upon them being down; but now like a wise Teacher he comforteth them. He leaves not the matter so, but declares, that nevertheless there is a door of mercy open to all them that will believe. As if he should say, It is true, God is angry with the Jews, and hath cast them away; but let none despair, for so many as repent, ceasing to blaspheme Christ, and shall believe in him, shall be saved. This course of Paul, must be a pattern for Ministers; they must preach judgements, and denounce the curse against sinners, but they must not leave men under the curse to despair; for God hath not appointed us to destroy men, but when we have humbled them, and reproved them, we are to set open the Gate of Mercy unto their Repentance, by preaching the glad tidings of the Gospel. This is the speciall duty of our Office.

*1 Cor. 13. 10.*

To preach alwaies the curse and damnation, is a Butcherly kind of preaching; otherwise doth the Butcher consider the Sheep, otherwise the Shepheard; the Butcher to kill it, the Shepheard to keep and save it. Now we are Shepheards, The Law must be preached, but principally the Gospel. *Omne tulit punctum qui miscuit, &c.* He which wisely mingleth these two, is the best Preacher.

Verf. 1. For I am an Israelite, of the seed of Abraham, of the Tribe of Benjamin.

**T**His is the second part of Pauls answer, by a speciall instance of himselfe. God hath not cast away the Jews wholly; not every individual: for saith Paul, I my selfe am a Jew, and am not rejected, but am assured that I am a child of God through faith in Christ. Therefore the rejection of the Jews is not totall. God casts away no Jews, but Rebels; and receives no Gentiles, but believers. If all are cast away, then I; But not I, Therefore not all.

*An Israelite.* That is, a Jew: but he useth the term Israelite, because more ancient, and more honourable; the name Jew, at that time being very odious.

*Of the seed of Abraham.* Because many became Profelytes, and so were numbred with the Jews, which were not so born.

*Of the Tribe of Benjamin.* This is added, because he might have been of the seed of Abraham by *Ismael*. Hereby therefore he shews that he came of the promised and blessed seed; and was of no obscure, but of one of the most worthy Tribes. Something is here to be supplied, which must necessarily be understood: as, But I am not cast away, but Elect; or such like.

*Doſt.*

Paul is, first a Jew; secondly, an Elect; thirdly, and knows it. A Jew, *2 Cor. 11. 22. Phil 3. 5. Aſs 22. 3.* Elect, this is, manifest by our conversion, *Aſs 9.*

he was received to mercy, *1 Tim. 1. 16.* he knew he was elect; else his arguments from himselfe were of no force. Also his confident writing of himselfe shews it, *Rom. 8. 2. Gal. 2. 20. Rom. 8. 38. 2 Tim. 1. 12. & 47. 8. 17.*

Paul was sure of his estate, and knew it; so may all: For we have the same Spirit and Faith, though not in the same measure. The Papists say, it is presumption to say we are sure, (not what we are) but that we shall so continue; but all are sure also to persevere. The excellent things which God hath prepared for them that love him, the Spirit reveals unto us. And we have received the Spirit of God, that we might know the things which are given us of God. And perseverance is one of those things: therefore we may be sure to persevere.

*Object.* But Paul knew it by speciall extraordinary revelation.

*Anſw.* I deny it, let them shew that. He had his assurance no other way then all may have it; namely, by his Faith and obedience. *I live, saith Paul (in assurance of salvation) by Faith, Gal. 1. 20. And henceforth there is laid up for me a Crown of righteousness.* How know you that Paul? *I have sought (saith he) a good fight of Faith, &c.* By which way we also know it, and therefore it followeth, And not for me only, but for them that love the appearance of Christ.

Indeed I marvel not, that the Papists teach, we cannot be sure when they rely upon Traditions as well as Scriptures, and hold all are justified morally by inherent righteousness: and therefore because of the mutability of our wills, their assurance must needs be but morall, which may be otherwise. Their doctrine is most uncomfortable. He that calleth upon God, shall be saved: but he that prayeth doubting, obtaineth nothing. The Papists pray for salvation, and doubt: how then can they have it? *Jam. 1. 6. 7.* by which place it manifestly appears, that a doubting faith is not a saving faith. We read often in the Psalms, *Blessed are they which trust in the Lord;* never, blessed are they which doubt.

No marvel though many also among us cavil at this doctrine: alas, they speake of their own feeling. In regard of their naughty living they have just cause to doubt, and therefore they think none can be sure. To live wickedly, and to have a profane heart, contemning all goodness, makes men sure indeed, but of damnation; but he which believes and repents, is as sure even now of salvation, as even now he were reigning with Christ in Heaven.

When we believe and repent, we are perfectly reconciled to God, who retaineth not the least memory of our iniquities. Of this Paul is an example.

*Quest.* What was Paul before his conversion?

*Anſw.* Let himselfe tell you. I was (saith Paul) a blasphemer, a persecuter, an oppressor, imprisoning the Saints: and when they were put to death, I gave sentence. I punished them in all the Synagogues, compelling them to blaspheme, and being more mad, persecuted them to strange Cities, &c.

Such a notorious wretch was Paul, and yet behold the infinite goodness of our God: even Paul is received to grace; and not onely to grace to be pardoned and converted, but presently he is advanced

vanced to the highest dignity in the Church: of a persecuter made an Apostle. God saies not to him, Well *Paul*, I will receive thee to favour, but looke for no great preferment or priviledge; but he advanced him, as though from his Cradle he had crept on hands and knees to please him.

O the sweet mercy of our God, who when he receives sinners, never comes in with our odde items and back reckonings, but forgiving and forgetting our sins, as if they never had been done; nay, useth us, as if we had been the best children that could be. So, when the prodigall child returns to himselfe, and to his father, doth his father say, Ah *Sirrah*, have you spent all, &c? Wel, I am content to receive you, but as long as I live, Ile thinke on you? No, no: But he falls on his necke, and weepes for joy, with, *O my Sonne, O this my sonne was lost, but now is found, was dead, but now is alive.* Bring out the best rayment, the shooes, the ring, the jewels, kill the fat calfe, make a feast, send for musicke, that we may rejoyce. All is forgotten. Hast thou been a drunkard, a blaiphemer, an uncleane person, &c. If thou repentest and turnest to God, even so will he use thee. He will never upbraid thee with what thou hast beene; he will remember thy sinnes no more.

Luke 19.

Heb. 8. 12.

1 Tim. 1. 16

Consulte  
Aug. ser. 9.  
& 10. de  
verb. & d.  
post.

*Paul* in this is an example to all sinners, propounded by God himselfe to us, that from the experience of his dealing with him, all might be ambitious of his favour, and might be excited to come unto him.

If a Surgeon should come among us, and undertake to cure some desperate diseased person, should make him fish whole, as we say, and as sound as ever he was, and that freely; this would allure others to resort to him for the recovery of their paines. Or as a Physician, desiring to get a fame, would looke out some person, even at deaths doore, and cure him, that by such experiment he might get a name, and come into practice: So *Christ* desires fame and glory, he would have all our custome; he would all sicke consciences should come to him for cure: And for this purpose, he takes *Paul*, in the eye of man sicke of an incurable disease; he physicks him, heales him, and highly preferres him, receiving nothing, but giving all good things to his Patients, for he seekes nothing but glory.

Then consider; hast thou any old cankered sore about thee? Art thou a foule Leger, or hast thou any or many lothsome diseases? Yea, thou hast. And as the Woman in the Gospell, could not be cured by any Physician, though she had spent her whole estate that way; so no man nor Angell can cure thee, it is onely *Christ* can doe it; and he is most gentle to all that come to him, freely healing them, and advancing them to glory. Why then dost thou desire to come unto him for saving health? Why dost thou rather chuse to perish and rot in thy sinnes? He that received *Paul* and *Mary Magdalene* to mercy, will not reject thee, if thou repentest.

Verse 2. *God hath not cast away his people which he foreknew.*

**H**ere is the third part of *Pauls* answer which is an accurate distinction. The Jewes are cast away, and are the people of God; and yet *Paul* said, verse 1. *God forbid that God should cast away his people.* How can these things agree? Therefore *Paul* distinguisheth of this terme (*his people*) which is taken two wayes, equivocally, in a large sense;

and univocally, in a more restrained sense; people which are not foreknown, and people which are foreknown: that is, not elect, and elect. The first *God* casts away; the second he never will cast away.

This then is *Pauls* meaning: Whosoever are borne in the Church, outwardly submitting themselves to the Word and Sacraments, are in a generall sense the people of God; of whom some onely seeme to believe, but doe not: these *God* casts away. Others doe truly believe: these *God* never casts away. Though the Jewes, in regard of the outward things of the Covenant, were counted the people of God; yet he acknowledgeth not those which believe not, neither purposes to save them. A Jew not believing, is as farre from salvation (in regard of having it) as an Infidell.

Which he foreknew: There is a knowledge attributed to God, whereby he knowes all things, even such things which never shall be. This is called naked knowledge, which in order of nature, though not of time, is before the decree: this is not here meant; for thus he knowes the Reprobates as well the Elect.

There is a knowledge also which is joyned with his decree, and that either going before it, or following it. Things are from the first; the second is from things. The first is the cause of things, the second is the effect. Of the second, is to be understood the saying: That the prescience of *God* causeth not things to be. For in this fore-knowledge things are, and therefore they are foreseene. I know the sunne will rise; not because I know it, doth the sunne rise, but contrariely. As our remembrance of things past, is not the cause that they are past: so *Gods* foreknowledge of things to come in the second sense, is not the cause that they shall come. This is not here meant.

The fore-knowledge joyned with the decree, but going before it, is the cause of things; and this is either largely taken for the providence, by which fore-knowledge *Christ* was delivered; or more narrowly, fore-election; and so fore-knowledge is here to be understood; and therefore *Saint Augustine* reads it, whom he predestinated; and so *Anselme* expounds it: so doth the word imply, by an Hebraisme, signifying knowledge with love and care. *God knoweth his*, saith *Paul*: and our Saviour to the wicked, *I know you not.* He knows them well enough, but not so as to open heaven Gates for them.

Whom he foreknew. The relative is casually put here, and the argument from the efficient cause.

Quest. But how can they be said to be the people of *God* whom he casts away?

Ans. Reprobates in regard of their being born in the pale of the Church, and their fellowship with the children of *God* in the outward things of the covenant, have this denomination, the people of *God*. Even as the chaffe, while it is growing in the field, is rained upon, fenced in, and kept as well as the corne, and all is called corne.

Those that are foreknown, that is, Elect, shall never be cast away, Mat. 24. 24. Rev. 8. 33. 2 Tim. 2. 19.

*Paul* shewed that the Jewes are rejected, and then he saith, that not those that are foreknown. Threatnings of Judgement, though in regard of the promulgation and notice taking belong to the whole Church: yet in regard of execution, they are to be understood only of rebels. As promises are to be restrained to believers, so threatnings to unbelievers.

Is a judgement threatned? what art? an unbeliever? a Rebelle? that's thy part: take it to thee. But if thou repentest, it is not meant to thee. Indeed we deserve to hear, and have nothing but the curse. But God frees them which repent, for his Sonne Jesus Christ.

Vse 1.

An Elect can never be turned, or turn Reprobate. None of the elected number can perish or be diminished, because God cannot be deceived. For when he decreed to save them, he foresaw all impediments, as our sins our frailty, the power of ill example, company, the malice and policy of Satan, which notwithstanding, he determined and decreed to save us. Therefore God must fail, if we fail in salvation. This is worth all the world, the ground of our comfort, which cheareth in all crosses. Thy house is burnt over thy head; thy friends turned foes. Comfort thy selfe, Gods love can never faile towards thee; Satan hath tempted thee, and foiled thee, by some particular sin, and now he perswades thee that thou shalt be damned, surely for thou hast deserved. But if thou be *foreknown*, God wil not finally forsake thee, but give thee repentance that thou mayst be saved. Hence note that *David, Peter, &c.* though committing grievous sins, yet perished not.

Divide an Elect from the decree of God, he may be damned. But considering the decree, he cannot. Many, as the Spider, gather poyson from this, arguing thus, If I be *foreknown*, God wil not cast me away, therefore Ile live as I list; this is the Devils Logick. So saith he to Christ, *If thou be the Sonne of God, cast thy selfe down*, God wil never suffer thee to perish. God teacheth us not so to conclude, but contrarily. Neither did ever any godly man so collect. No man that hath his wits wil trust his body on these terms, and yet there are ten thousand such fooles in the world that thus hazzard their soules. Let profane beasts say what they wil, do thou say thus, God hath elected me to salvation by faith and repentance; therefore I wil endeavour to repent and believe, that so I may be saved according to his election.

Vse 2.

Those which are elected shall never be cast away; examine whether thou be elect or no: there is a judgement hereof to be gathered out of our own hearts. A mans own conscience wil tel him, in all that are Elect and of yeeres of discretion, there are two infallible marks and effects of Election: Faith and Repentance. The Apostle saith elsewhere, that the Lord knoweth who are his; yea, God knoweth, but how shall we know? Even thus, they which call on the Name of the Lord, there is Faith; and which depart from iniquity, there is Repentance. These are as a ticket whereby we passe from Earth to Heaven; he that can shew these, is sure to passe for an Elect.

Hath God given thee a new heart? Doth he give thee power to believe? Doth he renew his Image in thee? &c. If thou wert not an Elect, God would never bestow this cost on thee. As a man bestows not Lace and Trimming on a filthy Ragge, but throws it on the dunghill; or as man that rubs and sets up a sound Vessel, but he beats a piece for the fire one that is rotten; so God wil not bestow such cost on Reprobates, as to work their hearts to believe and repent, but wil suffer them to rot in their sins. for they are but for Hel fire, and there they wil serve wel enough. Thou art carefull to make thy Land sure, but *S. Peter* bids thee to make sure thy Election.

*Object.* I have examined my selfe, and I finde not these notes of my Election, what would you advise me to doe?

*Answer.* I wil not bid thee despaire, but this I say, O that thou couldst repent, and that thou wouldst submit thy selfe to the Ministry of the Word: How possible then might it be that thou mightest be saved? Which Word, while some neglect and despise, they rivet themselves in their sins to damnation.

Suppose a man lose a Ring by the way, and sends two of his servants to seek it; one of them lights a Candle, stoops to the ground, and searcheth every step where his Master went; the other seeks not at all, but goes to the Alehouse, and spends his time there; which of the two is most likely to finde the Ring? He which takes such pains, using the means to finde it. So verily, he which diligently attends upon the Word, is in a faire possibility to attain faith and repentance, and by them salvation; when he that is negligent, and contemns the means, is sure to be damned.

The Jews, though in regard of outward prerogatives, the people of God, yet for their infidelity are cast off; look then to thy faith, though thou beest baptized, and livest and diest in the Church, yet thou mayst be damned.

It is a lamentable thing to see one who hath had the reputation of an honest man, to stand forth among Thieves and Murderers, and Witches, at the Assizes: How much more to see men who have borne the honourable name of Christians, to be among the Divels at the day of Judgement? How wil this make the Divels to blaspheme, when such shall be turned over to them to be tormented?

If thou livest prophanely, thou hadst as good have been an Infidel as a Christian; nay it may be better, as it is a further degree of misery to starve in the midst, than in the want of means. Indeed, what are a great many of us, but Infidels in practice? What can an Infidel doe worse, than forswear, lie, slander, steale, murder, be uncleane, be drunk, despise Religion, &c? This is the fashion of many; they have the very manners of Infidels.

Verf. 2. *Wot you not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying:*

3. *Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they seek my life.*

4. *But what saith the Answer of God unto him? I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

Now followeth the fourth part of *Pauls* answer, taken from an instance of the like case in the dayes of *Elias*: he brings a Booke case for it. In the dayes of *Elias* the tenne Tribes did generally revolt from God, and followed *Jeroboams* Idols; so as in the Prophets eye, as farre as he could see, God had quite forsaken them, as they had forsaken him. Yet seven thousand remained in those desperate times. So also now, though God hath deservedly cast off the Jewish Nation, yet there are seven thousand belong unto him, and by consequence their rejection is not totall.

In this Instance are two things:

1. A Preface. 2. The example instanced.

First of the Preface, which is in these words: *Wot you*

*you*

In soules  
diverse now  
in soules  
composition.  
Aquinas.  
sum 1 p. 9.  
23. artic.  
3.  
Mat. 4.

2 Tim. 2. 19

2 Pet. 1. 10

you not what the Scripture saith of Elias? Being a Rhetoricall communication, wherein Paul convinceth them by their own knowledge.

Was you not what the Scripture saith of Elias? or, in Elias: that is, in the story of Elias, or in the booke of Elias: for some have holden, that Elias wrote that Booke of the Kings: As if he should say; You cannot (I am sure) but remember Elias his story very well; you are nor, or should not be ignorant of it.

**Doctr.** It is very profitable to be acquainted with the Histories of the Bible, and to make use of them. Our Saviour and Paul approve this by their practices, *Mat. 12. 3. 5. 1 Cor. 10. 1. &c.* Have you not read? saith Christ. Doe you not know? saith Paul. So also praised, James, Peter, Jude, John, as in their Epistles appeares.

**vs 1.** We must study stories: for beside the pleasantnesse of such study it is exceeding profitable; being pictures or glasses, wherein we may discern both what is good and bad, and what we may expect as a reward, either of our vices or virtues.

**Eccles. 1.** There was never any man of note for wisdom, who was a stranger in story. And indeed, State-policy in a great part consists in observation of former histories: for there is no new thing under the Sunne. The counsell of the ancient for their long experience is of great reckoning; but history is of more, in as much as diuturnity of time comprehends more than the length of one mans age. That famous *Alphonfus* King of *Aragon*, was wont to say that the dead were to be consulted with all; meaning the writings and examples of such who are in ancient story commended unto us, which was the way whereby *Zeno* the wife Philosopher obtained so great reputation of worthinesse: this study is profitable to Magistrates for government, to Ministers for exhortation, to all for ordering their lives with befitting moderation. Be then conversant diligently in story, specially of the Church contained in the Bible and ecclesiasticall writers. And remember that the life of story is use and application for godlineesse, otherwise I may say of knowledge, as *Solomon* of Riches, *I have seene knowledge reserved to the heart of the owner.*

*Isa. 120b.*  
*Beur. 50c.*  
*cing. in Sy.*  
*nap. 11st. 10.*

The example of *Abraham*, *Moses*, *David*, &c. are as starres, in whose light if we walke, we shall through faith and patience inherit the promises. On the other side, *Cain*, *Sodom*, *Judas*, are as warning-pieces to avoid their sinnes, as *Lots* wife was for this end, turned into a pillar of salt, to season after comers by her example.

Thou seest thieves and murderers yeerely come to open punishment and shame. Beware thou also of the revenging hand of God: thou hearest of uncleane persons and drunkards, how some fall into beggery, some into lothsome diseases, some into sudden death, in the midst of their cups, most into hardnesse of heart. Me thinks it should affright the drunkard, when he goes out of his doores to the Ale house, to remember that some have gone, who never have returned home againe. The old poysonous Viper, is at length taken; and made into triacle to be a preservative against poyson. So God will take thee, thou viper, thou abominable sinner, and make triacle of thee, that because thou wilt not profit by the example of others, other may profit themselves by thy example. This is that which God laid to *Jerusalem* charge by the Prophet: Shee profits not by *Sodoms* example: this also is charged upon *Belshazzar*, who was punished

*Ezech. 15.*  
*50.*  
*Dan. 5. 18*

the more, and the sooner, because he profited not by that domesticall and pregnant example of Gods Judgement on his grandfather *Nebuchadnezzar*: since is not made lesse by tract of time but greater, because in such continuance there are extant the more examples of Gods Judgement against sinners.

**Verse 2.** How he makes intercession to God against *Israel*, saying.

The example it selfe in these words, and so to the end of the sixth verse. In which are two things: First, the proposition, *ver. 2. 3. 4.* Secondly, the Reddition or Application, *verse 5. 6.*

The proposition, hath two things. First, the complaint of *Elias*, *verse 2. 3.* Secondly, the answer of God, *verse 4.*

The complaint is set down two wayes: First, generally; *ver. 2.* Secondly, more particularly, *verse 3.* In the generall are 4 things: First, the person complaining: which is *Elias*: a most famous Prophet, and in the account of the Jewes next to *Moses*; of whom at this day they make such reckoning, that at circumcision they set two chaires: the fairest of which is empty, reserved for *Elias*, who they say much favoureth that action.

Secondly, the person against whom *Elias* complaineth, that is the ten Tribes, to whom principally he was a Prophet.

Thirdly, the word which is used to expresse this complaining, by some translated *confereth* or *talketh with God*, here maketh intercession against; howsoever, the meaning is, he complaineth: For directly, that he did not pray they might be plagued, but accuseth them of their stubbornnesse and rebellion.

Fourthly, the manner or zeale of this complaint, noted in this word, *How*, that is with what zeale, which zeale we shall know, if we take a brieve survey of the noble story of *Elias*, beginning at the 17. Chapter of the first Booke of Kings.

*Grym.*

*Elias* was a notable Prophet, raised up by God in the dayes of *Ahab* and *Jezebel*, for the reforming of the Church of the ten Tribes. God reveals to him, that it should not raine in that Countrey for the space of three yeeres and sixe monthes. *Elias* prophesieth this to *Ahab*, and it falls out accordingly, whose tongue for this was called by some, *The bridle of heaven.*

When he had thus prophesied; he is appointed by God to goe to the River *Cherith*, where the Ravens feed him, and thence to *Sarepta*, where he is miraculously sustained at a widdowes house, whose son he raised up to life, which the Jewes hold to be *Jonas* the Prophet. In the third yeere he is bid to shew himselfe to *Ahab*, and so he did: whom he adviseth for remedy of present troubles to summon a Parliament. The King, his Nobles and Commons are assembled to Mount *Carmel*. *Elias* puts up a Bill, whether the Lord or *Baal* be God. The Parliament concluded nothing. *Eliab* sheweth that the truth may be found by Sacrifice. The Priests of *Baal* are willed to prepare a sacrifice, but to bring no fire. *Elias* the Prophet of the Lord doth likewise: and it is agreed, that the God which answereth by fire, is the true God. *Elias* Sacrifice is consumed with fire from heaven. Vpon this it is concluded, *The Lord is God, The Lord is God.* This is the voyce of the whole house. Then *Eliab* causeth the Priests of *Baal* and of the groves to be slaine; and in approbation of this, and for the further confirmation of Religion, the Lord sends a desired raine.

Now

*Hieronym.*

Now *Elias* thinks all is well and sure for Religion. But *Jezebel* sends him word, and vowed it by her Gods, that she would make the life of *Eliab* like one of the Priests whom he had slain. Upon this *Eliab* flieth into the wilderness for safety, and considering that all he had done, had such ill success, groweth into a vehement passion, and in some impatience desireth to dye. God ministreth to him by an Angell, which feeds him, and sends him to *Horeb*: he goes for more safety, and to meet with the Lord. There passeth by him a mighty winde, an earthquake, and fire (representations of *Eliab's* zeale: ) But God was not in them. Then comes a still voyce (to teach *Eliab* patience) saying, *What dost thou here Eliab?* *Eliab* answered, *Lord, I have bene jealous for the Lord of hosts*: complaining according to the words here used by *Paul*, *verse 3.*

In this story it appeares that *Eliab* was a man subject to infirmities as other men are, being overhear in his passion, his life being in danger by *Jezebel*, yet his zeale in regard of the cause of it, is exceeding commendable, and for our imitation.

*Doctr.* We are to be zealous for the Lord. So was *Elias*, *Moses*, *Samar*, *David*: as appeares in their stories.

*Vse.* When thou seest God dishonoured, and Religion troden under-foot, be not senselesse. Would it not move a man to see Altars throwne downe, Prophets killed, Miracles take no effect, as in *Eliab's* time? Or now, to see the Sabbath profaned, the preaching of the Gospell contemned; and many (notwithstanding daily admonitions) to runne out, some to drunkenness, some to whoredome, some to pride, &c? Surely, we want an *Eliab*: Whosoever hath but a dramme of his spirit, these things to him are as a dagger at his heart. Meekenesse in our own causes, but in Gods, zeale and earnestnesse become us. Yet be not over zealous: few I confesse are sicke of this disease; yet *Elias* was, and we may be also: for we are more sure we have his passion than his grace. Excesse of zeale is intolerable: yea, it hath bene found lesse dangerous to the Church, when men have come short of the due proportion of zeale, then when they have exceeded. *Auda Bishop in Persia*, in an excesse of zeale throwing down a Temple of the Pagans, was the cause that the King thereby incensed, threw downe all the Temples of the Christians.

*Throd 4b. 5*

There are two things whereby we may discern whether our zeale exceed due limits and bounds or no:

1. If thou make thy selfe a party, so much is it in the wrong. *Elias* was the more hot because his own life was in danger: So if there be a disordered person who hath provoked us, then we cry, its pitty but he should be presented, indited, punished. But when under a colour of zeale against sinne, we revenge our own wrongs, its more passion than zeale.

2. Zeale should consume the faults not the persons of offenders, if thine seeds on the persons not on the faults, its naught. Quench it against the person, inflame it against the fault. *James* and *John* would have had the wicked *Samaritans* by and by to be consumed with fire from heaven: but they are reprov'd by our Saviour. And here *Elias* was somewhat faulty, comming short of *Moses* and *Samuel*, who made intercession for, not against their people.

*Luke 9. 53.*

*Eliab* makes intercession against his people: *Mo-*

*ses* and *Samuel* for them. These rather than *Eliab*, are to be imitated of Ministers.

It is a lamentable thing to see a Father wringing of his hands over his childe, and complaining of his stubbornnesse, wishing he had never bene borne. So it is very grievous to heare an *Eliab* complain to God of the stubbornnesse of his people. We are your Fathers: so live you, that we may have no cause to sue against you, either in the Court of heaven or earth, but rather to rejoyce over you; which we shall doe with much cheerefulness, praying for you, if you forsake your sins and turne unto God, obeying his Word. If we in our Prayers have cause to complain of you, it will be unprofitable to you: for what followeth *Eliab's* his complaint? The Lord speaketh to him, as if he should say: *Eliab*, I see thou art in a mood; well; goe anoint *Hazael* King of *Aram*, *Jehu* King of *Israel*, and *Elisba* Prophet in thy roome: him that escapeth the sword of *Hazael*, shall *Jehu* slay; and him that escapeth *Jehu*, shall *Elisba* slay. Of such force are the complaints of the Prophets and Ministers of God against their stubbornne people, as also are their prayers effectually, on the behalfe of such as believe and obey. Now I beseech you presently to reforme your lives, that we may mutually joyne together to blesse God, you for us, and we for you, that we may be all Crowned together at the coming of Christ.

*Verse 3.* Lord, they have killed thy Prophets, and digged downe thine Altars; and I am left alone, and they seeke my life.

In these words is set downe the complaint of *Eliab* more particularly: in which are two things: First, the person to whom he complaines, *Lord*. Secondly, the matter of the complaint, which is twofold: First, *The killing of the Prophets*. Secondly, *The digging downe of Altars*. Both these aggravated from the miserable estate of *Eliab*, which appeareth two wayes; First, he is left alone, (in his own opinion: ) Secondly, they seeke his life also.

They: Not onely *bellua multorum capitum*, the vulgar: but *Ahab*, *Jezebel*, Nobles, Commons, and all, from the highest to the lowest: Especially *Jezebel*, a divellish and wicked woman, who added to the Idolatry of the *Israelites* the abomination of the *Sydonians*, and whose hatred against true Religion was so great, that it came into a Proverb, such being called *Jezebels*.

*Apoc. 2.*

*Thy Prophets*: *Thy* is added for more detestation of the fact. The Ambassadors of a meane Prince are not to be wronged; but they have killed *Thy Prophets*.

*Thine Altars*: An Altar was a building or Instrument of Earth, stone, or other stuffe, reared up for the offering of Sacrifices.

*Quest.* But what Altars meanes he? God commanded that there should be no Altar (in ordinary) after the building of the Temple, but at *Jerusalem*, where onely Sacrifices were to be offered, which is the cause that now the Jewes offer no Sacrifices, because they want their Temple. *Ahab* could not come by the Altar at *Jerusalem*, being out of his Kingdom. What Altar then meanes *Eliab*?

*Answ.* Some say that the sign is put for the thing signified, and by Altars meant Religion, which was by *Ahab* and *Jezebel* abolished. But as the killing of the Prophets was a matter of fact, so I also take this to be, rather then of signification onely.

onely. They threw down materiall Altars, built in *Abrahams, Isaacs, Jacobs, Joshuabs, and Samuels* time, before the Temple was builded; and the Altars that were by *Elias* himselfe, and other Prophets, by speciall commandement, after the building of the Temples set up: which were called afterward high places, and the good Kings of *Judab* commended for pulling them down.

1 Kings 18  
4, 12.

*Object.* Why should *Eliab* complaine of the doing of that by *Abah*, which done by others, is commended?

*Answer.* Those Altars remained as Monuments of Gods worship, and *Elias* complains not simply against their demolishing, but because it was done in despite of true Religion, that no foot-step thereof might remain, to put the people in mind of the true God; which if it had bin done in faith and reverence, would have been commended. A Turk is plagued for stamping a Crucifix under his feet, not that God approves such Images, but to prove their vile mind therein shewed against Christ. *Julian* (as Ecclesiasticall Histories mention) plucked down an Image of Brasse, made to resemble Christ, at the foot whereof was the figure of the woman with the bloody issue kneeling: in the room of that Image of Christ, did the Apostate place his own Image, which was by Thunder and Lightning overthrown and broken in pieces; not that God was displeased with such Images, but displeased with the wicked and spitefull heart of *Julian*, thereby appearing.

*And I am left alone:* Not a Prophet alone, but a professor alone, as appeares in Gods answer, who tels him, there were seven thousand left, not Prophets, but men.

Hereout arise two Doctrines: the one concerning the state of the Church, in regard of the enemies of it: the other concerning the nature of such enemies.

Doctr.

First, *God suffers sometimes the enemies of his Church to prevaile against it*; as *Cain* against *Abel*: the Moabites, Amorites, Philistims, &c. against *Israel*: the High Priests, Scribes and Pharises, against *Christ*: the Heathen Emperours against the Christians: the Arrrians for the space of fourescore yeeres against the Orthodoxall Professors; the Pope and Papists against the Protestants; as our forefathers have felt in this Land.

vse 1.

Prosperity is no certaine note of the true Church.

vse 2.

Though we have enjoyed an uninterrupted peace these many yeeres, (which the Lord continue) yet God may suffer enemies to prevaile over us, and we have great reason to feare it.

First, because iniquity, as Pride, Drunkenesse, &c. seeme to have got the upper hand.

Secondly, we have seene and felt many Judgements already: The Pestilence, Inundations of waters, devouring of fires in many principall Townes of the Kingdome; yet what reformation follows? Because we amend not by these, we have cause to feare the killing of our Prophets, and digging downe our Altars.

Thirdly, because of our fearefull Hypocrisie, ever being much in shew and nothing in substance. God usually makes true Christians manifest, and discovers Hypocrites by such tryals. These reasons shew that we are in danger, and therefore should not be secure, but provide for such a time; for as he who is provided to dye, is the better to live; so the fore-thinking of such things, may (howsoever)

make us much fitter in grace. Religion hath cost some their goods, their liberty, lives; why may it not us? This is our day, our Summer; it may have a night, and Winter following, against which it is wisdom to provide.

The enemies of true Religion are savage and Doctr. cruell, specially against the Ministers of it, as appeares in the Papists, who when they faile of Arguments and Scripture to defend their cause, seek to make their parts good with fire and sword: according to this Logicke was that Popes resolution, who flinging his keyes into *Tyber*, said, If *Peters* *Tulim.* keyes cannot, *Pauls* Sword shall.

Art thou an enemy to the Gospell, and to the vse 1. Preachers of it, and to them who live godly? Thou art like *Iezabel*, whom God met withall well enough: for even the Dogs did eat *Iezabel*, though a Queene. 34

As an Army without a Generall, a Ship without a Pilot, Sheep without a Shepheard, so is a Congregation without a Minister: as *Philip* desired the *Athenians* to send him their Orators, who perswaded the people not to render up their City; so the Divell most spiteth the Ministers of the Word, as the greatest enemies to his kingdome, because they call the people to repentance.

I would Chronicle that Minister (if faithfull) as a Miracle, which (even in the dayes of peace) suffered not some persecution by the malice of the Divell. Esteeme thy Teacher, for the hazzard he endures for thy sake.

If thou beest persecuted, so was *Eliab*; doe as vse 3.

*Eliab* did: flye to God by prayer, for he prayed, and was preserved. Vnder the Juniper Tree, *Eliab* sung an heavy note, but hee's not an halfpenny the worse; *Iezabel* could not hinder him from rising to heaven in a fierie Chariot, and we finde him afterwards comming downe on Mount *Tabor*, in a most glorious manner. *Luther* continued thirty yeeres preaching the Gospell, yet dyed peaceably in his bed; though the Pope hunted him; and would have given a good part of his triple Crown to have got him. God will either deliver thee, or glorifie himselfe in thy constant enduring.

The enemies of the Church hold together for the overthrow of Religion: let us unite our affections and forces for the maintaining of it. The want of holy love and fellowship among Christians, gives the Divell great advantage. We helpe not one another; we rejoyce at the returning of Prodigals. When the Scribe had answered discreetly, *Christ* encouraged him: and when the young man manifested a conscience in keeping the Law, *Christ* looked upon him, and loved him. But if we see any beginning to feare God, we encourage him not, but rather give him gall and vinegar to drinke. Drunkards hang on a string, Swearers shake hands, Adulterers make a League, Prodigals are sworn brethren; Papists hold together: much more let us which hold *Christ*, stand to one another helping and encouraging to godlineesse.

*Eliab* complains not of the whoredome, drunkenesse, pride, &c. of the people, though, no doubt, these finnes were ripe enough among them; but of breaking Altars, and killing of Prophets. The most grievous indictment that can be put in against any man, is, that he is an enemy to religion. It is a mans greatest honour to be religious, and a worshipper of God, as the contrary will most of all other finnes shame and confound us at the last day.

vse 5.

Verfe 4. *But what faith the answer of God unto him? I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

**I**N these words is the answer of God to *Eliab's* complaint, wherein are two things: First, the Preface. Secondly, the substance of the Answer.

The Preface is in these words: *But what faith the answer of God unto him?* This Preface is an elegant transition, (set downe by way of interrogation) from *Eliab's* complaint to Gods answer; as if *Paul* should have said; You have heard of *Eliab's* complaint, now you shall heare how God answers him. The word translated answer, signifies a divine answer, accurately set downe.

*Doftr.* All doubts in matters of Religion, are to be decided by the word of God. Joh. 5. 39. Mar. 12. 24. *Eliab* erred, because he spake without his Booke; that is, Gods Word.

*176.* In all matters controverted, remember this: *But what faith the answer of God.* It is questioned whether Images be to be worshipped, Angels and Saints prayed to, &c. Who shall resolve us? The Papists say yea: but what faith the answer of God? We are to take no mans word, nor the word of *Eliab*, for a matter of faith: though such a Preacher, such a great Scholler, *Eliab* hold this or that, our plea must be, But what faith the Scripture? For men may erre, but the answer of God is according to truth.

Remember this for matters of practice also. If it be questioned whether thou shalt breake the Sabbath, commit whoredome, drunkenness, deceive thy neighbour, &c. Thy Companions, it may be, and thine own heart, will intice thee to doe such things: But what faith the Scripture? It teacheth thee another lesson, namely, that they which doe such things, shall be damned. Follow the advice of the Scripture, or else it will torment thee on thy death-bed.

Verfe 4. *I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

**I**N these words is the substance of Gods answer: Gods whole answer is not set downe, but only so much as might confute *Eliab's* Paralogisme, which serves *Paul's* purpose. *Eliab* did thus argue.

The Church which is not quite extinguished, hath markes whereby it might be discerned.

But I (saith *Eliab*) discern no such in *Israell*.

Therefore, &c.

Thou dost not, *Eliab*: What art thou? But I doe (saith the Lord) who know the heart, and who are Jewes within. I have reserved seven thousand as good as thy selfe, who have not bowed their knees to *Baal*.

*Seven thousand*: Some curiously speake of this number: but a number certaine is put for an uncertaine. By seven thousand, saith one, the perfect summe of those who dealt worthily, in not consenting to Idolatry.

*Seven thousand men*: That is, men and women, noted by the more worthy sexe.

*I have reserved to my selfe*: That is, though I have suffered many to fall away, yet I have reserved to my own use seven thousand. *I have reserved*: He saith not, here are left me some, by chance or at a venture; or by *Abahs*, *Jezebels*, and the Devils

courtesie. Nor, some have reserved themselves; but, *I have reserved*, as verfe 5. A reservation is made, not a few, but seven thousand: not some which were then Idolaters, and after to be converted: or Infants that had no reason; but, *men that have not bowed to Baal*, but sincerely worshipped me.

*who have not bowed the knee*: That is, (by a figure) worshipped in the least signe, as making a legge. It is added in the Booke of Kings, *nor kissed him*: by which it appeares, that the *Israellites*, when they came to their Images, did bow and kisse their Images; as the Papists, when they come by a Crosse or Crucifix, put off their hats, make a leg, and also kisse some part of their Idols, besides the Popes toe.

Thus in *Hosea* the Idolaters say, *Let them kisse the Calves*: so *Job* saith, *When I beheld the Sunne or Moone, if my mouth did kisse my hand*, &c. As the Heathen which worshipped the Sunne, because they could not kisse it, kissed their hand, which was abominable Idolatry. *Kisse the Sonne* (saith *David*): that is, *worship him*. So Emperours have their knees, Kings their hands kissed, in token of subjection.

*To Baal*: That is, to the Image of *Baal*. So was the God of the *Sydomians* called. The word is good in the signification; for it is as much as Lord or Husband: so they that worshipped it, declared thereby, that they were vassals, and bound to subjection to it, as the wife to the husband: and therefore is Idolatry called fornication. *Baal* is of the Masculine gender, and the Article preposed is of the Feminine, implying the Image, as it is here well supplied.

And here we may finde the Papists tardy, making many *Baals*, masculine, and feminine, and bowing to their Images, which hence appeares to be flat Idolatry.

Now in these words two things are to be considered; the Summe of them, and the Circumstances: which are two: First, the Author of this reservation. Secondly, a description of the reserved.

*The Church of God shall never be brought to such Doctrine* an exigent in the most difficult times, but that there out of the shall be many thousands which shall worship God in spirit and truth. It can never faile, Mat. 16. 18. & 28. verfe ult. *I am with you to the end of the world*. If to the end there should not be true worshippers, this could not be true.

The best on earth may erre, as *Eliab*; much use 1. more the Pope; who is the worst of Cardinals, who are the worst of Priests, who are the worst of Papists, who are the worst of Christians. *Eliab* came into this errour by a Passion of anger and feare: Order your passions by the Law of Grace, for if they be ungoverned, they blinde the minde, and as unruly horses, draw the Chariot of our judgement into the by-paths of errour.

*Eliab* erred in his censure concerning true worshippers. Be not then rash in censuring, thou mayest erre. I would our Brownists would consider this, who are quick-sighted abroad, and blind at home. It is rashness to censure particular men, much more whole Churches to be Idolatrous, Antichristian, no Church, without God, &c. God accepteth of us, and of our devotions; and (blessed be his Name) crowneth our publike worship of his Name with unspeakable comfort. Why then dost thou condemne us, holding us abominable in that wherein God accounts of us? Art thou more just  
V and

Hof. 13. 2.

Job. 31. 26

27.

Psal. 2. 12.

and pure than the Lord? how darrest thou refuse communion with them who have communion with Christ? Repent of thy separation.

*Use 3.* Nor multitude, nor visibility are certain notes of the true Church, for then there had bin no Church in *Eliab* his time in *Israel*, for the multitude was with *Ahab* and *Jezabel*, and *Eliab* could not discern one belides himselfe, yet there were seven thousand.

The Papists say, the Church was alwaies actually visible to mans eye. Nay, they say, that the Catholike Church is alwaies visible; but the Creed confuteth them, for we believe the holy Catholike Church. It is believed, therefore not seen; discerned by Faith, not by sense. But they answer, that the Holinesse is invisible, not the Catholikenesse. Indeed the holinesse of their Church cannot be seen, neither can the Catholikenesse, *qua talis*, no more than the substances of things can be discerned with the eye.

If they had said that particular Churches are alwaies visible, then they had said somewhat; and yet here some cautions are to be remembered: It is alwaies visible, *potentia*, but not *actu*. It is simply in it selfe visible, though in some respects it may be invisible, which respect is threefold. First, of place: As the Sunne is alwaies visible, but to us then onely, when it ariseth in our Hemisphere. So at *Ierusalem*, the Church is not to be seen, when it removeth to *Pela*. Secondly, of the time: as of persecution, as in *Eliab* his time, and in *Queen Marias* daies, when the Church was faine to flie into the wilderness. As the Sunne, behind a cloud in some respect is invisible, so may it be said of a Church. Thirdly, of persons which should discern it; for a Church is sometimes invisible, not through the fault of the Church, but of mens eyes, which are either weak eyes, as of *Eliab*, or blind eyes, as of them which hate the Church. If *Elias* had rubbed his eyes, and cleared them from their dimnesse, occasioned by feare and anger, he might have discerned seven thousand. And it is the nature of hatred to put out the eyes of them that are possessed with it, that they can no more discern any good thing in their opposites, than a blind man can see the Sunne.

The Papists say, the Church is as an house set upon an hill. True, but the top of the hill may be covered with a cloud, and so a while unseen; and though the cloud be gone, yet every eye cannot discern it. He that cannot see the hill, can much lesse see the house on the top of it.

The circumstances are two. First, from the Author of this Reservation, which is God, I have reserved to my selfe.

*Doftr.* Those which in dangerous times are reserved in grace, are so preserved merely by the power and goodness of God, 1 Sam. 25. 39. 2 Thel. 5. 23. 2 Tim. 4. 18. Jude 24.

*Use 1.* Though *Iezabel* search every corner of the land, yet God reserveth seven thousand which bow not the knees to *Baal*. God can keep us from our enemies: let persecutors cease their malicious practices, and let us serve God without feare.

*Use 2.* In regard of the preaching of the Gospel, these are golden daies: but in regard of the overflowing of iniquity, as Drunkennesse, Pride, Covetousnesse, Uncleanesse, &c. these are perilous times. Art thou preserved from these sins? Glorifie God. It is not thy goodness, that thou dost not as others, but the goodness of God. It was Christ that

saved *Peter* from drowning, not his own skill or activity: He had infidelity enough to have drowned him, if Christ had not bene mercifull: so we have enough within us to cast us away, if God reserve us not: namely, a prophane heart, which is as inclined to take the worst part, as Gunpowder to flath on a fire. And if we looke without us, what examples of great ones, which strike as Thunderbolts; of the multitude, which beate downe all as thicke hailes; what occasion of evill, from ill company, the flourishing of the wicked, and the great disgrace cast upon such as are most religious: many among us are sicke of the *Italian* botch. In *Italy*, an Ideot or Ass-head is called *Ibbon Christiano*: so he that feareth an Oath, that is temperate, continent, a lover of the Word, is counted nice, curious, silly. How weak also are we to resist? When *Eve* saw the beauty of the Apple, and *Achan* the golden wedge, they had not power to keepe their hands off. When mighty victorious *David* saw *Bathsheba*, how soone is he overcome? When *Peter* heard the voice of the Damsell, how easily failed he? so that if these things be considered, it can be no lesse a miracle of grace to be reserved.

The deliverance of *Lot* and the three Children, is accounted (as it is indeed) wonderfull; so if in these times thou be not tainted with sinne, thy preservation is no lesse, than to be in the midst of the Sea, and not to be drowned, as *Peter*: or in the midst of *Sodom*, and not perish, as *Lot*: or in the midst of fire, and not be burnt, as the three men.

Be admonished of two things: First, Presume not of thine own strength: *Peter* brag'd of his courage, and yet paid the Coward: so many say they would be ashamed to doe as such and such doe; when alas, it is not in their power to abstaine. *Harzel* thought great scorne ever to doe as *Elisba* foretold to him; and yet afterward he did such things. *Use 3.* 2 Kings 8. 12. 13. 2 King. 37. 32.

Be not secure and carelesse: God reserveth some, but those which use the meanes to persevere in wel-doing. Which while some refuse to doe, it is easie to observe, how thicke and threefold men fall away; some to covetousnesse, some to pride, &c. Many to a fearefull deadnesse and hardnesse of heart.

If thou wouldst be preserved, heare the Word, receive the Sacraments, and pray lest thou be made a prey to the Divell.

The second circumstance is from a description of true worshippers reserved; who are such which have not bowed their knees to the Image of *Baal*.

Sincere worshippers of God, must not in the least manner worship an Idol. Psalm. 16. 4. Ephel. 5. 3. *Doftr.*

Many take liberty for their outward behaviour, so long as they keepe their heart: though they heare no Sermons, nor can talke of Religion, nor make such shew as others doe; yet they have as good a heart to God as the best. Here's a subtil Divell; because some make shew of that is not in them, to perswade that though there be no outward shew of appearance of godlinesse in word or deed, yet there may be a good heart, which is as impossible as the Sunne to be without light, and the Sea without water. For according to the heart, are all parts and senses of the body ordered. *Use 1.*

Walk accurately, yeild not the bredth of a nayl, to Idolatry or any sin: for a man serves Idols, not onely when he offers Sacrifice unto them, but when he sins; for sin is the worship of the Divell. *Use 2.* Hate

Hate therefore the very garment spotted with the flesh. Some take liberty to unhallow the Sabbath, and then say, is this so much? An inch breakes no square. The beginnings of all sinne are shamefast, but yeild to a little, and the diuell will easily draw you to the mickle. As the Serpent, if he get in his head, will easily winde in his whole body, so is it the nature of sinne. We discipline our children, telling them that first a pin, then a point, and then a penny, and then a horse, and so to the gallows, so will sinne increase by decrees, if we give entertainment to it at first in a little. As *Eliab* his cloud, was no bigger at first than as a mans hand, and after darkened the whole skie: So he that makes no conscience of little sinnes, will easily be brought at last to commit any sinne. If thou make not conscience of a spot on thy knee, thou wilt soone be perswaded to the highest degree of Idolatry.

Remember how *Moses* would not yeild to *Pharaoh* in a hoose: nor the orthodoxall Christians to the Arrians in a letter. One *Marcus* Bishop of *Aretbusa*, old in yeeres, but young in strength to endure, chose rather to endure most grievous torments, than to give a farthing to the building of an Idolatrous Temple, which he had demolished. True worshippers will not yeild in any thing to the dishonour of God.

Verfe 5. Even so at this present time there is a remnant, according to the election of Grace.

**I**N this *verse* is the application of the former example, which also is amplified in the sixth *verse*.

In the time of the generall defection in the dayes of *Eliab*, there were seven thousand reserved, so also now: The like times of the Church are wisely to be compared. But the present estate of the Jewes, is the same with that of the Israelites, therefore as then, so now a reservation is made, and by consequence their rejection not totall.

Here we have two things: 1. A Proposition. 2. An Amplification.

The Proposition, that in the time of *Paul*, though the Jewes were generally cast off, yet there was and is a reservation.

*Obferv.* When thou hearest of persecution, and of killing up the Prophets and Professors, be of good comfort, God will save seven thousand. He will reserve one *Eliab*, as in the dayes of *Abab*: one *Athanasius*, as in the time of the Arrian Heresie: one *Wickliffe*, one *Husse*, one *Luther*, in the most darke-some and hideous times of Antichrist.

The Amplification, is from the cause of this reservation, which is *Election*, set forth also by the cause of it, which is *Grace*.

Through the *Election of Grace*: not actively to be understood on mans part, as *Chrysostome*; but actively on Gods part, and passively on ours: nor is *Election* to be here expounded Faith, the seale of it, as some; but the decree, called *Election of Grace*, that is, gracious for free *Election*.

*Doctr.* The cause why some are reserved in dangerous times is their election. For as Faith, so perseverance is proper to the Elect, *Acts* 13. 48. and 20. 21.

*Use 1.* As to be preserved from Idolatry, when true Religion is abolished and persecuted; so in these dayes to be kept from sinne, and to stand, when a thousand fall on one hand, and ten thousand on another, is a comfortable note of *Election*. Inquiry abounds. Neglect not so faire an occasion of making thy *Election* sure. If God bestow his grace

on thee, stop thee in the way of sinne, make thy heart bleed for the transgressions of the time, and preserve thee in his feare, thou art elected: for if thou wert a reprobate, he would not have such care of thee, but give thee quite over to follow the swinge of thine own lusts unto perdition. Therefore by thy life thou maist know; for God hath not elected us to serve the Divell, but himselfe.

If persecution come, feare not, many suffered constantly in the dayes of *Jerabel*, and seven thousand could not be found, being hidden as a treasure by God. So in *Queene Maries* dayes many were taken and burned; and many were sought after, and could not be found, for God covered them with his hand, and smote the eyes of them that sought their lives, as he smote the Sodomites sometimes, when they sought the doore of *Lots* house. Resolve thus, if such fiery times should come, and God should call thee out, and suffer thee to be found, he will also so strengthen thee, that thou shalt glorifie him in thy sufferings: If God give thee not such strength, he will so hide thee from thy persecutors, that though *Jerabel* her self search all the corners of the Land for thee, as narrowly as *Laban* searched *Jacobs* stufte, yet he shall not finde thee.

Verf. 6. And if by Grace, then it is no more of works, otherwise grace were no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

**T**Hese words (as was before said) are an amplification of the summe of the fifth *verse*, namely, that the reservation is according to *Election of grace*: from whence this confectary takes place. If by election of grace, then not by works.

Though this doe not much pertaine to *Pauls* Argument in hand, yet by the direction of the Spirit, he takes that little occasion offered, to speak something in commendation of Grace; because he had to deal with the Jewes, which stood greatly upon their own righteousness, which indeed, was one of their main diseases; and therefore he neglects not by the way to touch this sort, and to give them a jog for remembrance, that we are saved by grace, not by works.

*Pauls* example must teach Ministers a point of wisdom; which is, to take notice of the speciall sins of their Auditors, and in the course of their teaching, if any occasion offer, though it lie not so plain in their way, to give them a memento.

*Paul* breaks out here into a new question, that he might meet with the Jewes in every corner. When Ministers speak against the sins of their Auditors: O, say they, he findes not that in his Text; but we know by the direction of Gods Spirit, and by the warrant of *Pauls* example, if we finde such in you, how to finde it in our Text to reprove you for it, and yet not to be guilty of roving or digressing.

But to the Confectary. If election and preservation be of grace, it is not of works. This is proved by the nature of grace and works, which are contrary, and destroy one another. And it is set down with inversion of the terms. That which is of grace, is not of works, else grace were not grace (that is free.) That which is of works is not of grace, else works were not works, that is, did not make indebted.

The mystery of this *verse* plainly appears, if we

understand what is meant by grace, and what by works.

*Aquin. 5. ii. p. 2. q. 111. art. 1.* The Schoolmen and Jesuits distinguish grace into grace, making gracious and grace freely given. The first, they say, is Charity, a grace whereby we are conjoynd to God. The second is faith, and the rest of Christian virtues. But first, both these are coincident, for Charity also is a grace freely given. Secondly, they make this grace to be in man; they know no other: and therefore *Bellarmino*, and the rest, when they write of this subject, they write *de gratia hominis*, of the grace of man; but the Scripture only speaketh of the grace of God, and of the grace of our Lord Jesus Christ.

Grace is taken three waies. First, for the free favour of God, the alone cause of our election, which is subjectively in God, one of the eminent virtues of the Deity, being his essence. This is meant here.

*Morum m. foricordia. Aug. lib. 3. Hyp.* Secondly, for the energy, operation and working of this grace, which *Augustin* calleth the moving of mercy: the Jesuits call it, an help, or grace preventing, or following; of grace preventing is that place, *Ephes. 2. 8.* of following, *1 Cor. 15. 10.* of both together, *2 Cor. 12. 9.*

Thirdly, for the gifts of grace, which have a different appellation ordinarily in *Pauls* Epistles, as faith, hope, love, patience; and this is distributed into habituall grace and actuall. This in no wise is here to be understood, nor either of the parts before spoken of from the Schoole. For charity and faith are works; but we must have a grace opposite to works.

Works are either good or bad; bad works not here understood, but good.

*Object.* But grace and good works are agreeing as the cause and the effect.

*Answer.* To speak properly, the anger of God is contrary to his grace: and unto works, are no works, or bad works contrary. So that the contrariety here to be holden, is not simply, but in the case of justification and salvation. Understand not here works themselves, but the merit of works; and yet not the merit of all works, (as Christ) but of our works. And then the rule of contraries here takes place, that one being put, the other is taken away. The nature of grace is to be free; the nature of works to be of due debt: so that if it be free, it is not of debt, else were grace no grace; if it be of due debt, it is not free, else were works no works.

The legerdumaine of the Papiests is here to be noted, who leave and wipe out the last half of this verse, *And if of works, then not of grace; else works are no more works*: blasphemously laying, that it is superfluous. But we can easily spy out the reason of this their doing; namely, because the doctrine of merit is hereby jugulated. As they have dealt with the books of other Writers, so have they attempted here, purging and curtalling off that which makes against them. And then they would make against them. And then they would make us believe, that their absurd vulgar Translation is perfecter than the Originall Greek Text it selfe.

As if a man having but one eye, or one legge, should think all others deformed, that had two eyes or legs.

The summe is, that what is of grace, is not of works; and *de converso*.

*Doctr.* Election and salvation are of Grace, not of Merit. *Aff. 11. 15. Eph. 2. 8, 9. Tit. 3. 5.* And this, that God

might have all the glory; but if it be of merit, then corrupt flesh wil boast.

The Popish conceit of Merit, of their works of *Use 1.* congruity, which (they say) it is fit that God should reward; and of condignity and supererogation, which it is just that God should reward, is by this Text like chaffe, blown away and blasted. The finite creature, cannot merit of the infinite Creator. The Papiests hath three shifts for this.

1. They say that *Paul* is to be understood of the works of Nature, not of Grace: If so, then the Pharisee (also the Pelagian) is not to be blamed, for he acknowledged his goodnesse in which he trusted, to be a gift of God. *I thank thee Lord, that Luke 18. 11 I am not, &c.* And all merit is contrary to grace. Besides, our Saviour bids his Disciples, when they have done all they can, to think themselves unprofitable servants. I trow they will not deny that the Apostles were in the state of grace. *Luke 17. 10*

2. Their second evasion is, that salvation is of grace indeed, but also of works, making a mingle-mangle of grace and works; which is as if a man should attempt to make fire and water agree. But *S. Augustine* takes away this in a word, *Grace (saith he) is grace no way, if it be not free every way.* It is all of grace, or no whit at all of grace. His golden saying is digged out of this Mine.

3. They exclaime against us, that we are enemies to good works. Why doe they so? Not because we doe those evil works, which they avoyd; but because we do good works which they neglect, yet ascribe our salvation onely to grace. They deal with us, as the Pharisees with Christ; He tels them that Harlots shall goe before them into the Kingdom of Heaven; and they presently say, that he is a friend of Publicans and sinners, and an enemy to good works.

Concerning good works, this we hold, that they are necessary to salvation, not by a necessity of efficiency, but of preface, and that in three respects.

1. Of worship, for God is served by doing them. 2. Of good conscience, which is lost by the neglect of good works. 3. Of duty to our neighbour, who is hereby to be wonne to God: we must doe good works if we will be saved; but we must not look to be saved by their merit.

Many ignorant foules say, they hope to be saved *Use 2.* by their serving God, and their prayers. They know no other Divinity but this, which is Popish and naturall. These are not past grace, they are not yet come at it. Alas, if there were no other to come to Heaven but this, no flesh should be saved, but onely the humanity of our Lord Jesus.

The Devils prime desire is to draw thee to abominable courses: if he cannot prevaile this way, but thou wilt be doing good works; this will please him, if thou wilt be conceited of meriting thereby. For a trust in thine own righteounesse wil bring thee to Hell, as wel as unrighteous living. *1 Pet. 1. 13.* Trust perfectly on the grace of God, saith *Peter*; if we trust to any thing else, it wil lay us in the dust, and be as a broken reed, which if a man lean upon it, the shivers runne into his hand.

Gods children onely discern a world of wicked- *Use 3.* nesse in themselves, for which they are much cast down. Comfort thy self, God elected thee freely to salvation, and not for thy worthinesse. If we were to be saved for our works, then we had cause to doubt because of their defects. This must be well learned; it is soon said, but not so soon practised. If a man have fruit of his own planting, he thinks there

there is no fruit like unto his. So by nature we are opinionated of our own goodnesse.

Hence is it that God suffers many times, even his deare Children foully to fall, to cure them of this pride, as *Peter*; or to suffer them to be foretempted and buffeted, that they may give God the glory, as *Paul*.

*Use 4.* This teacheth us humility, because all is given of meere grace.

*Use 5.* The grace of God teacheth us to be gracious, not gracelesse: because of the mercies of God, we must offer up our selves to his service. Then conclude thy selfe to be of the saved when thy conversation is godly. If thou sayest, thou hopest to be saved by Gods grace, and yet livest in vile sinnes; thou art a presumptuous and blasphemous Atheist. Presumptuous, because thou lookest to be saved in an estate to which is threatened damnation: blasphemous, because thou denyest God in thy life, whose grace thou wouldst seeme to implore.

Rom. 12.1.

Or, hard.  
ned.

Vers. 7. *What then? Ifrael hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.*

**I**N these words, and so to the end of the tenth verse, is the last part of *Pauls* answer; which is the determination of the question in hand; namely, that God hath cast away onely the reprobate Jewes, but the Elect obtaine the promises: God casteth away the chaffe, but loseth not one kernell of good corne.

*Paul* enters upon this, in this seventh verse, by a *Prolepsis*: for thus some Jew might object; If God cast not away the Elect, and yet they obtaine salvation, not by workes, but onely by free grace: Then, *Paul*, you make a faire hand: What, I pray you, shall become of our zeale and study in the Law? *Paul* answers, as if he should say, I will tell you what becomes of it: it is all not worth a rush; for *Ifrael* hath not obtained that which he sought, but the Elect have obtained.

**Object.** Why then doe you thinke all *Ifrael* damned?

**Ans.** No, saith *Paul*, *Ifrael* is taken equivocally. Elect *Ifrael* is saved: Reprobate *Ifrael* is damned.

Here are two parts: First, A Proposition, *Ifrael* hath not obtained that which he sought.

Secondly, The explication of the terme *Ifrael*: this is taken two wayes, as the name Christian, there are some elect, some reprobate, some reall, some nominall: these have obtained, those are cast away.

**What then?** That is, what shall we say then? Namely, this: *Ifrael* hath not obtained, &c. *Ifrael*, the people of God: not so indeed, but outwardly and in shew.

*Hath not obtained that which he sought:* What is that? Justification in the sight of God, and salvation. Why hath he not obtained? Because he sought these things in and by his own righteousness. Though he sought busily, againe and againe, as the word imports, yet his labour was lost.

*Hath not obtained:* The word signifieth, hath not hit the marke: he ayimed at the marke, but shot wide: put himselfe to a great deale of paines to no purpose.

*The election hath obtained:* hath hit the marke, and got the prize, which is Justification.

*The Election:* That is, the Elect: the abstract for the concreat; as seeing a proud man, we say, there goes pride it selfe, So circumcison for a Jew,

&c. He chose to speake thus, to note a secret: namely, that whosoever are saved, obtaine it not by any thing, but by the meere mercy of God. For Election, which is the foundation of Justification and salvation, is of grace.

*The rest were blinded or hardened:* The rest, that is the reprobate: were blinded, in the passive; to note the suffering of the just judgement of God: for beside their naturall hardnesse, God casteth another hardnesse upon them, as a punishment of their naturall, leaving them to themselves, and giving them up to the Divell to be blinded.

The Antithesis requires that he should have said, *The rest have not obtained:* but he speakes this of purpose, to shew the cause of their not obtaining: which is, their hardnesse or blindness of minde. Reprobation is not the cause of damnation, as election is of salvation: nor a cause at all, unlesse you say a deficient cause. As the Sunne is the cause of night; damnation followes reprobation; but the cause of it is sinne, not Gods decree.

The Jewes are then not cast away all, but onely the reprobate.

*No Elect cast away, no reprobate but cast away:* *Doct.* Rom. 11. 2. Joh. 6. 37, 39. Joh. 17. 9. 2 Thes. 2: 13. Rev. 21. ult.

There is Election, and Reprobation.

Certainety of Salvation followes Election.

A man may be the *Ifrael* of God in some sense, and yet be damned: Examine thy standing.

As the Jewes are distinguished into elect and reprobate, so is all mankind: there is not a third to be found. There are two Captaines; God, and the Divell; two Armies, the Elect, and the Reprobate: two Cities; Heaven, and Hell; two manner of weapons; righteousness, and unrighteousnesse: two kindes of wages; salvation, and damnation: see thou be on the winning side, which is Gods.

A man may have a desire to be saved, seeke it, use meanes, and yet be damned, as here it is said of *Ifrael*.

**Object.** But Christ saith, seeke and you shall finde.

**Ans.** True, if thou takest Christs meaning; that is, seeke well, or as I direct you, otherwise a man may seeke and misse.

This word (*well*) is but a few letters, but of great operation: for it is the forme of all Arts. As Rhetorike is the Art of speaking *well*; Logicke, the Art of disputing *well*; Magistracy, the Art of governing *well*; Christianity the Art of living *well*. not every Magistrate governs *well*; nor every Christian lives *well*; nor every seeker seekes *well*: and therefore many (as the Jewes) take great paines and finde nothing, as *Peter* sith all night and tooke nothing. Every seeking then, and desire, shall not obtaine.

There is in every man a naturall desire of salvation: the veriest Reprobate when he dies, had rather goe to heaven than to hell. Content not thy selfe with a bare desire of salvation: thou must desire and seeke it by the meanes, and in the way that God hath appointed. *Many aske and have not, because they aske amiss.* And Every one that strives for masteries, is not crowned, except he strive lawfully: So, many seeke salvation, and are not saved; not because they seeke, but because they seeke amiss. To seeke that we may find, foure things are to be observed: 1. The Time. 2. The Place. 3. The Paines. 4. The Continuance.

1. Seeke

1. Seek first the Kingdom of God, and his righteousness. If thou seekest it not first, but at all leasures, it's a thousand to one thou shalt never find it. Usually men post off this to their age, in their youths they may not heare of Religion, for dulling their wits; then nothing but pleasures; old mens heads must not be set on young mens shoulders: but when they come to be old, and lye upon their death-bed, then send for the Minister. Is this enough? I should marvel, if God should be content with the branne and dregs of thy life, when the Devil hath had the flower, and first broaching of the Vessel. There's an old saying, he that neglecteth the occasion, the occasion will neglect him; as it appeareth by the example of the five foolish virgins. To them which neglect the time is that spoken, *You shall seek me, but you shall not find me, and where I am, can you not come.*

2. He that hath lost a Ring, and seekes a mile from the place where he lost it, is not like to find it. Observe the place, and seeke salvation where it is to be found: that is, in Christ, in whom are all treasures. The Jewes sought it in themselves and missed of it. Beware Papist. But where is Christ to be found? Resort thou to the House of God; if Christ be any where to be found, it is there, not in an Ale-house, and the meetings of prophane men.

Luke 15.  
Prov. 24.  
3. Seek it painfully, not overly, as the woman for her goat. *Seek as for Silver; search as for Gold.* The Mine of Gold lies not in the first spade; it lyes deeper: it is well if after all paines, we find it at the last.

4. Continue seeking: he that continues to the end shall be saved: it is worth all our pains though all should seek a thousand yceres: give not over til thou hast found.

Israel sought for salvation, in the obedience of the Law, but found it not: what shall then become of our wicked prophane wretches which seek not at all? What shall become of them which seek onely vanities? Which flye not, but seek the corruption which is in the world: that care for nothing but back and belly: if God reject the righteousness and wil of the Jewes, what hope canst thou have, which never thinkest of God but to blaspheme him? Which delightest onely to wallow in abominable sinnes? I must tel thee that ten thousand thy betters are in hel. Even such which have rapt hard at heaven Gates, which have bestowed many houres in prayers, much money upon the poore, &c. If such as seek, misse, for seeking amisse, much more those which seek not at all, or the contrary.

Esay 29 to  
or tremble  
Esay 69.

Verse 8. According as it is written; God hath given them the spirit of slumber, eyes that they should not see, and eares that they should not heare unto this day.

The latter part of the seventh verse, that the *rest were blinded*, is proved by a double testimony. The one of *Eliab* in this verse, the other of *David* in the two next verses.

That which the Scripture testifieth is true.

But it testifies that the multitude of the Jewes are blinded. *Ergo*, &c.

This first testimony is taken out of two places in *Esay*. The 1. part out of *Esay* 29. 10. The latter part, which is an exposition of the *Spirit of slumber* out of *Esay* 6. 9.

2. The authority of the Scriptures, the ground of truth.

Scripture the best interpreter of it selfe.

Verse 2.

In this testimony are two things. First: The Judgement. Secondly, the Amplification. The Judgement fore-threatned is Slumber; If I understand our own tongue, slumber is a kind of unquiet sleep, either in the beginning or end of our rest, when every little thing wil awake us. This cannot be the meaning: but rather a heavy dead sleep is here understood, translated by *Beza*, *Sopor*, as death is called by the Poet, *Proetus Supor*; the Hebrew word is translated by some *ḥāṭōgā*. The sleep here meant may be likened to *Adams*, when his rib was taken out.

Horat. A.  
quili.

Quest. But is it a judgement to be cast into such a sleep? Many desire it.

Ans. Here is not meant the sleep of the body, but of the mind. Blindnesse of mind and hardnesse, is so called by a metaphore, as if you would say, a spiritual lethargy, when neither the thundering noise of the Law, nor the sweet sound of the Gospel can awake us.

The Greek word used by *Paul*, from the *Septuagint*, signifies another thing, namely pricking and compunction, as if a man had a nayle or bodkin in his sides. Now because *Elias* word signifies dead sleep, *Beza* so translates *Pauls* word, though anciently, and properly it hath been translated Compunction, as is partly expressed in the Margine. There is a word in Greek, very like this here used, which signifies sleep, being derived from a root that signifies Night. But this word in no wise doth so signifie. Saint *Luke* who well understood the Greek tongue, useth it for compunction in the second of the *Acts* 5.

ἡ ἁγία

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The naturall meaning may well be retained: Dead sleep being called compunction by a figure, the effect for the cause because much or no compunction can awake it, or rather of the cause for the effect, because compunction is the cause of dead sleep (not in the body, but) in the mind.

There is a double compunction of mind; one comming from sorrow for sinne, as that, *Acts* 2. 37. another comming from Envy and Malice, which was in the Jewes, because the Gospell of Christ, whom they crucified, was preached, and received in the world: this was as a dagger at their hearts. This compunction of Envy is here meant, which is the cause of such a deadnesse of mind, that as a man in a dead sleep heares, and understands nothing: so a mind possessed with Envy, is not patient to heare or conceive any thing, for its good. Excesse of griefe brings a failing of the mind. Now envy is a gnawing of the heart against our Neighbour. When *Stephen* preached the Jewes gnawed their teeth, stop their eares, their hearts being ready to burst for anger and rage. And when *Paul* Preaches at *Antiochia*, the Jewes raile, contradict, and stir up persecution, so that a man had as good to speak to a wall, or a dead man, as unto them. *Chrysostome* expounds it, as a nayling to their passion, whereby they are unmoveable in their perfidiousnesse. Some translate it *Extasie*, for envy makes a man beside himselfe, capable of no good instruction. *Cyprian* calls it Transpunction: As a Vessel having a hole stricken thorow the bottome, holds not the liquor put in it; so whatsoever was preached to the Jewes, their hearts so aked with envy, that they were incapable of good counsel and doctrine, being as senselesse of all good things, as if they were dead.

Acts 7.  
Act. 13. 48.

Theodotian.

Cyp. lib. 1.  
Eps. 3.

This Judgement is amplified by foure Arguments:

ments : 1. The cause. 2. The Effect. 3. The Subject. 4. The Adjunct.

1. The cause is two-fold, first, Principall, God the Author of this compunction; not as it is a sin, but as it is a judgement : Secondly, Instrumentall, Satan : therefore Paul saith, *The spirit of slumber* : not as God workes grace in his own, doth hee work this blindness in the Reprobate, but grace by himselfe, blindness by Satan : to whom concerning some reprobate, God speaketh as it were thus : Satan, is such a one, so wretched, that hee envies the Gospel, and spires at it ? Take him to thee, torment him for it, harden him more, that his condemnation may be the greater. God is the Judge : Satan the tormenter. By the *Spirit of slumber*, is also meant the forcible working of Satan upon our corrupt nature, as if a man being upon the top of an hill, and purposing to run down, the Devill should stand at his back and push him forward.

2. The effect, *Eyes that they should not see*, &c. Blindnesse of mind, not to be capable of saving knowledge, is an effect of malice against the truth.

3. The Subject, *The Jewes* ; a wife and learned people in the Law.

4. The Adjunct, *To this day*, which may be referred to the seventh verse, *Hardened, or blinded to this day* : it is all one ; the meaning, not for ever, but to this day. The vail unto this day is laid over their hearts, but it shall be taken away.

*Doct.* God in his just judgement, gives over such as are enemies to the Gospel, to the devill, to be blinded, that they cannot convert : Joh. 9. 39. 2 Cor. 4. 3.

*Vse 1.* Many, in worldly things, are witty and of great apprehension and judgement, and yet as blind as Beetles, very blocks in Religion. Eyes they have, see they doe, they are no foolles, yet yet they perceive not the things belonging to their peace. As Bats and Owles see best in the night, so their chiefest understanding is of worldly matters. As a Moule within the ground is nimble and quick, but above the ground can make little shift to talk or deal with these men of earthly matters, they are cunning ; but speak of Religion, and you poise them as with a strange language. *Achitophel*, a great States-man, goes home in a dudgeon, and in a fullen pet hangs himselfe. Could any Idolot doe more foolishly ? Pray that thy wit may be sanctified, otherwise thou maist prove an enemy, and be befotted with the worst folly.

Envy and malice toward the Gospel, makes worldly wise men, spiritual foolles ; which is the reason, that, when a worldly wise man heares the Word, and receives no benefit, some plaine man that loves it, is edified by it to salvation. He that would grow by the Word, must cast away envy and malice.

It is a fearful estate to envy the Gospel, such are given over to the Devil to be blinded, and what will not the Devill bring such unto ? Needs must he goe whom the Devil drives : as he tumbled the swine into the Sea ; so will he thrust all such into all iniquity. Tel some Swearer of his swearing, and he will swear the more to spite you : this were not possible, if men were not given over to the Devil ; as the Devill tyrannized over *Iob*, when God hath given him license ; so will he rage in the conscience.

*Psal. 51. 11* Pray with David : *Lord, take not thy holy spirit from me, and let thy good spirit lead me into the Land of righteousness.*

*Vse 2.* To have eyes and not to see ; to know the truth,

and to have no power to apply it to our consciences, is fearefull. It is uncomfortable to be borne bodily blind : much more is spirituall blindness uncomfortable.

When Christ came nigh *Jerusalem*, he wept over it : What was the cause ? Even the blindness of the Jewes : *O that thou hadst known the things belonging to thy peace ! but now they are hid from thine eyes ; thou art blinded.* When he raised *Lazarus*, hee groined in the Spirit : Why ? For the hardness of their hearts. A grievous plague must blindness of mind be, when Christ so wept and groined for them that were stricken with it, when he never cryed *Oh* for all his own bodily sufferings and bitter passions. Repent of thy malice to the Word, that thou maist see.

Verse 9. And David saith, *Let their Table be made a snare, and a trap, and a stumbling block, and a recompence unto them.*

10. *Let their eyes be darkened that they may not see, and bow down their back alway.*

**H**ere is the other testimony, which is David's : where it is avouched, that the multitude of the Jewes are hardened, and blinded, and by consequence cast off.

David propheties of this in the 69. *Psalm*, vers. 21, 22, 23. Paul ties not himselfe to the very words of the *Psalm* ; but, being guided by the same Spirit by which David wrote, addes and alters some words, without diminishing of the sense.

David began that *Psalm* with grievous complaints against his own Enemies : but the Spirit turns his meditations upon the enemies of Christ, whom he curseth foretelling what cruelty and outrage they should commit, and what they should suffer for it.

These two verses containe an imprecation : where we have three things : First, the matter of it : secondly, the persons : thirdly, the cause.

The matter is two-fold : first, he curseth them in good things, verse 9. Secondly, he wisheth evill things unto them, verse 10.

Their good things are set downe in this word, *Their Table*. Table signifies all Creatures provided for their nourishment, meat and drinke. Some say, by Table is meant the Scriptures, which are the *Manna* of our soules. Peter calls them the *finest milk of the word*. Some understand the *Passover*, which was made a snare unto them, when they being assembled to eat it at *Jerusalem*, were there besieged and taken by the Romans. All these are good, and to be comprehended : As if he had said : Let all such things, which it is a blessing to enjoy, turne to their bane, and be their ruine and destruction.

This is delivered by three Metaphors, *a snare, a trap, a stumbling*. As Birds are enticed by a thrape laid for them, and so taken ; or as a Moule is taken in a trap ; or as drunkards stumble at every stone, and fall ; so let them not receive a blessing in any thing they have, but let their good things ensnare them to their destruction.

The imprecation of evill things, is of all evill, temporal and spiritual, set downe in two phrases :

First, *Let their eyes* (not of body, but of mind) *be darkened* : as if he should say : Take away their judgement and understanding, give them a reprobate mind, that they may not discern between good and evil, that so they may run and fall in small impenitency.

Secondly,

*Tiscur.*  
*Aquin.*  
*Coruel. Com.*  
*O curue in*  
*terru ani-*  
*ma & cole-*  
*stinu ina-*  
*ne!*

Secondly, *Bow downe their backe*: This is diversly expounded. Some according to the words of the Psalmes, *Make their loynes tremble, terrifie and affright their consciences*. Some incline their wils to evil, that they may never be able to doe good, though they discern it. Some let them be always like swine, groveling upon the earth, having no affection to heavenly things. Let their mindes be upon their money, as they are the greatest Vsurers in the world. The mindes of such are bowed and crooked to the Earth. Some understand it of the captivity and slavery they now endure: Let them be in perpetuall captivity, Vagabonds and Slaves over the face of the Earth, a reproach in the world; and as Slaves have their backs made crooked by carrying heavy burdens, so let them suffer extreme bondage. All these expositions are good, and to be comprehended: for *David curses them in body and soule*. Heavy curses are they.

Secondly, the persons are two: First, cursing; *David*, no wicked man, but a Prophet. Secondly, cursed; the people of the Jewes, *Dauids own Nation*.

Thirdly, the cause: *David*, an holy man, curseth his own people in this direfull manner; surely there must be some great cause. The cause is noted, verse 9. to be a recompence unto them. Why? what did they? *David* foresaw that they would persecute Christ, spitting upon him, crowning him with thornes: and (having beaten him with their fists) watching the whole night, making him to carry his Crosse, till he faint under it, pearcing his hands and feet with nailes, his side with a speare, giving him gall and vineger to drinke, dealing worse with him the *Some of God*, than with Thieves. Therefore *David* wisheth; Lord, as they will serve my Lord Christ, so let them be served. As when Christ shall come to enlighten them, they will choose darkenesse: so let their eyes be darkened: as they will give him gall and vineger, so let their Table be a snare: as they bowed his backe, so evermore bow downe their backs. This is the Law of retaliation. Just it is with God that it should be so.

*Doctr.* Persecutors of Christ and his Gospell, are justly accused of God: Deut. 18. 19. Jer. 26. 4. Mat. 21 ult. Heb. 2. 1, 2.

*Object.* We are forbidden to curse, by our Saviour Christ: How doth *Dauids* practice agree with Christs precept?

*Answer.* They are not prayers, but propheties; not that they might be so, but that they shall be so. We must never curse our enemies; but there may be a time when we may curse Gods enemies: (not such as are cureable, for them we must pray, as *Stephen*, whose prayer was effectuell for the conversion of *Paul*: ) but such as are incurable. If we know any such, though we must condole with them as men, yet we must curse them as the enemies of God. In the generall, every man may and must say, *Let him that loves not the Lord Jesus be accursed*. We must rejoyce in the Judgement of God, and subscribe unto it: *For the Saints shall judge the world*.

1 Cor. 16.  
27.

1 Cor. 6. 12

1 Pet. 3. 9

But here must be two cautions: 1. That we mingle not private spleene and turbulent affections with such imprecations. 2. That we never follow *David*, or any other holy men herein, unless we be sure we have the same spirit. This therefore can be no cloake for wicked men, who use to curse and banne their cattell, neighbours, servants, wife, children, and whatsoever comes in their way; a

most hideous sinne, for we be heyres of blessing, we may not curse.

The Jewes are cast off to this day for the crucifying of Christ; though they be no Idolaters, as they were in *Egypt* and *Babylon*, neither have any Prophet, as they had then; yet they are so blinded, that they will not acknowledge it: yea, many of them complaine on their death-beds, that *Our Jesus torments them*: and yet they cannot see the cause of their misery: O Lord open their eyes.

As an ill stomacke turns good meat into a bad humour, so even good things prove hurtfull to wicked men, specially contemners of the Gospell. *I have seene riches referred to the hurt of the owner*, Eccl. 5. 11 (saith *Solomon*) Make a wicked man rich, he will be proud, covetous, prophane. Make *Saul* a King, he will runne from God to the Divell. Make *Judas* an Apostle, it will be a snare, a rope unto him. In prosperity a wicked man will forget God; in adversity he will blaspheme him. Neither envy the prosperity of the wicked, nor be greedy of the riches of the world; unless they are blessed, they are dangerous snares; and it were better to be as poore as *Lazarus*, than to possesse wealth, without wisdom and grace to use it: *Wisedome is good with an Inheritance*, but an inheritance without wisdom, is a snare.

*Esaie* saith, *Let them have eyes to see, and not see*. Use 2. They had eyes, and would not see, What then? Eccl. 7. Then put out their eyes, saith *David*, *Let their eyes be darkened*. O remember this, thou that livest in the Church, and hearest the Doctrine of Salvation, and yet wilt neither believe nor obey it.

Wilt thou not see? Well then, thou shalt not. Hast thou a Talent? Occupy to thy Masters advantage, and thou shalt have another: if thou usest it not, it is pity thou hadst it; take it from him. He that hath the understanding of a man, and yet is as ignorant as a beast; make a beast of him as *Nebuchadnezzar*, why is there a price in the hand of a foole to buy wisdom, and he hath none heart? If having understanding, thou wilt not believe, God will fo smite thee, that from henceforth thou shalt not be able to believe. Pro. 17. 16.

The Jewes are recompensed with curses for crucifying Christ; so that thou be which contemnest his Gospell, and dishonourest him by thy wicked life: this is even to crucifie Christ againe. Nay, in some respect this sinne is greater than the sinne of the Jewes: for they crucified him when he walked upon earth, appearing in weakenesse, but thou despisest him being now in Heaven, at the right hand of Glory. Leave thy scoffing, and be a reverent hearer, and obey. To scoffe at the Word, is to give Gall and Vineger to Christ, which he will revenge at his second coming with flaming fire: and in the meane time with Vineger and Gall too; that is, horror and anguish of minde through despair. When thou liest upon thy death-bed, and cryest in the bitternesse of thy soule, then as thou hast laughed at the Gospell, so wil God mocke and laugh at thy destruction.

Verse 11. *I say then; Have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come to the Gentiles, to provoke them to jealousy.*

IN the former part of this Chapter hitherto, *Paul* hath shewed that the rejection of the Jewes is not totall; now he proves to verse 33. that such their rejection is not finall, but that the

the multitude (I say not every individuall) shall be generally called before the end of the world, that Jewes and Gentiles may make one sheep-fold, and one flocke, under one Shepherd, Iesus Christ.

To prove this point, divers arguments are brought by *Paul*, who alone plainly handles this secret; in which he insisteth the longer; (which is our advantage also in the understanding of it) for the comfort of the poore Jewes, and for the admonition to the Gentiles, as was toucht in the beginning of the Chapter.

So have we in this passage two things: First, arguments to prove the generall calling of the Jewes before the end of the world: and an admonition to the Gentiles not to insult, interferred at verse 17, to verse 23.

I confesse that a very learned man makes all the verses to the 17. to be arguments of admonition to the Gentiles, and that the Apostle comes not professedly to the point of the calling of the Jewes, till the 23. verse. In effect it is all one. For if the Gentiles out of that reason ought not to insult, then it must be taken for granted, that the Jewes shall be called. But this in my opinion is more naturall and plaine.

The first argument is in this 11. verse. From the end of Gods calling the Jewes, which is set downe two ways: 1 Negatively: 2 Affirmatively.

The negative end is in these words: *I say then; Have they stumbled that they should fall? God forbid.* And it is set downe by a Question and an answer to it; the more familiarly to take away all scruple out of the minde of the Jewes, who might have runne madde at the hearing of those direfull curses out of *Isay* and *David*. For from thence they might say; If we be thus accursed by those holy Prophets, then there is no hope left for us to recover the favour of God, and be saved. O, saith *Paul*, despaire not: God hath not cast you off to that end; he hath not made you stumble that you should fall, and never rise againe: (for to fall, is to be understood, finally to fall.) This Negation is set downe with great earnestnesse, as is usuall with *Paul*, *God forbid*. God purposed no such thing, but he propounded some other end to himselfe.

Quest. What is that?

Ans. (Viz.) That through their fall, Salvation might come to the Gentiles, to provoke them to Jealousie.

Here are two ends; one issuing out of another. The first, That salvation might come to the Gentiles; amplified by mentioning the occasion of it; which is *The fall of the Jewes*.

Quest. God (it seemes) rejectes the Jewes, that the Gentiles might be called in: may evill be done, that good may come of it?

Ans. No: And the rejection of the Jewes is not evill, but good: an effect of Justice; a punishment of their Rebellion.

Quest. Could not God have saved the Gentiles, if the Jewes had not bene cast off?

Ans. Doubtlesse he could, but he pleased not so to doe. The Jewes would not themselves receive Christ; nor were they content the Gentiles should; being herein like the dog in the manger; it was fit this dog should be driven away, that the Gentiles might be intromitted, and let in at heaven gates.

The end beyond this: To provoke them to jealousy: that is, to an earnest emulation, to recover the love of God their husband.

The rejection of the Jewes, begets the calling of the Gentiles, and this, the emulation of the Jewes.

To provoke them to jealousy: The Greeke word translated to provoke to jealousy, cannot be expressed in any one English word which I can call to minde. It was before translated, to provoke to follow: both which translations will make up the sense; jealousy being here taken for emulation, as it is rendred, verse 14.

The root from whence the word in the Text is derived, signifies, either envy or emulation: which though they be sometime confounded, yet they differ greatly.

Envy is a griefe of minde, conceived at the good of our neighbour, with a desire and endeavour to diminish it, being perswaded that our excellency is thereby obscured. Thus *Cesar* and *Pompey* envied one another. Thus divers Preachers envy *Paul*, seeking to eclipse his fame. This is not meant here.

Emulation is also a griefe of mind for the good of our neighbour. But here is the difference: not because that good is in him, but because it is not in us; not because he is so good, but because our selves are no better.

When a man beholding the graces in his neighbour, and his own backwardnesse and wants, is grieved at himselfe, and provoked to use means to attaine such graces; This is emulation: And this emulation shal the calling of the Gentiles at length breed in the Jewes, whereby they shall not be grieved that the Gentiles are saved, but that themselves have been such beasts, and are so far behind the Gentiles, whom they shall be stirred up with an holy zeale to overtake.

God dealeth with the Jewes, as a Schoolmaster with some one Scholler, in whom he would faine breed a love of learning, and diligence at his booke; he praiseth another before his face, and advanceth him, to set his teeth on edge, that seeing another praised and preferred, he might be provoked to ply his book, to obtain the like commendation.

The Argument then you see is most artificially and cunningly framed thus:

If this be the end of Gods rejecting the Jewes, to call the Gentiles, that themselves might be provoked to follow the Gentiles, then the Jewes shall be called.

But the first is true, as in the Text. Therefore the last.

The Proposition is cleared from this, that the end spoken of, is Gods end. If the Jewes never doe imitate the Gentiles in receiving the Gospell, then God failes of his end.

But this cannot be. Therefore the Jewes shall receive the Gospell.

Here are two generall Doctrines:

The Jewes are rejected, that the Gentiles might be called: Mat. 21. 43. Acts 13. 45. experience also proves this.

God delights not in the death of a sinner, neither is that the chiefe end of his Decree, though it follow it. He propoundeth his own glory, which is fit should be set forth in their punishment, who will not glorifie him in their obedience.

God, when the Jewes contemne his favours, doth not refuse to be favourable to any, but then bestowes them on the Gentiles. This is contrary to our practice and words: If we have done

X

good

Consule oft  
Hieron. ad  
laza de in-  
structione  
sua.  
Ratio argu-  
issima Ma-  
litionum.

good to one that hath rewarded us ill, then we vow never to do the like for any. This is corruption, and nothing else but an excuse for the spare of our purses. God doth not so imitate him.

When the Jews refuse the Gospel, God gives it to the Gentiles. He is not tied to any Nation. Think of this, O England, which deservest to be stripped of the sweet blessings thou enjoyest. God hath a Nation in store, to put into possession of the favours thou holdest of him, if thou bringest not forth fruits worthy of the Gospel thou hast. He that useth not his Talent wel, had it taken from him, and given to another before his face. When Saul behaved not himselfe wel in his Kingdom, it is given to David. Hold that thou hast, O England, lest another take thy Crown.

*Doftr.* The vocation of the Gentiles, is the provocation of the Jews, Deut 32.20. and verf. 15. following.

*Ufe 1.* God is infinitely good, who out of the greatest evil, the sin of the Jews, can bring so great good, as the salvation of the Gentiles and Jews. He makes Triacle of our poyson; and never would suffer any evil to be, if he knew not how to bring good out of it. Our very enemies, who seek to mischief us, shall thereby promote our good: as in the example of Joseph. So I have seen some mens reputation shine the more, being envyed; for envy diminisheth not, but encreaseth our praises. Some have grieved that they have not been envied, and others have wished this as a great plague unto a man, not to be envied, because envy hath been holden a true mark of vertue in the party who is envied.

*Tormiflor.*  
*Qui ducit*  
*vultum non*  
*& lega ista*  
*libenter.*  
*Omnibus*  
*invidias, tu*  
*vide memo*  
*tibi. Marcial*

The Jewes shall be provoked to embrace the Gospel, by the faith of the Gentiles. Learn what use to make of the good gifts thou seest in others. Praise God for the virtues of thy neighbour, and pray to have the like in thy selfe. Look upon thy wants by the glasse of his goodnesse, and say, Father, blesse me also. Let it stir thee up to an holy emulation, and strive to doe as wel, nay better; as Peter and John strove to outrun one another to the Sepulchre. Let us consider one another, and provoke to good works.

There are three sorts of men offending herein:

1. Such as never regard good or bad men, all are alike unto them. They after a stupid manner, consider not a mans gifts, but a gay coat, or a gold ring, they walke without observation.

*Ufe 2.* Some will consider their neighbour and their gifts, how they are qualified and spend their lives, but as the Divell consider the servants of God, to mischief them. These are envious persons, and most grievous sinners.

*Greg. mag.*  
*15. cap. 34.* Envy is noted by the Fathers to be the worst of all finnes: and therefore one of them saith, that indeed, in other finnes the Divell powres his poyson into men: but when he workes upon an envious man, he shakes his bowels; as when we would have dregs and all, we shagge and shake the vessell up and downe: Beware of this sinne, it seldom obtaineth pardon. As it is the worst of finnes, so the justest; as a Viper, eating out the bowels where it is bred.

*Hieron. in*  
*cap. 5. ep. ad*  
*Gal.*

3. Some consider the good, but not those that are better than themselves; onely looking at their inferiours: as the Pharisee pickes out the Publican for comparison. The consideration breeds not a striving unto godlinesse, but a spirituall sloth. If thou be a Magistrate or Minister, or common

Christian, it may be there are some inferiour unto thee in good abilities: but looke thou upon the best, and strive to attaine to them. If benevolence be to be gathered for the poore, follow not him that gives least, but weighing thy ability, proportion them who are most liberall. It is a shame to be in the lag, strive to be foremost: As the light of the sunne drawes men out to their labour and businesse; so if thou hast a neighbour shining as a starre in grace, let his light draw thee to please God.

*Occupas*  
*extremum*  
*seculi.*

*Verse 12.* Now if the fall of them be the Riches of the world, and the diminishing of them the riches of the Gentiles: How much more their fulnesse? *Or decay, or life.*

In this verse, is the second Argument to prove the calling of the Jewes, taken from the effect of such their calling, namely, the profit and benefit comming thereby to the world.

*If the fall:* The word signifies Fault as well as Fall, and so read the vulgar and the Ancient: expounding Fall infidelity; and then the meaning is; If their infidelity, much more their faith: there is no difference in the sense, if you say Fault; but Fall or Ruine is better; so is it the same with Diminishing their Fall; that is, from their excellent estate, their Casheering, as you may say.

*The Riches:* Not Temporall, but Spirituall, as the Gospell, Faith, Repentance, &c.

*Of the world:* By world is meant all Nations beside the Jewes: for when the Jewish Church stood, there could no stone be hewed for a spirituall Temple, but in Jewry, nor any Pearle found but at Jerusalem: but now God casts his bounty over all the world, which was before, in comparison of Jewry, a waste wilderness.

*The diminishing:* Not the paucity of believers, meaning the Apostles, as though when they shall be called, they should be all Preachers with Enoch and Elias, for the conversion of the world: for that shall not need, inasmuch as the Jewes shall not be called, till the fulnesse of the Gentiles be come in: but, their inferiority, their abasing, they being thrust, as we may say, into the lowest formes; their lessening in account with God.

*Of the Gentiles:* The same with World, as before.

*Their fulnesse:* That is, abundance, multitude, (in comparison of their present fewnesse receiving the Gospell) as when much of a thing is in a Vessell, we say it is full.

The Argument is thus framed and conceived, as Calvine observeth: Whatsoever is profitable for the world or Church, God will doe: but the conversion of the Jewes Nation will be exceeding profitable.

The Proposition is grounded upon the exceeding godnesse of God.

The Minor is proved in the Text, from the lesse to the greater, thus:

If their casting out be profitable, much more their calling home: for, if that which is evil and workes by accident, doe good; then that which is good, will much more, working naturally and by it selfe.

But the first is true, as experience hath proved: Therefore the second.

*The generall calling of the Jewes, shall be the enriching of the World.* Which so much the more appears

peares by Pauls manner of setting it downe. *How much more?* As if he admired it, and were not able to expresse or conceive. Some learned men apply hither, *Ezay 24. 21. Ezek. 38. 8. and Rev 21. 1* conselle I can bring no plaine place to backe this: But Pauls own authority is sufficient, because we know he wrote by the Spirit.

*Use 1.* God makes all mutations and changes of States and Kingdomes to seive to the good of the Elect: If the Jewes stand, it is good: so is it, if they fall; and shall be in their rising againe. The prosperity of Egypt shall serve the good of Abraham; the destruction of Egypt, the good of his children. *All his wayes are good to such as keepe his Testimonies.*

*Phil. 13. 10.*

*Use 2.*

The conversion of the Jewes shall be the riches of the world: The more receive of the Treasures of Gods grace, the greater is every ones part: so is it not in the treasure of Princes. If the King bestow a thousand pound upon one man, it is a great gift: if upon two, it is the lesse to each by halfe; if upon a thousand, it is but a small matter to every one. But in Gods Treasures, multitude of partakers diminish not, but increafe anothers part. The more drinke of the waters of life, the more floweth the fountaine: the more the merrier. Where two or three are gathered together, there is Christ; but where more, there he is the more graciously. If thou best alone, thou shalt not want grace; but thou shalt have more, if the number increafe. The prayer of one availeth much, how much more the prayers of many righteous? Force united, is the stronger. Many streams make a great River, many drops a great flood, many sparkes a great flame. How might we prevaile with God, if our whole people would joyne with one minde and affection in the service of God!

*Y<sup>a</sup> multa furior.*

If our Brownists would leave their corners (where some few silly ones of them meet) and joyne with us, we might both be bettered. Grieve not to see the number of Professors and hearers of the Word increafe: it is no mans losse, but every mans advantage: Helpe and further the conversion of others: so shall we have the more to give counsell and good example: to pray for one another, and to provoke unto Godliness. Company oft-times draws us on to doe that cheerfully, which alone we have no courage to meddle withall. When we have no stomacke, company oft-times sets us on feeding; even a Jade, which is dull alone, goes cheerefull in company.

*Use 3.*

The Gospell, Faith, Repentance, &c. are true riches: Gold, silver, &c. but shadowes to these: Therefore the man that had his barnes full, and his conscience empty, not being rich in God, is called *Foole*. We say in a Proverbe, He is poore whom God hates: True, none so poore as the wicked, none so rich as the righteous. *The righteous is more excellent than his neighbour*, saith Solomon. Hast thou the world at will? But thou hast not Heaven at will. Hast thou silver and gold? But if thou hast not faith and a good conscience thou art miserable: and whatsoever thou thinkst of thy selfe, the poorest man that feareth God, will not change states with thee: for a good conscience is a continuall feast: pray for this, and say as Abraham for a sonne: *Lord what wilt thou give mee*, seeing I want the true riches, thy favour, and a good conscience? Lord make me rich in these.

*Use 4.*

The conversion of the Jewes shall be our riches; it should make us thinke long for their calling: Gaine is pleasing to heare of, but more to

have it; we shall be gainers by their conversion. Knowledge shall then increafe upon us, as the waters that cover the Sea, the light of the Moone shall be as the Sonne, and the light of the Sonne seven fold. Zeale and all good graces shall increafe: A great light is now risen, but a greater shall arise.

Blessed are the eyes of them which shall behold that time, blessed shall our posterity be, in whose dayes these things shall come to passe: Let us pray and long for the revealing of such riches, and in the meane time, mourne for the hardnesse of the Jewes, and cry unto God in their behalfe, saying, O Lord how long? Returne, O Lord; and visite thy Ancient people with thy Salvation.

The casting off of the Jewes, was our Calling; *Use 5.* but the Calling of the Jewes shall not be our casting off, but our greater enriching in grace, and that two wayes: First, in regard of the company of believers; when the thousand of Israel shall come in, which shall doubtlesse cause many Gentiles, which now lie in ignorance, error and doubt, receive the Gospell, and joyne with them. The world shall then be a golden world, rich in golden men, saith Ambrose. Secondly, in respect of the graces, which shall then in more abundance be rained down upon the Church. There shall be more good, and they shall be also more good.

*Verf. 13. For I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office.*

*14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.*

A Third Argument is in these words taken from Pauls intention in preaching the Gospell, as if he should say, I do cheerfully travell over all the world to teach the Gentiles; as for other reasons, so also for this, because I know the state of the Jewes is not desperate, but that they shall be brought home again.

For the attaining of the meaning of these two verses, Calvin hath supplied some words, which indeed hath involved them in more obscurity. Beza reads a great part of the thirteenth verse in a Parenthesis, but his Majesties Translation using no insertion of words, or Parenthesis, is plainest and best.

In these words we have two parts, the Argument, and the confirmation of it.

The Argument is in these words, *I magnifie mine Office, if by any means, &c.* The Confirmation is the precedent words of the 13 verse.

*I magnifie mine office.* I make my Apostleship (that is, his office) honourable and famous; that is, I preach diligently, the effect being put for the cause. For that which makes a Preacher famous, is his painfullnesse and diligence in his office. Pauls preaching is not to be understood of his preaching to the Jewes, which he was not bound to doe, as some expound; (performing therein a work of supererogation, which might be a sign of the conversion of the Jewes, or else Paul would not preach unto them,) but of his preaching to the Gentiles, because the faith of the Gentiles should be by Gods appointment, the occasion or a means to bring the Jewes forward to Christ. The end of Pauls preaching is *verf. 14.* which is double. The nearer, *To provoke them of his flesh*, that is, the Jew, to follow them, that is, the Gentiles. The more end, *That some of the Jewes might be saved*; that

*Phil. 1. 8. 1 Cor. 9. 9. 1 Tim. 4. 10*

that I might save some of them. Salvation belongeth to the Lord, as to the Author: but he hath given us Ministers to be instruments of it; from whence we are called, *fellow-workers with God*; so Paul exhorts Timothy to ply his booke, and follow his study, *That he may save himselfe, and his hearers.*

The Argument may be thus framed. One end of Pauls diligent preaching to the Gentiles, is, that the Jewes may be called and saved, therefore they shall be converted and saved. Or thus, The end of Paul in his preaching, shall obtaine or come to passe; but the calling of the Jewes is Pauls end. Therefore the Jewes shall be called.

*Crynew.* The Confirmation of the Major, is in the 13. verse, in these words; *I speake to you Gentiles, in as much as I am the Apostle of the Gentiles*; which words containe a solemne avouchment, that Pauls end in preaching to the Gentiles is the calling of the Jewes; as if he should say, In the word of an Apostle, or, as I am an Apostle to you Gentiles, I doe solemly testifie, that the end of my great labours in preaching over the world, is not only my obedience to God, and to save you, but to save the Jewes also. This confirmation may be put into forme thus:

The end which Paul intends as an Apostle, shall come to passe: But the end before named, he avoucheth in the word of an Apostle. *Ergo, &c.*

Also it might be confirmed out of the eleventh verse, thus; Gods end cannot faile, but Pauls end is the same with Gods end. *Ergo, &c.* If such a calling were not to come, Pauls labour in a great part were lost.

*Dott.* The way for a Minister to make his office glorious, is to be diligent in Preaching. So Paul speaketh for himselfe, 1 Cor. 15. 10. and commendeth himselfe for this, 2 Cor. 11. 22. and so to the end of the Chapter.

*Vse 1.*  
1 Cor. 4. 1. Paul challengeth Credit to that he speaketh, because of his calling: it is very materiall that hearers should have a reverent opinion of the calling and office of their Teachers. Let a man esteem us, as the Ministers of Christ? Then will the word worke in us, when we heare it not as the word of man, but as indeed it is, the Word of the living God. Heare thy Teacher Preaching the truth, with such reverence as thou wouldest heare Christ, if he were upon the earth.

*Vse 2.*  
1 Thes. 3. 13. Our principall Office is to save men: which reproveth them which intrude themselves, being no way fit to save men; and those which being fit, by their silence and negligence suffer men to perish.

*Vse 3.* Paul hath a great desire to save them of his own flesh; ordinate charity first regarded ones own. So every man, first for his own family: and every Minister, first for the flocke committed unto him.

*Vse 4.* The glory of a Minister is principally in his learned and painefull preaching; Maintenance, degrees, dignities, make not a Minister honourable, but are badges of such: our Church and State appointing these as rewards of them who deserve to be honoured for their learning and worthinesse; being a part of that double honour allotted for them by the Spirit of God.

1 Tim. 5. 17. There is a great deale of contempt cast upon the Ministry, and every base fellow can be eloquent enough in disgracing the Clergy. The way to redeeme our function from the scorne of men, is painefulnesse in our calling, and sufficiency of holy gifts for ministeriall employments: without these, preferments will not doe it. As a gold Ring in a swines snout, and beauty in a woman without dis-

cretion, so is dignity conferred upon a man, unlearned and negligent.

Paul was, both for person and meanes, very meane, yet when the Galatians heard him preach, they esteemed him as an Angell, and held him so deare, that they would have pluckt out their eyes to have done him good. As the honour of a King is in the multitude of his Subjects, so the glory of a Minister in the multitude of them he converts. As the credit of a Schoolemaster is to send many to the Universities, and of a Physician to heale many Patients, so is it in the same of a Minister spiritually to cure many, and to send them to heaven.

Let us therefore spend the candle of our life, for the enlightning of others, this will credit us: for we ought to be had in singular estimation for our workes sake.

There are three ends of a Minister in his preaching: first, to obey Gods commandment and the Churches, who have called him forth to preach. Secondly, to save the soules of his hearers. Thirdly, that their hearers thriving under their labours in faith and godly life, may be a provocation to others to follow them. In aiming at, and attaining these three, we glorifie God.

These also must be the ends of hearers in hearing, that they may set forth Gods glory: first, to obey Gods Commandment: secondly, to save their soules: thirdly, to provoke others by their example, and so to save them. Art thou seasoned with grace by hearing? Live so, that thou maist relish and season others, that those which will not be won by the Word, may be won to the word by thy good conversation.

Examine thy conscience, hast thou done thus? Or rather when thou hast come from a Sermon, hast thou not by swearing, lying, backbiting, false dealing, quarrelling, drinking, &c. caused profane men and women to blaspheme Christ and his Gospell, and to wound them through the sides? If it be thus, it were better that a Millstone were hanged about thy necke, and thou throwne into the bottome of the Sea. Is this to gaine Jewes and other profane men to the faith? Nay, it is to make Jewes, Turkes, and Infidels to renounce Christianity; and those which are profane among us, to hate the profession and preaching of the Gospell the more. What a blessing shall it be to thy soule, if thy godly, just and good conversation, living according to thy profession, bring others on to love and heare the Word, and so to be saved! I testifie to thee in the word of a Minister, that thou oughtest so to live, as thou maist bring credit to the Gospell, and provoke others to the faith.

Verse 15. For if the casting away of them, be the reconciling of the World, what shall the receiving of them be, but life from the dead?

In this Verse also is contained an Argument, to prove the generall calling of the Jewes to come, not a new one, but that in the 12. verse repeated. The substance is the same, onely the termes differ.

If the casting away: Before we had fall, diminishing; here we have another Word, which signifies a hurling away with dislike, as loth it should touch us.

The reconciling of the world: Properly Christ is the reconciling of the world. The casting off of the Jewes, onely the occasion; and yet not given, but taken: for the Jewes had no intent to refuse the

the Gospell, that they might be cast away, and the Gentiles received into their roomes. But God wrought it so, who can bring light out of darknesse.

*Of the World:* In opposition to the Jewish nation: before God confined himselfe to Jewry, but now he enlargeth his goodnesse to all the world.

*What shall their receiving be?* Their calling, their assumption to grace and mercy. The word is very significant, signifying such a receiving as a man performeth in the entertaining of a special friend. The word is used by the *Septuagint*, *Psal. 65. 4.* So *Paul* desires *Philemon* to receive his servant *Onesimus*, that is, with kindnesse, forgiving his fault. The same word is used of the receiving of them which are weak in faith, *Rom. 14. 1. 3.*

*But life from the dead:* Some understand these words of the Resurrection at the last day: as if the Apostle should say, that the Jewes should be called, at or immediately before the resurrection. This exposition is pressed by some, who deny that ever there shall be an ore glorious face of the Church, than is now at this present: This can be by no means admitted. First, the generall resurrection is not here meant, because the termes wherein *Paul* expresseth that mystery, are different from these; and if the same phrase should be used, yet the scope of the place would not suffer it here to be taken.

Secondly, I would thus argue: The calling of the Jewes shall be either before, after, or at the instant of the resurrection. If it be said before, as *Aquinas* holdeth; then it must be granted, that the Church for that time, though short, shall be the better for them. If it be said, after, it is absurd, and affirmed of none. If at the same instant, then it is to be understood either of such as are before dead, or of such as are living at the coming of Christ. But neither of these can hold: because it implies a saving of men impenitent and unbelieving. For though God can save men in an instant, yet he hath appointed meanes, which meanes cease at the resurrection, and therefore no calling to be then expected: for that is the time of revealing Judgement, not of preaching Mercy.

Also whereas they deny any other calling of the Jewes to be expected, than in these dayes, now and then one: the very reading of the words of the 11, 12, and this verse, make the contrary manifest: *If the calling away of them:* Of whom? Of the Nation, say learned men: What shall the receiving of them? Of Whom? Of them which are cast away: that is the Nation: or else we make the Apostle say he knows not what: not that the same individuals of the Nation which are cast away, shall be received, but the body of the people to be understood.

Some understand these words metaphorically, thus: The calling of the Jewes seemes to be a thing impossible; but yet it is not so to God, who can as easily call them to Christ, as raise the dead; or enlive *Ezekiels* dry bones, which some interpreter of the calling of the Jewes yet to come, as also the first resurrection, spoken of, *Rev. 20.*

I confesse it is a metaphor, or proverbiall speech, but after another manner; namely, that the calling of the Jewes shall bring such an addition of happinesse to the world, that it shall seeme to be revived, or to have more life, spirit, vigour, vivacity put into it, both in regard of Jewes and Gentiles.

The world is now like a man taken with the

Palie on the one side; for though it live on the side of the Gentile, yet it is dead on the side of the Jew: and therefore in that regard their calling shall be as life from the dead.

Also on the side of the Gentile; not (as some expound) that the Gentiles shall fall away, and at the conversion of the Jewes they shall returne, for the Gentiles shall provoke the Jewes to emulation, not by their iniquity, but by their faith. But thus, partly because that upon the conversion of the Jewes, many that are now seduced by the Papists and Mahometans, shall then embrace the Gospell in truth. And partly because those that doe believe, shall so be confirmed and increased, that in comparison their former life shall not come into remembrance, they shall live more. And all this is delivered by an Interrogation, to shew that such happinesse and beauty shall then come to the world, as we cannot imagine.

*The calling of the Jewes shall be a new life and happinesse to the world.* So before, vers. 12.

It is the judgement of *Peter Martyr* a very learned man, besides others, that many things are spoken by the Prophets of the calling of the Jewes, and of the happinesse of the Church, which are not yet fulfilled, and therefore are to be expected at that time.

Fellowship in grace is no hinderance to them which have received grace, as before.

Again, here we are to be put in mind, to pray for the calling of the Jewes, which shall bring so much good to the world. As the sisters sent to Christ in the behalfe of their brother *Lazarus*, so let us Gentiles importune the Lord for our brethren the Jewes. My spirit rejoyceth at the remembrance of that day. O how wil the Jew put on, as being ashamed to be overgone by the Gentile? How eagerly wil he follow? Not a snail's pace, which is the fashion now, but even flying with the wings of knowledge and zeale; we have now the start of them, let us put the best foot forward and keep it.

Till we be converted, we are enemies and in open hostility with God: the regenerate are Gods friends, he wil save his friends, but as for his enemies, they shall be slain before his face.

Nay, till we be called we are dead, stark dead. The Father said of the Prodigall childe, being returned, *This my soane was dead, but now is alive:* Dead, though not bodily, yet spiritually, which is the very Suburbs of Hell. Such as live in pleasure, are dead. So much difference between unconver- Luke 15. 29  
Dead, though not bodily, yet spiritually, which is the very Suburbs of Hell. Such as live in pleasure, are dead. So much difference between unconver- teds men and converted, as between dead and living men. As the countenance of a dead man is gaily, and his carcas proves soon unsavoury, so unregenerate men are odious in the sight of God and men; notwithstanding their outward ornaments and odours, which is nothing else but the perfuming of a piece of Carrion. He that keeps company with the wicked, is like the spirit that haunted the Graves; as thou hopest to be separated from them at the day of judgement, so now stand up from the dead, that thou mayst receive light. Eph 5. 6,

The Ministry of the Word is the voyce of God calling us from death to life, from hell to heavens; those which contemne it must needs be swallowed up by death. If God hath breathed into thee the life here spoken of, by this means, manifest it by thy love to the word, and by thy actions of life. Drunkenesse, uncleannesse, &c. are dead works; so called,

Heb. 9. 14. called, because they bring death, and are performed by them which are spiritually dead: But  
1 Tim. 4. 8. godliness hath the promises of this life, and of that which is to come.

Verse 16. *For if the first fruits be holy, the lump is also holy: and if the root be holy, so are the branches.*

Here is another Argument, taken from the relation of the Jewes, to the covenant made with their fathers, thus:

An holy people shall not be finally rejected.

But the Jewes are an holy people. Ergo, &c.

The Minor is proved by the likeness of the effect with the procreant cause, thus:

That whose procreant cause is holy, is holy.

But the procreant cause of the Jewes is holy: namely, Abraham, Isaac, and Jacob. Ergo, &c.

The Proposition of the last Syllogisme is here avouched by Paul, under two elegant similitudes. First, from the Law of Ceremonies, in the first part of the verse. Secondly, from the Law of Nature, in the last.

The Patriarkes are compared to the first fruits and root: the people of the Jewes, to the lump and branches. The Jewes then descending from those Patriarkes, to whom and their seed for ever the Covenant is made, are still in the Covenant, and therefore their state not desperate.

If the first fruits: This hath commonly been rendered by a word which signifieth an Assay or Taste: as when a Cook by tasting a spoonful of his prepared broth, knows how the whole messe tasteth. This Taste they make to be the Apostles: but this doth not enervate the Argument, and is not the purpose. It is better translated first fruits, having reference to the Patriarkes, to whom the Covenant was made.

Concerning these first fruits, the Law is set down, Levit. 23. where the people may not put sickle into their Come, till they have offered a sheaf to the Lord, and then it was lawful for them to reap it, and hereby they had assurance, safely to Inne their whole crop. Hence by allusion is our Saviour called the first fruits of them that sleep because our Resurrection depends upon, and is assured by his. Also when they had their Corn in, and made ready of it for their use, they might not eat of it, till they had offered two loaves to the Lord, and then was their whole lump sanctified and made lawful for them to eat.

Quest. why did God command these ceremonies?

Ans. To teach the Jewes hereby, that they received all blessings of the Lord. So that as Princes and Nobles, when they bestow Mannors on deserving servants, make reservation of some fealty, service, rent, or such like; onely to shew that they hold of them. So God required this of the Jewes, that they might know they held in chiefe of him. This Law in regard of the Ceremony is abolished, but the moral part is perpetual, namely, that we ought to be thankful to God for his benefits: A thing that the wisest Heathens observed, which may the more shame many of us, who day and night partake of Gods good blessings, and yet make none or a slender acknowledgement for the same.

But to return to our matter: The sanctification of Abraham, Isaac, and Jacob, to be the people of God, sanctifieth outwardly all their posterity: As when the two loaves were offered, not onely that

lump or batch of dough, from whence they were taken: but every kernel was sanctified to the nourishment of them and theirs: so the very last man, that shall be born of that Nation, hath right to the Covenant.

The same is the sense of the other similitude: The branches follow the Nature of the root, so doe the Jewes the state of those holy Patriarkes in regard of the outward things of the Covenant.

Object. 7. the next generation.

Ans. Nay, even as not onely the lowest boughs which are next the root, partake of the Nature of the root, but the highest twig that is farthest off from the same; so not onely the next generation partake of the benefit of Covenant to be the people of God; or those which returned out of Egyptian or Babylonian bondage; or those which lived in Christs time; but every Jew to the end of the World. They are still to be acknowledged an holy people, and in the Covenant in regard of right, though not in regard of possession. For the Covenant was not limited for any terme, but is everlasting.

Concerning the holiness here spoken of: some distinguish it into actual, and potential, denying the first, and granting the second: But potentially any Nation is holy as well as the Jewes; God can make them so: But here is meant a present holiness, which is onely in regard of the Covenant, and their right unto the promises by the same.

The Jewes are still an holy people. This appears by their evidence and their letters patents, the tenor of the first grant running thus: *The God of Abraham, and of his seed after him, in their generations by an everlasting Covenant, Gen. 17. 7. So read Acts 2. 38. 39. & 3. 15.* They are called the children of the Covenant, being for ever separated in the loyns of their Fathers, unto the Lord. And though some of them, for their particular, have forfeited their Estate, yet some particulars cannot forfeit the privileged granted to the whole Nation.

Object. The Nation of the Jewes is before called rebellious: how then can it now be called holy?

Ans. There is a double holiness: First, of Regeneration. Secondly, of the Covenant: in regard of the first they are rebellious: in regard of the second, they are holy.

Object. we are by nature the children of wrath, as Paul acknowledgeth of himselfe, being a Jew. How then can the Jewes be holy by nature or birth? Eph. 2. 3.

Ans. Both these may be in one subject, because they are not in the same respect: The former distinction of holiness makes it plaine. In regard of the first, children of wrath: in regard of the second, Holy by nature. The first cannot be conveyed by parents to posterity. The second is, as for example, a Gentleman is chosen to some great office, whereby he is a great Lord: he begets a sonne; this sonne is a Gentleman by birth, but not a Lord: because the honour of his Father was not invested in his blood, but a special grace conferred on his person. Individuall and personal accidents, are never derived, but common are; as to be the people of God: So we beget children, who though they are born in original sin, yet also within the Covenant. As a son of a Free-man of London is borne free, though lame or deformed: so are our children free of the Church, though originally polluted. The same person may be the child of wrath by the common condition of Nature in Adam. And yet holy

holy by the common condition of the Covenant in Abraham.

*vfe 1.* The Children of Christians are borne Christians and holy : by vertue of the Covenant having right to the initiating seale of the Covenant, which is Baptisme, which right, if they were not borne Christians, they could not have. Before Baptisme our Children are either Heathen or Christians ; but not Heathens : for then they might not bee baptized til they had made confession of Christ with their own mouth. Therefore they are borne Christians. Baptisme maketh not a Christian, but signifieth. As there are Jewes by nature, so Christians. If any alledge that of *Hierome*, we are not born, but re-born Christians : the answer is ready ; we are not borne regenerate Christians, but to be regenerate. The saying must be so understood, or else it is false : we beget Christians, not beleevers.

*Hier. adv. su Vngl.*

*vfe 2.* The Children of Christians dying before Baptisme, dye not as Heathens and Turkes, but as Christians, therefore they have hope, and their parents may be comforted over them. The Doctrine of the Papists, teaching that children dying unbaptized are damned, is a cruel doctrine, without ground in the Scripture.

*Quest. But what is to be thought of such children which dye unbaptized, whose parents dye without repentance.*

*Ans.* The sin of the next parents cannot barre the priviledge of the child : who makes claime from some others of his Ancestors who have beleeved. And by such parents making profession outwardly, such a child may have a right to the outward things of the Covenant ; yet parents would be admonished, to deliver over their evidence and charter to their children as faire as they have received the same. For though the title of children whose parents are wicked, is good to the Sacrament ; yet it is more comfortably derived from the next parents beleeving.

*vfe 3.*

Thou shalt never have comfort that thou art borne a Christian til thou beleevest as a Christian should doe. He that is free-born, and wil use his freedome, must observe some ceremony, and receive some instrument testifying the same, so though we be born of Christian parents, yet there is something to be done on our parts, we must beleeve and repent, the sinne of the Father prejudiceth not the beleeving ; nor the righteousness of the Father saveth the unbelieving Child.

It is a credit to be born of religious parents, if we be religious. If a man hath a thousand pound land a yeer left him, and spend it all in riotous living, what credit is it for him to bragge that his friends left him such an estate ? nay, it is a shame to him ; so if the vertues of our parents live in us, its a grace to us, otherwise, the contrary. It is better to be religious, and the son of wicked parents, than being the son of godly parents to be wicked. He is truly noble, that is good, but a wicked and vicious man, though he came of a worthier Father than Abraham, is to be accounted base. Walk in the steps of thy godly Parents, and if they were not godly, redeem the baseness of thy family, by thy holiness and vertues.

*vfe 4.*

Art thou born a Christian ? Why then livest thou like a Turk or Heathen, in all manner of viciousness and prophaneness ? If thou beest Free-born, why becommest thou by thy wickedness the Devils slave ? As thou bearest the Name of

Christ, so live like him. When yong *Tobit* married her whose seven former husbands were slaine for their viciousness ; he speaks to her the first night, being in the bed-chamber, after this manner : Sister, let us pray unto God ; for we may not come together as the Heathen, for we are the children of the Saints. So, when thou art tempted to evil, think and say thus : I am a Christian born ; God forbid that I should defile my selfe with heathenish and wicked manners.

*Vers. 17. And if some of the branches be broken off, and thou being a wilde Olive-tree, wert grafted in amongst them ; and with them partakest of the root and fatnesse of the Olive-tree :*

*18. Boast not thyselfe against the branches : but if thou boast, thou bearest not the root, but the root thee.*

**I**N these verses, and so to the 23. *Paul* digresseth, stepping aside to call unto the Gentiles, admonishing them not to despise and insult over the Jewes, notwithstanding their rejection, and their endowment with their priviledges : for as the Jewes hated the Christians for their admittance to the grace of the Gospel ; so the Gentiles specially of these times contemne the Jewes. So that the very name of a Jew is of odious account, though indeed we ought to account it a name of honour.

*Paul* falls into this discourse purposely ; but takes occasion from the 16. verse ; from whence some Gentile might or did say : We acknowledge the root of the Jewish Nation to be holy ; but what good doth the holiness of the root to them : they being reprobated of God, forlorne vagabonds, Rebels, having crucified the Lord of life ?

Unto this *Paul* answers, verses 17, 18. As if hee should say ; I grant that some of the branches be broken off, and thou being a wilde Olive art grafted into that stocke and root : yet (remembering thine own original) boast not thy self, despise nor vex the branches, for if thou beest puffed up, thou bearest not the root, but the root thee.

Here are two parts : 1. An Admonition. 2. The Reason.

The Admonition, in these words : *Boast not thyselfe against the branches.*

*Boast not thyselfe :* The word signifieth such a carriage, whereby we shew disdain, in scornful looks and words.

*Against the branches :* That is, the Jewes, whether remaining in the Olive, or broken off.

The reason is twofold : The first, verse 17. the other, verse 18.

The first reason is from a comparison of the Estate of the Gentiles before their calling, with their present. Their former estate was an estate of wrath : their present estate of mercy. The force of the reason is this : Those which being in a forlorne estate, are of meere grace advanced, may not boast themselves against others. But the Gentiles being in such estate, were of meere grace advanced : *Ergo, &c.*

This estate of the Gentiles past, and present, is set downe under a most elegant similitude.

In their first estate, they are compared to a wilde Olive, which is a tree growing in the wast *Jer. 17. 16.* Wildernesse, unfruitful, with exceeding bitter leaves, which the Husbandman makes little reckoning of, but to hew down and lay at the fires back. This estate is amplified by the Antithesis of the

the natural estate of the Jewes, which is compared to a sweet or garden Olive, faire, green and flourishing.

Their present estate is that they are grafted into the natural and sweet Olive, which is the Church of the Jewes: they are not made Jewes, but brought into the fellowship of that Church by the calling of the Gospel: for grafting in, signifies effectual calling, and conversion to God.

Rom. 6. 5.

The grafting in is amplified two wayes: First, from the occasion of it, which is the breaking off some of the branches; that is, casting away some of the Jewes for their unbelief: all were not cast away; for all were not unbelievers: we are grafted in among them which remained; or *for them* (as some read) which were cut off.

Psa. 63. 6.  
Ioh. 1. 16.

Secondly, from the effect of this ingrafting: which is a partaking of the juycie and fatnesse of the natural Olive. An Olive is of a juycie and oyle nature. The grace promised in the Covenant, is called fatnesse: because it is as wholfome to the soule, as Oyle is to the body. A like phrase is in the Psalmes: *My soule* (saith David) *shall be satisfied with marrow and fatnesse*. The favour of God shal be to David, as marrow and fatnesse to an Epicure. The grace also which we receive from Christ (for of his fulnesse we receive) is called oyle of gladnes, because it gladdeth the conscience of sinners. We partake of this fatnes by infusion into the stock, which is the Church of the Jewes. This effect is set forth by an adjunct: we partake, not alone, but with them, that is, the Jewes remaining unbroken off: so that by what grace the Jew is nourished and saved, by the same grace are we.

Heb. 1. 9.

The summe: The Church of the Jewes is the stock or body of a sweet Olive. The root is Abraham, Isaac and Jacob, with relation to Christ, who fills both root and body with oyle and fatnesse. Out of this body sprout many natural branches: some prove unfruitful, which the Husbandman, which is God, breakes off: and because he hath respect to the beauty of his Tree, not delighting to see it mangled, he goes into the Wildernesse (the rest of the world out of the pale of *Israell*) and gathereth of the wild Olive tree (that is, the Gentiles) impes, which he grafteth in the roome of them which are broken off, and among them which stand: whereby these wild impes grow into the natural Olive, and partake of her fatnesse with the rest of the natural branches.

The second reason is, verse 18. taken from the relation between the root and the branches, as if he should say: Despise not a Jew, for he is a branch of that body and root which beares thee: he is a natural child of Abraham, who in some degree is despised (which is unreasonable, in as much as he is the root that beares thee) when his children are despised.

Doct.

*The Gentiles may not despise the Jewes.* They which are advanced by Grace, are not to boast against them which are in misery: *Psalm 41. 1. Exodum 2. 3. 9. Deuteronomie 10. 19. 1 Corinthians, 13. 4. 5.* The Pharisee disdaind the Publican, as a varlet or base fellow, with, *This Publican*. But the Publican disdaind not him, nor is disdaind of God, as the Pharisee was.

The use of this is either in respect of the Jew, or of the Gentile.

In respect of the Jew:

Use 1.

Some of the Jewes are broken off; some, not at all. The Church of the Jewes was never cast away;

only the unbelievers are broken. The Olive Tree is pruned, but not stocked up. The body and some of the branches remaine, into which and among whom we are grafted.

*Thou art grafted into the Olive Tree, which is the Church of the Jewes, and thou art not cut off.*

We are grafted in among them, and receive of the fatnesse with them. The Church of the Jewes, not of Rome, is properly our Mother Church. We must be the seed of Abraham, if we will have the promises, and therefore beleevving Gentiles are called the children of Abraham; not natural, but by infusion. We bring nothing to the Jewes, but receive all from them: for salvation is of the Jewes. The Gentiles are not called to make a severall Church by themselves, neither doe they so: for there is but one Church. But they are called to be members of the Church of the Jewes, as Christ saith: *I have other sheep* (saith he) *which are not of this fold*. What sheepe? What fold? *Sheep that is Elect among the Gentiles.* *This fold*; that is, the Church of the Jewes. *Them must I also bring.* Whither? To the fold of the Jewes, that there may be one fold or Church, and one Shepherd.

*Jeh 4. 22. John 10.*

In regard of the Gentiles:

Thou art made partaker of the fatnesse. The same fatnesse nourisheth the natural and ingrafted branches. The Jew is saved by faith in Christ, so are we. There is no difference between the way of salvation in the old and new Testament, but as this: In grafting, there is clay, and binding about: The Jew is bound about with a red ligature, in regard of Circumcision; wee with a white, in regard of Baptisme, and the white garments then used.

*V. 2.*

*Act 15. 11.*

Let us not then boast our selves against the branches; for though they deserve the contempt that is cast upon them, yet wee be to them which are instruments to vex them. *Assur*, the rod of Gods wrath to the people, is cast into the fire, and shame covereth Edom for ever, for his cruelty to the captived Jewes. Let us love them, as we have good cause for the roots sake. There is no name of any Nation that is named under Heaven so honourable as the name of a Jew: take heed thou use it not in contempt. The life of this application we want, because the wisdom of our Lawes hath for their outrages long agoe banished them out of this Kingdome. But whensoever thou thinkest of them, think honourably, pity and pray for them.

*Ezay 10. 25. &c. Obadiah.*

We are here taught also three things to consider of: First, What we were before this grace received, wherein we stand. 2. How to carry our selves in this state of Grace. 3. How to know whether we have received true grace, be ingrafted into the natural Olive or no.

1. We were before our ingrafting, wild Olives: even as the cursed Heath in the wildernesse, without Christ, without God, strangers from the common wealth of *Israell*, from the promises, and from the life of God, very caytiffes: this Paul bids all Gentiles to remember, that we may praise God for his mercy.

*Jer. 17. 6. Eph. 2. 12.*

2. Having received Grace, carry thy self without boasting against them that want grace; when thou seest a prophane wretch, diddaine him not, but mourn for him, and say, Lord, look mercifully upon him, and turne his heart. Considering thy selfe, and remembering thy former estate, have compassion on thy neighbour.

3. Those which partake of the fatnesse of the Olive, are ingrafted; this fatnesse is the grace given to the root, which is double: the grace of justification

ification and Sanctification. If justified and sanctified: then ingrafted.

Psa. 104. 13

1. For Justification: Oyle is good for medicine, healing wounds, and asswaging paine: also it maketh the countenance cheerful: so the grace of our Lord Jesus, which is called the Oyle of gladnesse, maketh the righteous merry and joyful. Feelest thou the mercy of God in the pardon of thy sins, and hast peace with God? This is the farnesse of the Olive; thou art ingrafted, and become the child of Abraham, the child of God.

2. Sanctification may be known by effects and properties of it. The effects are three; First, in the heart. Secondly, in the tongue. Thirdly, in the life.

1. If thou beest ingrafted in; then thou hast the heart of Abraham: thou lovest goodnesse, and hatest evil: thou art upright and sincere: The wood of the Olive wil not rot, this notes soundnesse. The nature also of the Oyle is, not to be mixed with other things: if you mix it with wine or water, it wil be uppermost: you may as soone mix light and darknesse, as grace and sin. An Hypocrite is no branch of this tree. Further, the nature of Oyle is to keep metals from rusting: so the vertue of this Grace preserves the conscience from sin, which otherwise would eat in and perish the soul. If thou hast a canker'd heart, rusted with the love of sinne, and of the vanities of the world, thou hast none of this farnesse, and by consequence art not grafted in.

2. Thy words wil be futable to thy ingrafting.

The blossome of the Olive is wonderful sweet; so if thou beest of this tree, thy speech wil be favoury and gracious to the hearers. If thou be a blasphemer, a lyer, &c. thou art not grafted into this Olive: The sweet Olive yeelds another manner of sent: A dead mans grave dorth not more annoy men, than thy filthy and rotten communication. It is a vaine thing for a man to seeme religious, if he refraine not his tongue.

3. If thou beest ingrafted, thou wilt bring forth much fruit: for the Olive is exceeding fruitful. The fruit of the Olive is both for God and man: First, for God; Oyle was consecrate to the Lord, was used in Sacrifice, and for the holy Lamps; for it is a nourisher of light: so thou wilt be religious, a keeper of the Sabbath, a worshipper of God, a favourer of the Gospel. Secondly, for man: It is both for medicine and meate: Kings, Priests and Prophets were anoynted with it: Our lives must be fruitful and profitable to the Church; we must not be for nothing, or onely to spend stover, as they say. Let ours, saith Paul, learn to shew forth good works, for necessary uses, that they be not unfruitful: If we live without doing good, we are no Olive branches. Our obedience must be to God and man: to the first and second Table of the Law.

The properties of our obedience are foure, according to such properties of the Olive: that is: 1. Speedy. 2. Peaceable. 3. Continual. 4. Cheerful.

1. The Olive is a quick bearer: so must we bring forth fruit quickly, like the Almond Rod of Aaron, that presently budded and brought forth ripe Almonds. The Theefe upon the Crosse presently shewed the farnesse he had received, by confession, prayer, &c.

2. Our fruit must be peaceable. An Olive branch was a token of peace, as a Palme of victory.

James saith, that the fruit of rightousnesse is sown in peace: pride, disdain, quarrelling and contending with our neighbours, is a note of a bramble, not of an Olive branch. If you powre out water, it maketh a stowe; dasheth and sprinkleth you. But the powring out of oyle, is without noyse, falling down softly, and with great silence. So the servants of God must be peaceable.

3. Our obedience must be continual, once and alwayes to bear fruit. The Olive alwayes flourisheth, is alwayes green, and never casts the leaves: noting the constant renour we should keep in our obedience; David saith, That they which be planted in Gods house, stil bring forth fruit, and flourish in their age. If thy obedience be not continual, it is not found.

4. Our obedience must be cheerful, thy love to thy neighbour must be free. Anointing with oyle makes us lithe and nimble: so if we have received hereof, we wil not come to the Church as if we were stiffe in the joynts, like a Bear to the stake; but with David, we wil runne in the wayes of the Commandements. The olive requires no great cost to make it fruitful: nor a man truly sanctified, great intreaty to perswade him to do good. As the Sun naturally gives light, so a true Christian ingrafted into the natural Olive, willingly and cheerfully is exercised in Gods service.

Verse 19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well, because of unbelief they were broken off, and thou standest by faith: Be not high-minded, but feare.

The Admonition is here repeated in other words, upon the occasion of an insolent objection of a Christian Gentile, which objection is set down verse 19. and is the first part of these words. The second part is Pauls answer, verse 20.

The Gentile taking in some scorn, that Paul in the 17. verse, had avouched the Jew to be the natural Olive, and the Gentile, a wilde Olive, objecteth, as if he had said, Tel not me, Paul, of these things: let the Jew be what he wil, I am as I am; yet (by your leave) he is broken off, that I might be grafted in; which shewes that God saw more worthinesse in me than in the Jew: The Merchant parteth not with his present freight, but for better lading: neither wil any man suffer an incision or scarrifying in his armes or feet, but for preservation of a more noble member, as the eye or head.

His Argument may be framed in an Enthymeme, thus: They are broken off, that I might be grafted in; Therefore I may boast.

To this Paul answers, verse 20. which his answer is either to the Antecedent: well, because of unbelief they are broken off, thou standest by faith: or to the consequence, Be not high-minded, but feare.

His answer to the Antecedent hath two parts: 1. A Concession, Well. 2. A correction, in the rest of the words.

well. Some take this word ironically, and by way of increpation, as we must use it in our English tongue, saying well, well, when we mean that it is not well. But here it is taken for a Concession, Paul grants the thing, viz. That the Jewes are broken off, that the Gentiles might come in: But he addes a Proviso, alwayes remembered, that the proper cause of the breaking off of the Jew, was his infidelity,

Flour Olive  
is sweeter  
ndolent.  
Prater Job.  
a S. Gemi-  
mone lib 3  
qui est de  
vegetabili-  
bus et plant.  
tis. c. 37.

Tu. 3. 14.

Cito com-  
prehendit et  
fructificat.  
Job. 3. 14.  
Por. Nos.  
will. c. 5.

infidelity, not the coming in of the Gentile : For this came to passe by a second and accidental consideration : and the proper cause of the coming in and standing of the Gentiles, is Faith ; that is, the grace of God. The Gentile then understood not himself, being like a foolish servant that runs away without his errand : for if he had taken all with him, he would have discerned cause of humiliation, not of boasting herein.

The Gentiles argument is a meere Paralogisme, alleaging that which is not the cause, for that which is. The unbelief of the Jew, being the cause of their breaking off, not the letting in of the Gentiles. So that Paul answers, as if he should say, Learn (thou Gentile) to distinguish between the cause and the event. It fel out, that the Jew being cast out, thou wert received in : but this was not the cause of that, neither is thy goodnesse the cause of thy standing in the Olive, which wert wont to stand among the bryars in the wilderness. God could have brought thee in, without breaking off the Jews; but he would not; but hath done good out of their evil, & hath brought thee in, that thou mightest be the cause of their bringing in againe.

The proper cause of the breaking off of the Jew, his infidelity : of the standing of the Gentile, Gods grace.

Faith is the gift of God, whereby we know, apprehend and apply the promises, relying upon them. Infidelity is a fruit of corruption, whereby we know not the promises, or knowing, beleeve them not ; or believing them to be true, make them not our confidence.

Standing, notes an estate wherein a man hath the favour of God to justification and salvation : Breaking off, the contrary.

Standing is a manifestation of Election, by Faith, here : by salvation hereafter.

Breaking off, is a manifestation of Gods Judgement ; in this world, by taking away from a people, the Word and Sacraments, the tokens of his love, and cognizance of his people, so are the Jewes, and also those famous Churches of Asia, broken off ; and by giving particular persons to hardnesse of heart. After this world, by separating such from Angels and Saints, and by throwing them into hel.

Object. *It seemes then that a man may be a branch, and yet broken off.*

Ans<sup>r</sup>. Similitudes are not to be pressed too far: Branches are to be distinguished ; some that have onely an outward fellowship with the Olive, these may be broken off, some that have an inward partaking of the sap and farnesse of the Olive, these cannot. So that there are Infidels in the Church. The first Infidel is called Negative, the second Privative.

Yet it is so to be understood, that faith is not so the cause of standing, as infidelity is of breaking off; for infidelity is the meritorious cause of breaking off, and faith but the instrument or stasse whereby we stand.

Doct.

*Our standing is by faith, our breaking off by infidelity:* 2 Cor. 1. 24. Heb. 3. 12. In this place to the Hebrewes, there is the same name given to an unbelieving heart, which is given to that naughty-pack the Devil. And Heb. 11. 1. *Faith is the ground of things hoped for* : or (as Saint Augustine) of persons hoping. God hath given faith to uphold us, not as a reed, that may deceive ; but as a pillar, well translated ground, being as the unmoveable earth

Aug. tract.  
79 super  
Iob.

which we stand on we have good footing by faith: The Israelites were destroyed for their infidelity, Jude 5.

Believers are truly happy, unbelievers truly miserable : He stands in Gods favour, this is thrown away as a withered branch into unquenchable fire. Cane sins, believes not, hence he is tormented in conscience, afraid of his own shadow, thinking the Devil should meet him in every corner, a picture of the misery of an unbeliever.

He that believeth, is the son of God ; what a prerogative is this ? What is he then that believes not ? Even the childe of the Devil. Can there be any thing worse ?

He that believes, saies God is true : He that believes not, saies God is a lyer : Should not this be plagued ?

Christ dwells in the heart of a believer, as in his Temple ; But the heart of an unbeliever is the Devils shop, in which he forgeth, and his anvil, on which he hammereth all villanies ; his stye, his stable, and whatsoever can be said that is more base.

Nay, an unbeliever is a Devil. *Have not I (saith Ioh. 6. 69. Christ) chosen twelve, and one of you is a Devil ?* See how Christ accounts of Judas for his infidelity and treason.

Did I say a Devil ? Nay, worse than a Devil : *The Devils beleeve and tremble* : but many among us believe not ; and many that believe that there is a God, and that he is an hater and revenger of iniquity ; yet when they are admonished of their pride, drunkenness, breaking of the Sabbath, move no more than the stones in the Wall.

What shal I say to make thee sensible of thy misery ? If thou believest not, the wrath of God dwelleth upon thee. The Devil worketh effectually in thy heart : as he possesseth thee here, so thou shalt possesse him hereafter for ever.

This consideration should move us to three things : First, to seek faith : Secondly, to examine whether we believe or no : Thirdly, to mourn for infidelity.

1. Above all things, labour for faith, sell all for this ; Let the foolies of the World drudge and and droyle for a penny ; let us seek for faith ; and whatsoever we want, let us not want this, by which we stand, & without which we fall eternally.

2. Many perswade themselves that they have faith, which will be found Infidels at the day of Judgement : Be thou of good ground that thou believest. The five foolish Virgins thought they should do as well as the other five, but they were deceived. Thou shalt know whether thy perswasion be true saving faith or no, by three things.

1. By the means whereby it is wrought, which is the Preaching of the Gospel. If it arise from a conceit of thine own brain : it is but a mock-faith, and will not stand thee.

2. By the manner how it is wrought : First, there is in every true believer, a fight of sin : Secondly, Humiliation for it : Thirdly, a change of the heart : Fourthly, a hanging after righteousness, then comes faith.

3. By the fruits : faith works by love : as the fruit shewes the tree, so obedience shewes faith. Many shew plainly they have no faith, for when prosperity comes, they fear not God, and when adversity, they runne from God to the Creature, to Wizards, to the Devil for help, as if there were no God in Israel. Herein they are like a dog, hold up a crust, he comes fawning ; hold up a cudgel,

gell, and he runs away; so many, let them thrive, then God is a good God; but let God lay his hand upon them, then they are gone, seek a new master, the Devil; yea, if it be but for the saving of a Pig or a Cow, What are such but Infidels?

Faith purifieth the heart, it will not suffer a man to be an Hypocrite, to be one thing without, and another within; one thing before men, and another in secret. He that believeth Christ died and shed his blood for him, cannot but die in sinne, and delight to live righteously.

3. Mourn for infidelity, even for the least motion to it; and the rather because it is the fashion of most, to mourn for other things, and not for this. If a man be robb'd, or his house be burnt, he cries out, I am undone. But who is heard to cry, woe is me for want of faith, I am undone for my unbelief? If we hear of a Thiefe, we cry, hang him, and perhaps we will cry shame on a drunkard; but there are few cry shame of themselves for infidelity, that main mother sin.

Infidelity is the barre of all goodnesse; if a man heare the Word without faith, it profits him not; as a bottle being stopp'd, though it be thrown into the midst of the Sea, remains empty; so an unbeliever, under the best means, remains unblest for the want of faith. Labour to be sensible of this want. Think what weeping and gnashing of teeth it will work in thee at the day of judgement, when thou shalt see many who have heard the Word with thee, to be received into heaven because they believed, and thy self thrust down to Hel, for thy infidelity; Remember that good man in the Gospel, who cried with watery cheeks, *Lord, I believe, helpe my unbelief*: pray thou in like manner.

Verse 20 — *Be not high minded, but feare.*

**H**ere Paul answers to the consequence of the Gentiles objection: because the Jew is broken off, that they may be received in; therefore they thought they might boast: it follows now faith Paul, shewing in these words, both what should not follow, viz. *High-mindednesse*; and what should, namely, *Feare*.

*Be not high-minded.* The word is significant; think not, conceive not highly of your selfe. He said before, *boast not*, here he useth another word of purpose, by which he strikes at the root of pride, pointing at the padder, where the mystery of this iniquity is couched.

*Faith shuts out boasting.* Rom. 3. 27. Ephes. 4. 1. 2 John 5. 44. Phil. 2. 3. Hab. 2. 4. 5.

At every turn remember this saying, *Be not High-minded.* Hath God given thee a liberall portion of riches, wit, beauty, &c. Let this sentence alway found in thine eares? hast thou knowledge and utterance? Hearst thou any say, few have the knowledge you have, or can speak as you doe? Let this sentence stand sentinel to keep thee from pride. Let no grace puffe thee up. God loves we should acknowledge his gifts, and give him the praise.

God resists the proud. All other sins fly from God. The proud man, as though he were of the race of the old Giants resists him. God gives grace to the lowly. The rain stayes not on the tops of the mountains, but the vallies are watered and made fruitfull.

God teacheth the humble. The proud man is empty, there's little grace in him. Height weakens

a thing, and an empty vessel makes the loudest sound. They which brag most have least in them. In the Fanne, the good Corn goes to the bosome and bottom; the slighty to the mouth, and is uppermost. The Chaffe is above the Corn, not because tis best, but because it is lightest. There's nothing in a proud man, or if any good, it is marred by pride, as the Prophets portage was by the bitter hearb, or the precious Oyntment by the dead Fly. The grace of our graces is humility. There's no difference between a mad man and a proud man, but this: we pity him that is mad, we hate (any God hateth) him that is proud. If thou wouldst have comfort of thy gifts, be humble.

Observe: First, the signes. Secondly, the remedy of high-mindednesse.

1. The signes of pride are many. *Esay* notes *Vse 2.* the daughters of *Jerusalem* for pride, because of their fantasticall apparel, but we are to enquire the signes of spirituall pride, which are specially foure.

1. Impatience of admonition; to be deafe on that eare is a plain token of pride. The Pharisees who were proud take it in great scorn that Christ reproved them of blindness, when indeed they were beetle blind. Proud *Zadach* cannot endure *Micaiah* his admonition. He that swellth when he is told of his fault, hath a proud heart.

2. Disgracing and diminishing the gifts of others with boasting of our own, declares a high mind. The proud Pharisee abased the Publican, and exalted himselfe. Doest thou impute unto others that they are cold and covetous, &c. saying thou wouldst be ashamed if thou wert not better then they never looking at thine own infidelity, pride, hypocrisie, &c. Verily thou hast a proud heart.

3. Medling with things above our understanding or measure, notes pride also: many presently upon their supposed conversion, enter into controversies, censure particular men, yea whole Churches, as if they were ignorant of nothing, when indeed they know nothing as they ought to know: they rush into matters beyond the age of their Christianity. *David* approved his humility by not meddling with things which were too high for him.

4. Contention also argues pride, as *Solomon* saith, What is the cause that in our Church many pick quarrels, and urge with violence their own conceits, as if they were undoubted Articles of the Faith? Surely it is our pride that makes our good *Rebecca* complain of our striving.

2. The second part of this use is for remedy, where we have three things: First, the place to which the remedy is to be applied. Secondly, the remedy it selfe. Thirdly, the persons that need it.

1. The place is the heart, as *Peter* advisech, *Deck your selves inwardly with lowliness of minde.* There may be an abatement of pride outwardly, and yet nevertheless within; according to our saying, There may be as much pride under a Leather Jacket, as under a Velvet Gown. Who seemed more humble than *Diogenes* in his tub? And yet there was scarce any thing more proud, as wise *Plato* could observe. A man would think that nothing could be more lowly and meek than a Monk or a Friar in his Cell, and under his Cowle, but the lesse pride is in their habit, the more is in their heart; Their Masters Title is a very lowly one, *Servus servorum*, but if a man should say, that he were proud, he need never to come under confession for it.

*Alitudo non est valida*  
*Chrys. hom.*  
*20. in Epist.*  
*ad Rom.*

*Iob. 9. 39.*  
*40.*

*1 Chron.*  
*18. 23.*

*Psal. 131.*

*Pro. 13. 10.*

2. The remedy consists of many particulars (we cannot have too much against this foule evill) which used with prayer will be of force to keepe our hearts from swelling.

1. The first thing I commend to be used : is a continuall remembrance of these and the like Scriptures : *Be not high minded : God resisteth the proud*, &c. Draw forth these as a sword to take downe this Peacocke.

2. Remember the example and monition of Christ ; *Leaue of me*, (not to walke upon the Sea, or to make a world) but to be *humble*, and *lowly in Spirit* : Is Christ humble, then be thou ashamed to be proud ?

3. Consider how God hath judged the proud. Pride thrust Angels out of heaven; our first Parents out of Paradise ; hanged up *Haman* upon his owne gallows, made *Nabucchad-nazzar* a beast, &c. Take heed by these examples.

4. Consider, that if thou hast any excellency it is the gift of God : *What hast thou which thou hast not received ?* It is an Asse that will be proud of a Lions skin, which is not his own. And God can take away thy knowledge, and make thee an Ideot, or strike thee with madnesse ; and if thou beest rich, in the turning of an hand, he can make thee as poore as *Lazarus*.

5. Doth thy heart tickle thee, because of thy knowledge, faith, patience, &c. ? Sit downe and cast thy account, thou shalt finde upon thy reckoning, that thy wants are more than thy receipts : for one thing thou knowest, thou art ignorant of ten : If thou hast one good thought, thou hast a thousand ill ones, which arise out of thy heart, as the smoke out of the bottomelesse pit. As *Goliath* is bigger than *David*, so for the terme of this life, corruption is more than grace. Looke upon thy dulnesse in prayer, thy wandring thoughts, thy hypocrisie, &c. Hold thy selfe to this taske, and thou shalt find more cause of mourning than of pride. As ballast is to the Ship, so will this meditation be to thee, that thou shalt not be turned about with the waves of selfe conceit. *Pliny* records a secret of the Bee, that in a storme, it getteth up a little stone, by the weight of it to flye the more steadily, and to get home in safety. If thou be in danger to be blowne away with pride, let the thoughts of thy wants be to thee as this little stone.

3. The parties that stand in need of these remedies, are all men, specially those which are extraordinarily graced by God, even such as are truly sanctified : all other sinnes are in evill, this is in that which is good, and therefore the harder to be avoided. We are all of his minde, who being asked what song he delighted most to heare, said, that wherein his praises were set forth : When we passe the streets, how doth it please to heare the people say, There he goes, a very worthy man ; it is incredible, how this steales upon Gods best and most sanctified children. Even *Paul* having received extraordinary revelations, must be taken downe with the buffetings of *Saran*, lest he be proud. *Herome* that lived a retired and mortified life, said, That he could hardlier be brought to want arrogance, than gold or silver. Study and pray for Humility, the honour of a Christian. It is the first, second, and third thing to be sought for of a Christian, as pronounciation is of *Demosthenes* his Orator. *Moses* face shone when he had talked with God, and he wist not. An excellent degree of grace is it, to be excellent, and not to take notice

of it. As boughes the more laden with fruit, are the more lowly, and as when the Sonne is at the highest, our shadowes are at the shortest ; so the more grace would be adorned with the more humillity.

The Divell will tempt thee to all vitiousefnesse; if he cannot prevaile that way, he will tempt thee to be proud of thy goodnesse : yea, to be proud, because thou art not proud. In the midst of grace, pray for an humble heart.

Verse 20. — *But feare.*

There is a worldly feare, and a feare that hath respect to God, which is Servile, or Filiall: this, Initiall or more perfect. The filiall feare is here meant, which makes as carefull not to displease God our Father.

*Feare* : That is, looke to thy standing: for feare bringeth forth care: and they that feare not, are carelesse.

He that believeth, feareth God, 1 Pet. 1. 17. If you call him Father (there is faith) then as it followes, passe our time in feare, 1 Cor. 10. 12. He that thinketh he standeth (there is faith) let him take heed he fall not (there is feare) Phil. 2. 12.

The Papists from this and the like places reach, that we are uncertaine, and must doubt of our salvation. He that feareth, doubteth (say they) but he that believeth, feareth, Ergo, &c. We deny the Major, being understood of filiall feare, as it must be in this place, for filiall feare causeth no doubting, but more sure standing.

Blessed is the man that alwayes feareth, saith the Spirit, but alwayes to doubt were no blessing, but a rocke to the conscience. I will put my feare in their hearts, saith God, that they shall never depart from me. So then there is a feare of assurance, (this is filiall:) as well as a feare of doubting, (this is slavish:) He that is at the top of a tree, if he feare to fall, will clasp the better hold. He that is carelesse hath no firme security, but he that feareth, may be secure. This feare man feleth faith ; for where there is faith, there is a grace whereby we are afraid to doe any thing which may offend God, and weaken our faith. Art not afraid of drunkennesse, whoredome, blasphemy, &c. ? Then thou hast no faith.

He that hath a charge of money upon the way, how carefull is he ? How often is his hand upon his sword ? His eye is busie at every corner and croffe way, to discern dangers; and when he comes home, is carefull to locke it up, and the more his treasure is, the more is his care : But a man that hath no treasure in his house, leaveth open his doores, and feares nothing. So the want of feare argues the want of faith. Remember the preciousnesse of Gods favour, and of the blood of Christ, whereby thou art redeemed, and be ashamed of thy carelessefnesse, whereby thou squanderest away that which is so dearly bought.

Verf. 21. If God spared not the naturall branches, take heed also that he spare not thee.

IN the 20. verse the Apostle admonisheth the Gentile, thus, *Be not high minded, but feare*. In this verse is a reason of that admonition, and in the 22 verse the conclusion of this whole Digression.

The reason is taken from the effect of the contrary. If they be high minded, and feare not, God wil punish them ; as if he should say, Thou standest on the top, thou must not have high conceits lest thou

Pro. 28. 14  
Jer. 32. 39.

Plin. Nat.  
hist. lib. 11.  
cap. 10.

Termin. facies

Exod. 34.  
29.

thou come rumbling down. A man that is on the top of a tree, brags not of his height, but looks to his hold: so doe thou, saith *Paul*, or else thou shalt fall.

This is confirmed by an argument a *Majori*, thus: If God spared not the naturall branches, much lesse wil he spare thee. This is doubly amplified. First, from a caution, *Take heed*. Secondly, by an *Antithesis* between the naturall branches (the Jew) and the ingrafted (the Gentile.) That which is naturall, is surer then that which is ingrafted. As a naturall child is more affectionately beloved than an adopted. If the Jews were cast off, which were born of *Abraham, Isaac, and Jacob*, and who had many priviledges; much more the Gentiles, if they take not heed, which are sublimed with no commendation.

*Nulla commendationis sublimati.*  
*Amb.*

*Doftr.*

*All, without respect, which continue not in grace, shall be broken off, Luke 13.3,5. Rev.2.*

*Use 1.*

God is not moved with outward priviledges to spare any, or to tolerate in his Orchard those which are fruitlesse, and onely cumber the ground. Thou are planted in the Church, which is Paradise, and art watted with those rivers of God, the Word and Sacraments: If thou bringest forth no fruit, though Christ himselfe had come of thy stocke, thou shalt be broken off, and thrown away.

Here is good *Take heed*, or *Item* for many.

*Use 2.*

1. For *England, Germany*, all reformed Churches. The Jews were the famous people of God, and yet cast away for their faithlesnesse. Where are those renowned Churches of *Asia, of Greece*? Let us be warned by their harmes; If we continue not to bring forth fruit, we must look for the same measure which God hath meted out to them.

2. For prophane persons. If judgement begin at Gods own house, how shall the wicked escape? If an *Israelite* goe to the pot, what should a *Canaanite*, an *Hypocrite*, a *Rebel* look for? The *Scribes* and *Pharisees*, the great observers of the Law, whom the world could not challenge of drunkennesse, whoredome, &c. are for all that damned in hell, because they received not the Gospel; if thou, besides horrible irreligious prophannesse, beest opleate with all unrighteousnesse, how shalt thou escape damnation?

3. For the children of God; Art thou one of these? Walk according to thy profession; if thou growest cold as others, take heed. Hast thou faith? Keep it. Hast thou a good conscience? Better the peace of it every day, by righteous living. Hold that thou hast. It is worth thy care, and thou hast a dangerous enemy.

Remember what is come to the Jews; when thou seest thy neighbours house on fire, it is time to provide water to save thine own. When two Ships set forth, if the foremost runne upon a Rock and split, her confort that follows will be warned. Thou seest covetousnesse to be the destruction of this man, pride of that, whoredome of another; pray thou against these sins, and all other, and be carefull.

He that is the child of God cannot be damned, but he may so wound his conscience, that he shall think the torments of Hell not equal to that which he feels; though we cannot lose true Grace totally, yet it may be so abated, that it may breed in us woe unspeakable. *David* ceased not to be the child of God by his sin, but he received such a wound, and was so shaken, that he lost for a time all feeling of Gods favour; and I make question whe-

ther he received his former glorious feelings to his dying day. Thou knowest when *David* failed, where *Demas* fell, why the Jews were broken off; watch and pray lest thou also fall into temptation; and approve thy selfe a fruitfull branch, lest thou be broken off.

Vers. 22. Behold therefore the goodnesse and severity of God; on them which fell, severity: but towards thee, goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off.

This verse is the conclusion of the former Admonition, shewing to us Gentiles, the use we should make of the judgements of God to the Jew, and his mercy to us. This he propounded by way of counsell and advice, directing us how to spel out a good lesson for our selves out of these things.

In this verse are two things. First, an Exhortation. Secondly, an Amplification.

The Exhortation, in these words, Behold the goodnesse and severity of God; on them which fell, severity: but towards thee, goodnesse. The Amplification, in the rest of the words.

In the Exhortation are two things to be considered. First, the manner. Secondly, the matter of it.

The manner is in this word, Behold; which is not the Adverb, but the Verb, to note a narrow looking into the point: as in that, Behold the Lamb of God; as if *John* should have said, Look wel on him, eye him, mark him wel.

The matter to be considered, Goodnesse and Severity; both these determined by their proper subjects. Severity, generally to all, personally to the Jew. Goodnesse, personally to the Gentile. To thee, speaking to us face to face, and generally to all.

Goodnesse. The word signifies the propensity of God to doe good. Taste and see how good and gracious the Lord is; taste the sweetnesse of his nature. If so be you have tasted. saith *Peter*, how gracious the Lord is. The sweetnesse of the nature of our God, who is not froward and tyrannous, but most ready to bestow grace and goodnesse, and to receive sinners.

This sweetnesse if you please so to call it, is to be distinguished from the effects of it, which are Love, Mercy, Salvation. Salvation is the effect of Gods mercy; mercy, of his love; love, of his special goodnesse.

Severity. The word signifies such a severity as notes a cutting off: which word *Paul* useth, the more to set forth Gods goodnesse to us. Most sweetly hath God dealt with us, and most bitterly with the Jews, searching and lifting out all their ungodlinesse. As a Judge cuts the matter in pieces, pondering all reasons and circumstances before he gives sentence: Or as a Justice strictly examineth and presseth the suspected malefactor brought before him. Or as in an Anatomy, every sinew and vein is laid open. Or as *Paul* bade *Titus* to reprove the *Cretians* sharply; as if one should say, Rippe up their consciences, speak home to them, touch them to the quick. So God dealt with the Jew.

These two are attributed to God; whence the Fathers confuted the dotage of the *Manichees* concerning two beginnings.

These are not opposite in God, who is a simple essence. They are not two things in God, much lesse two opposite things: they are the same in God,

God opposed not formally, but in regard of the effect; as is the same heat of the Sunne which hardens the Clay, and softens the Wax.

*Doctr.* It is the duty of all, for their better stirring up to thankfulness and humility, diligently to keepe a note-booke of the mercies of God to themselves, and his judgements to others. Concerning Judgements, 1 Cor. 10. 6, 11. 2 Pet. 2. 6. And for his goodness David had his Table or booke of remembrance, Psalm 66. 16. And so had Paul, 1 Tim. 1.

*Use 1.* He saith not, behold thy goodness, but Gods: if thou be saved, the praise is Gods: if thou be damned, the fault is thine own.

*Use 2.* His goodness and severity: separate not these things which God hath joyned: he hath revealed himselfe to be both mercifull and just. Joyntly consider of them, and it will helpe against two dangerous tentations, namely, despaire and presumption, which are as the two armes of the Divell whereby he gathers us up for himselfe.

1. For despaire. Sinners despaire, because they cannot be perswaded of mercy, onely viewing the severity of God, and poring upon that: hast thou offended God, and therefore art afflicted in conscience? Alas, thou hast deserved to be a fire-brand of hell; but yet consider the sweet goodness of God: he is just to damne stubborn sinners that repent not: but to such as humble themselves, and with penitent hearts beg for mercy, he is a sweet God. Witnesse *Manasses*, *Mary Magdalen*, *Paul* these upon their repentance were pardoned their odious finnes: whatsoever therefore thy finnes have been, despaire not; there is mercy with the Lord, who is more mercifull than thou art sinfull, and can pardon more finnes than thou canst commit. Onely believe it, and repent.

2. For presumption. As the act of seeing, is hindered both by no light, and by too much: so the light and comfort of conscience is hindered, either by not seeing of mercy, which causeth despaire; or by seeing nothing else but mercy, which causeth presumption. Satan will tell thee, thou maist take thy liberty, follow thy pleasures, needst not to be so precise, for God is mercifull. Thy remedy is to consider, not onely the mercy, but the severity of God also. He is as just as mercifull. Remember how severely he hath dealt with the Jewes; they have been almost this 1600. yeeres vagabonds for their rebellion against Christ and his Gospell. Forget not his severity to *David* for the matter of *Uriah*: how he not onely visited *David*'s conscience, but tooke him up, and made him an example to all the world, plaguing him in his *Amnon*, *Abolon*, *Adoniah*. Thinke of *Moses* that meeke man, whom God calls his friend, yet for one fault, (and that so secret, as by reading the story we can scarce finde it out) for striking the rocke, when he should onely have onely spoken to it in confidence, was barred entrance into the land of *Canaan*. O severity.

How darest thou then dreame of mercy under many finnes, when thou remembrest how severely God hath dealt with his own children, for some one weakenesse which they have shewed? If therefore the divell tell thee that God is mercifull: tell him againe, that he is most just and severe also. The rather consider seriously hereof, because a thousand perish this way, to one that perisheth by desperation. Desperation is a course that Satan takes but with a few, because it is tedious to flesh and blood, and often proves the occasion of a mans

conversion, and so the divell is overshot in his own bow. But presumption is pleasing. To live as we list, to enjoy our pleasures, and then goe to heaven when we have done, what can be more pleasing to flesh and blood? By this baite the divell catcheth most: let us therefore be the more wary, praying with *David*, Lord keepe me from presumptuous finnes.

*Goodnesse and severity* Who have goodness? And *Use 3.* who have severity? I will tell thee: If thou repentest and obeyest the Gospell, goe thy way, thou art a happy man. The sweetness of God and his goodness is to thee. But if thou beest a profane, unbelieving, impenitent wretch, and diest in this estate, the most just God will in his great severity hurle thee into hell, as out of the middle of a sling.

That thou maist value the mercy and the goodness of God to thee the more, consider the judgements that fall upon the wicked. See thy happiness O *England*: looke upon *Turkie*, where *Ma-homer*; upon *Italy*, where the Pope tyrannizeth; looke upon *France* and the Low-countries, how they are fired with contentions, swimme in blood, while thou singest of Peace. Long mayst thou sing: and shalt, if thou canst thankfully say, God hath not dealt so with any Nation: Blessed be his Name.

Let every one in particular apply this. Wouldst thou see the blessing of health, liberty, competency of maintenance? Looke upon the diseased, the prisoners, the poore, who cry in the streets and high wayes for reliefe. Thou in regard of nature, art no better than they, not a haire to chuse betweene thee and them. Why is it then thus? Because of the goodness of God to thee, and his severity to them. *Cain* and *Udas* despaire, but thou believest, and hast assurance of Heaven. Feare God for his severity, and love and praise him for his sweetness to thee, which thou hast not deserved.

2. The amplification of these two properties thus determined, is by a severall correction to either of them. Concerning the Gentile, in the latter end of this verse, concerning the Jew in the next verse, where *Paul* cunningly resumes his former business, from the which he hath thus digressed.

The first correction: To thee bountifullnesse, if thou continuest in his bountifullnesse, that is, Faith, the cause for the effect, as mercy is taken verse 31. This is confirmed by a reason: *Else thou shalt be cut off*. *Answ.* Some observe the change of the word: The Jew is broken off: the Gentile cut off. To the Jew remaineth a hope of re-ingrafting; but if the Gentiles continue not, they shall be stocked up by the roots. As the famous Churches of the East; the very seed of these ancient Christians is utterly extirpated: so is it not with the Jewes. Continue O *England* in his goodness.

*Persistence is a necessary condition of true saving* *Doctr.* Faith. Heb. 3. 14. John 2. 9.

The Papists from this conditionall (*If thou continuest*) collect, that none can be sure to continue. We deny the collection or consequence. 1. *Paul* speaks to the whole Church of the Gentiles, among whom were many Hypocrites, at whom he aymes. 2. He speaks thus to the elect, not that they can finally fall away, but to provoke them carefully to looke over their evidence that they may be sure. 3. It is absurd to inferre an absolute proposition; from a conditionall. As if one should thus collect in another case, if the Sunne rise not to morrow, it will be darke: therefore it will be darke

darke to morrow. The course of nature appointed by God, holding, the Sunne shall rise; and so the power and truth of God holding, (which cannot faile) the elect shall continue: so *Arminius* but weakly concludes, that there needs nothing to the conversion of men, but the bare propounding of the Scripture, because it is said: that the Tyrians and Sydonians would long agoe have repented, if the great workes which Christ did among the Jewes, had beene done amongst them. Which manner of reasoning is as if one should collect a power of speaking to be in stones, because our Saviour somewhere saith, that if these hold their peace, the very stones would cry out.

Luke 19. 40

Use 2.

See thou continue, or else thou shalt not taste of the sweetnesse of God in the salvation of thy soule. Be not like a waning, but like a new Moone that is increasing: like the morning light, which groweth brighter and brighter to perfect day. Be not like *Nabuchadnezzars* image, whose head was of gold, and whose feet were of dirt. Many begin gloriously, but end shamefully: our end must be best.

Faith saveth if it be kept to the end: if with *Paul* thou canst say, I have kept the faith, thou shalt weare an immortall crowne with *Paul*. The end tries all, before which a man cannot be said and knowne to others to be happy. Flowers that are fresh and sweet, we delight to weare, but when they fade and wither, we throw them away. So fading Professors shall be cut off. If thou returnest with the dog and swine, to the vomit and mire of thy former finnes, it had been better thou hadst never knowne the way of righteousness, for as the Lord liveth who cast off the Jewes, so he shall also cast off thee. Pray for perseverance, and looke to thy selfe, that thou losest not the things which thou hast done, but that thou maist receive a full reward.

Vers. 23. *And they also, if they bide not still in unbelief, shall be grafted in, for God is able to graft them in againe.*

**H**ERE is the other correction, on the part of the Jew, by which *Paul* mitigates and allayes the severity of his speech which he used of them, *vers. 22*. The speech was, that Gods severity is on the Jew, the correction is here, *If they continue in their unbelief; but, if they continue not in it, they shall be grafted in againe.* This is proved by a reason from the power of God: God is able to doe it.

Thus these words pertaine to the former exhortation, and withall the Apostle in them falls into his former argument, to prove the rejection of the Jewes not to be final: and so we will consider of this *verse*, (*vers. 23.*) as it belongeth to those things which follow.

In this *verse* and those which follow, the Apostle sheweth three things concerning the generall calling of the Jewes before the end of the world. First, that it is possible. Secondly, that it is probable. Thirdly, that it is certaine. The first in this *verse*, the second in *vers. 24*, the third from *vers. 25* to the 33. In this *verse* we have two things: first, a proposition. *The Jew, if he continue not in his unbelief, shall be grafted in.* Secondly, a reason, from the power of God, *for God is able to graft him in againe.*

The Apostle here speaketh of the multitude of the Jewes, of whose calling the Gentiles despaired, as a thing impossible: but *Paul* tels them it is possible, by the almighty power of God.

*Object.* But from the possibility to the being of a thing, is no certaine conclusion.

*Ans.* *Paul* proves not here directly it shall be so, but that it is possible, which is enough against the Gentiles in this, that they held it not to be impossible. But if we be certaine of the will of God, then from his power is a certaine Argument. Now a *Quest.* may be here made, whether that there be not alwayes in things of this nature, a secret supposal of the will of God; as where *Paul* exhorts the *Corinthians* to almost giving left any man should grudge, and say, Here is such calling for Almes, such Taxes, and Collections every Sabbath, that if we should give to every one, we and ours must want: left, I say, any man should thus oppose *O, saith Paul, let no man argue thus: for God is able to make you abound in all sufficiency.* Where *Paul* reasoneth not onely from Gods power, (as I take it) but from his will also supposed, or else, me thinks, *Pauls* Argument should not be persuasive. But howsoever, it is most safe to follow Interpreters, which say, that here *Paul* proves onely that the calling of the Jewes is possible.

a Cor. 9. 8.

*Quest.* But cannot God doe more than he will?

*Ans.* In regard of us, there is a difference betweene the Wisedome, the Will, and the Power of God. The first being the directing; the second, the commanding; the third, the executing beginning of things: but in God these differ not. And yet it is true, he can doe more than he will doe, but not than he can wil to doe. He actually doth no more than he actually will doe: but whatsoever he can doe, he can also wil to doe, if he please.

The power and will of God are of equall latitude and extent, if we evenly examine them, viz. his actual will, with his actual power; and his potential will, as I may so terme it, with the power answerable thereto.

Yet here observe a difference betweene the Creator and the Creature: Man cannot doe all that he actually willet; God can doe more than he actually willet. It is not fit that the power of man should be equall to his will, because he is evil: but it is fit that Gods will should be more than his actual power; because he is infinitely good.

*The Jewes, if they continue not in their unbelief, shall be grafted in againe, Luke 1. 37, Mat. 19. 16. in the Hypothesis.*  
*Whatsoever sinner believeth and repenteth, it is possible he should be saved, Ezek. 18. 21. The Doct.*

If they continue not in their unbelief: The chiefest barre to a mans salvation, is an unbelieving heart. Many will say of our civill men and women; if they goe not to heaven, Lord have mercy upon us: and yet our Saviour told the Pharisees, who exceeded all men in civill Justice, that Publicans and Harlots should goe before them into the Kingdome of Heaven: Why? Because they believed not. Civill righteousness is not in it selfe evil, but good; but not good enough to save a man. It may be without faith, but faith cannot be without it. Moralities without faith, are like a goodly picture, which is faire to looke upon but a man can have no sociery with it, because it wants life; so a civill man is good to live by, but his Justice is but painting. Consider a Jew, he lives civilly, yet is he accounted an odious Creature, and thou wouldest not be in his estate. What makes him odious? His infidelity. Labour therefore for faith, which is the soule of obedience, and will save thy soule.

Here is a singular comfort to poore afflicted  
confi-

Use 2.

consciences, distressed for their abominable sinnes committed. Art thou such an one? Thus farre thou maist be comforted: God is able to save thee, and will, if thou continuest not in thy sinnes and unbelieve. It is a comfort for a sicke man, if the Physician tell him, his disease, though dangerous, is yet curable, if it be not driven too long before remedies be appointed. So God is able to save thee, if thou deferrest not thy repentance.

If we looke onely to our selves, there is nothing but impossibilities and desperation: but if we look up to Heaven, to see what God can and is ready to doe: (onely staying for our believing and repenting) there is great hope. Even thou Jew: which hast crucified and blasphemed Christ, if thou canst cease from unbelieve, thou shalt be saved. For as all the promises in the word, so the threatnings are conditionall. The King of Nineveh said, *Let us repent, for who can tell if God will turne away his fierce wrath?* but if thou repentest, I can tell thee one good assurance, that God will turne his wrath from thee, though thou wert one of them which crucified his Sonne. How should this breake our hearts, and move us to repentance?

*Use 3.* Despaire not of the salvation of any, neither finally censure any, though never so wicked. for God is able to turne the heart of a Jew: He that converted thee, can convert thy neighbour also.

But say not when thou art reproved for thy lewdnesse; Why. I may be saved as well as you: True, thou mayest: But yet I can say this unto thee, (be it spoken with reverence) that if thou continuest in thy wickednesse, and repentest not, God cannot save thee; because he cannot deny his Word, wherein he hath revealed that he will save none but such as believe and repent. Vse the meanes therefore, that thou mayest have experience of the power of God in thy salvation.

*Use 4.* God is able to save, so is he able to destroy. Let his power make thee wary how thou livest: Art thou stronger than he, that thou shouldst dare by thine abominable sinnes daily to provoke him? Can any man carry it away from God? Our God is to be feared more than all Gods.

Verse 24. *For if thou wert cut out of the Olive tree which is wild by nature, and wert grafted contrary to nature into a good Olive tree: how much more shall these which be the naturall branches be grafted into their tree?*

**I**N this verse, Paul shewes that the calling of the Jewes is probable: the Argument is *a fortiori*, from the comparison of the lesse likely to the more likely.

This is not to be referred to the last clause of the former verse, but to the first, that the Jewes shall be grafted in, if they continue not in unbelieve. This is probable. Why? Because he hath grafted in the Gentiles, which is lesse likely to be done: therefore it is probable that he will re-grasse the Jewes, which is more likely.

He proves that it is more likely for the Jewes, than it was for us, from the naturall condition of both.

We are branches of the wilde Olive, they of the right Olive: it is contrary to nature, to graft a wilde Olive branch into a right Olive: but naturall to graft into it a naturall branch. A man cuts off the boughes of a tree in his Orchard, purposing

to graft it: he goes not to the field to gather imps of a crab; but rather, if he have no choice, he will take an impe of his own, which is more likely to bear good fruit. There is a neerer disposition, sympathy, proportion, affinity of the naturall branch to the stock, than of a wilde one. The Jew is naturall in regard of us, and we against nature contrary to nature.

*Quest.* Doth God any thing contrary to nature?

*Ans.* No. Gods creation is the nature of things. *Aquin.* Whatsoever he doth in the creature is naturall; though contrary to the present nature of the thing, yet according to the nature of God. For that is naturall, which is done by an Agent, to whom the patient is naturally subject, as all creatures are to God.

*Quest.* Is not a Jew a child of wrath by nature, as well as a Gentile?

*Ans.* Yes. But Paul here speaks of Gentiles, as coming from Adam; Jews, as coming from Abraham. Consider a Jew, as coming from Adam, and he is all one with the Gentile; but as coming from Abraham, and then he hath the start of us, by reason of the covenant made with Abraham and his seed, they being chosen to be Gods people, and the rest of the world neglected: The speciall grace of the Covenant, and the common condition of nature are to be distinguished.

That the Gentile then is saved, is by the King of Kings prerogative, as we may say.

This Doctrine is double. First, on the part of the Jew. Secondly, on the part of the Gentile.

1. On the part of the Jew. *It is probable the Jews Doct.* shall be called, 2 Sam. 7. 24.

Absolutely to deny the calling of the Jews, is *Use 1.* rashnesse, when Paul saith it is probable. A tree is not dead, because it buds not in Winter. This is the Jews Winter, there is yet a hope of a Summer wherein they may yield fruit. The Jew is often compared to a Fig-tree, wherein may be a mystery; It is the nature of a Fig-tree to bud first, but it is the last whose fruit is ripe. The Jews bud before us; the time of their ripe fruit is at hand.

Speak honourably of a Jew; for whatsoever he is in regard of unbelieve, yet Paul calls him a naturall branch.

The Church is called the Jewes own Olive. There is but one Church, and that is the Jewes, into whom we are grafted; and when they shall be called, they shall not be grafted into vs, but into their own stock.

2. On the part of the Gentile. *The Gentile hath Doct.* not so great (though as sure) a prerogative and right to the promise as the Jew, Acts 3. 25. Rom. 1. 16. Salvation is to the Jew first, and also to the Grecian. So Rom. 1. 10.

Our naturall condition, being Gentiles, is most *Use 1.* miserable; we should have been even as Turks, Infidels, worshipping Mahomet, yea the divel, and as savage as they, if God had not given us his speciall grace. It is contrary to our nature to be in the right Olive, to be worshippers of God, to please him. We had rather in our corrupt nature, please and serve the Divel in an hundred things, than God in one. We delight in good, as a Fish to be out of the water. To be at a Sermon, at prayer among good company, is tedious to us, we hang down our heads, we are out of our element; but amongst evil company, we can be joviall, and passe

pass the time in as much merriment and glee as may be.

If any think I speak too hardly of our nature, let him descend into his own heart, and note the vile motions, the pride, covetousness, hypocrisy: and though regenerate he will be ashamed, and cry out with Paul, *O wretch that I am, who shall deliver me from this abominable corruption.* If the remainder of corruption, in the Regenerate; who daily mortifie it, and in whom it is abated, be so strong, O how filthy is the heart of him, that is wholly in his naturall corrupt estate! Bewaile thy corruption, and pray with David, *Lord, create in me a new heart.*

*Vse 1.* The error of the Papists, in advancing so much the power of free-wil, is hereby confuted: for goodnesse is contrary to our nature, with therefore the self cooperation of nature and grace, which they dream of, is a Fable. Alſo *Arminius*, who held that we are born in the state of grace, and that originall corruption in Infants hath not the nature of sin, but of a punishment (as though God punisheth them that have no sin) and that we are able to believe as much and when we wil, is hereby overthrowen. Goodnesse, and to be converted to God, is contrary to our nature and desire, as Paul here teacheth; and therefore *Arminius* is in this a false Teacher.

*Vse 3.* By Creation goodnesse was as naturall to us, as now evil is naturall, and goodnesse supernaturall. We delight to possesse the ancient Inheritance of our Progenitors; if there be any dram of spiritual wisdom and courage in us, let us strive to recover that stock of grace which our first parents spent by the subtilty of the Devil.

*Vse 4.* Our conversion is contrary to our present nature. God wil invert the nature and course of things for the salvation of his Elect: this also sheweth, that we are converted by the omnipotent power of God, which *Arminius* stiffly denieth.

*Vse 5.* The state of nature and grace is easily discerned; he that despiseth the Gospel, and liveth wickedly, is a naturall wretch; but to believe and repent, is a state of grace.

*Vse 6.* *Contrary to nature.* Keep diligent watch over thine heart, which is not as yet wholly and perfectly changed. Be daily renewing thy repentance, or else nature wil soon run after her old course and byas. Naturall inclinations are forcible. Bend the bough of a tree downward, when thou lettest it goe, it wil strive upward by and by. Water-fowles hatched under a Land fowle, wil quickly to the water by nature. So though by the warmth of the Spirit, we be hatched under the Word, and become Gods Chickens, as Christ compareth us, yet we wil be drawing to corruption, if we daily mortifie it not.

*Mat. 23:37* By nature boats go down the stream, but by the force of wind and oares they be got up the stream; and if such means cease, they goe faster downward than they were forced upward; so to proceed in grace, is against the stream of nature. If Gods Spirit, like a good winde, blow not a prosperous gale upon us, and we labour in the means of grace, we are easily carried down the stream of our corruption, into the pit of perdition, as the fishes of Jordan into the dead Sea.

*Verf. 25.* For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is hapned to Israel, until the fulnesse of the Gentiles be come in.

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neste.

26. And so all Israel shall be saved.

**I**N these words the Apostle proves the certainty of the calling of the Jews; and he takes his argument from a revelation of this secret unto him by the Spirit of God, to be made known to the Gentiles; so that this Scripture is a Prophecy, and is of the nature of a demonstration.

Here, and so to the 33 verse, are three things. First, the Preface. Secondly, the Prophecy. Thirdly, the proofe.

The Preface is in these words, *I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits.* Where are two things: first, the nature of this prophecy. Secondly, an admonition concerning it. The nature of it is set down in this word *mystery*. Mysteries are of two sorts: First, when some spirituall thing is shadowed under visible signes; so the Sacraments are called mysteries, improperly. Secondly, when some secret thing is revealed by speciall illumination, or by the event, which could never be understood by study, but by the Spirit of God. So the Doctrine of the Trinity, of persons in the unity of the God-head; the personall union of the two natures in Christ, the mysticall union of Christ and his Church, the resurrection of the dead, the calling of the Gentiles, the recalling of the Jews, of which we speak. This is a great secret, and in Pauls time more secret to the Gentile than to the Jew: for these had a glimmering of a deliverance to come, but how, what, and when, they knew not.

In the admonition are three things. First, the persons admonished, which are the Gentiles, whom Paul, a Jew, calleth *brethren*. The profession of the Gospel makes all Professors, brethren. Therefore we should all live in unity.

Secondly, the admonition, which is, that the Gentiles should not be ignorant of this secret. How wel doe they follow Paul, who contradict this as false. Again, this mysterie is necessary to be known, much more other mysteries.

Thirdly, the use of the knowledge of this secret, that the Gentiles should not be arrogant in themselves, that their pride in which they contemned the Jews, might be curbed. Paul touched them for this before, *vers. 18, 20.* here also he meets with them for it; so profitable is it for us, often to be admonished of that vice, to which we are most inclined.

The second generall thing is the Prophecie it selfe, in these words, *Blindnesse is partly come to Israel until the fulnesse of the Gentiles be come in, and so all Israel shall be saved.* Here are two things: first, a description of the present estate of the Jews, *blindnesse in part is hapned to Israel.* Secondly, a revealing of some secret things concerning this estate, which are two: first, how long this blindnesse is to endure, namely, *Till the fulnesse of the Gentiles be come in.* This is one secret, Secondly, what shall become of them when this fulnesse is come in, then *all Israel shall be saved, vers. 26.*

In the description of their present estate, are four things. First, the persons, *Israel.* Secondly, the thing, *blindnesse.* Thirdly, the manner, *is hapned.* Fourthly, the degree, *in part.*

1. The persons, *Israel*: this terme is three wayes taken: first, for a name of *Jacob* the Patriarke; not so here. Secondly, figuratively for all the Elect; not so here; because of the opposition between *Israel* and the Gentiles. Thirdly, for the people of the Jews, which are the carnall seed of *Abraham*, *Isaac* and *Jacob*; so it is here to be taken, which is confirmed from the thing it selfe, which speaketh as much; namely, the present blindness of that people.

2. The thing, *blindnesse of minde*, which is the cause of their rejection, the cause put for the effect.

3. The manner, *is hapned*: not at adventure, but is cast upon them by the just judgement of God: a judiciall hardnesse besides their naturall.

4. The degree *in part*: this word either notes the time, or is added to the thing or to the persons. *Ambrose* referres it to the time, which (and may be very well) is received of many. *Calvin* referres it to the thing; as if *Paul* should say, mitigating the matter; They are become blinde after a sort, or in some part. But this, I take it, cannot be: First, because *Paul* hath before aggravated their hardnesse; and here to unsay it, agrees not with the Spirit by which *Paul* wrote. Secondly, all experience shewes, that the Jewes are not after a sort, in a small measure, but in a wonderfull high degree hardened, still rayling at and blaspheming Christ and his Gospel; neither is their punishment light, which for such blindness is inflicted. The best (in my opinion) is to attribute it to the persons: *In part*: that is, not all, not to every individuall amongst them, but to some; and so it agrees with the sense of the first part of the Chapter, that the rejection of the Jewes is not totall: also with verse 17, *Some of the branches are broken off*: and with verse 26. *And so all Israel shall be saved*. *Israel* in part, and *all Israel*, seeme to be termes aptly opposing themselves.

The two secrets follow; the first, how long this blindness shall continue, viz. *Till the fulnesse of the Gentiles be come in*.

*Until*: Not, that the fulnesse of the Gentiles might come in, as some: for first, it agreeth not with the words: secondly, it was no secret to the Gentiles, neither were they ignorant that the Jewes were cast off, that they might enter: thirdly, the word is to be taken in its proper sense, in as much as it agrees with the place, and with other Scriptures.

*Fulnesse of the Gentiles*: A full and plentifull propagation of the Gospel, whereby many of all nations shall be converted to God.

*Quest.* Is this fulnesse past, or to come?

*Ans.* Some thinke it past, because of the decay of the love of the Gospel among the Gentiles, quarrels arise, zeale is cooled, &c. which deserve, that as when the Gentiles came in, but few of the Jewes believed; so when the Jewes returne, but few of the Gentiles should believe. The state of the Gentiles being now like a vessell at the tilt, and therefore their goodnesse greatly fayling: and so for this, the conversion of the Jewes not to be farre off.

But I take it that this fulnesse is to come; and that the Gentiles shall more zealously professe the Gospel than heretofore. My reason: first, because the faith of the Gentiles shall provoke the Jewes, verse 11. Secondly, if it were come, the Jewes should cease to be obstinate and blinde: but yet they are as obstinate and blinde as ever: there-

fore, &c. Some thinke that the Nations now professing the Gospel should fall away, though others be added: but hereof I see no reason; rather the contrary: for the conversion of the Jewes shall bring riches to the Gentiles.

The second secret: what shall become of the Jewes when the fulnesse of the Gentiles is come in: namely, *All Israel shall be saved*. Where we have, first, the thing: secondly, the persons.

The thing, *shall be saved*: that is, converted by the preaching of the Gospel; the effect put for the instrumentall cause, or the consequent for the antecedent; unless some should say, that the Jewes should be saved and not converted, which were absurd.

The persons are set downe by name, *Israel*; with a note of universality, *all Israel*: and so the secret is this; that when the fulnesse of the Gentiles is come in, there shall be a famous, notorious, universall calling of the Jewes.

Some oppose this, averring that *Israel* is here taken for the Elect of the Jewes and Gentiles. I confesse that *Israel* is sometimes so taken, but here it cannot: and they which affirme it, bring no shadow of reason for their saying, but their bare word. But many things make it plaine, that by *Israel* must be understood only the Nation of the Jewes.

1. It is to be taken here, as it is before throughout this Argument; but it is to be taken for the Nation, verses 1, 2, 3. Against these doe *David* and *Esay* denounce the curses, verses 8, 9, 10. and not against the Elect: and verse 14. *Paul* expounds *Israel* to be them of his own flesh.

2. The perpetuall opposition so often iterated from verse 11. to the 33. doth evince, that here also it is to be taken oppositively to the Gentiles; and to the Jewes.

3. Many things in the Text plainly shew it.

First, *Paul* saith, that he would not have the Gentiles ignorant: of what? That all the elect should be saved. Who ever doubted of it? But of the calling of the Jewes there was a doubt.

Secondly, he calls it a secret or mystery; but that all the Elect shall be saved, is no secret.

Thirdly, that you should not be wise in your own conceits. But if he here had onely declared that the fulnesse of the Gentiles should come in, and that all the Elect among them should be saved, this would have made them more conceited: but *Pauls* drift is here to commend the Jewes, not the Gentiles.

Fourthly, and so the coherence bindeth, that *Israel* is to be understood as before, verse 25.

Fifthly, *Israel* is called *Jacob*, verse 26. which terme I remember not so much as once to be certainly taken for the Elect of Jew and Gentile.

Sixthly, the propheties, vers. 26, 27. are necessarily to be understood of the Jewes, as the opposition continued in the verses following, plainly sheweth.

*Quest.* But there is no mention of this terme Jewes in this Chapter.

*Ans.* The Jewes are called Israelites, as by the more ancient, generall, and honourable name; and also because the propheties in the ninth, tenth, and this Chapter, runne in this terme *Israel*. And by *Israel* there is nothing more evident, than that the Jewes are understood, as *Mat.* 10. 5. so also chap. 9. verse 24. there is mention made of Jewes, who,

who *verf. 27.* are called *Israel*. So in this Chapter, *Paul* saith that he is an *Israelite*, and in another place he saith he is a *Jew*. So *Act. 2. 14. & 22.* *Jews* and *Israelites* are taken for the same people.

Therefore there is no colour that any man should avouch *all Israel* to be taken otherwise than for the Nation of the *Jews*.

Doct.

Before the end of the world, the *Jews*, in regard of their multitude, shall be called. It is *Peter Martyr's* opinion, that many places in *Esay* ayme at this. *Beza* saith, it is very often delivered in the Prophets. *Origen* proves it out of *Hosea*, *Aquinas* out of *Hos. 1. 4.* and *Micah 7.* from the 15 Verse to the end of the Chapter. *Oevian*, out of *Esay 27. 9.* *Ezek. 11. 17.* and *37. 22.* which place *Beza* also alleaged, *Matth. 1. 27.* *Luke 1. 33.* *Pavens*, out of *Rev. 7.*

To these I think may be added two pregnant places of the New Testament, as *Luke 23. 2.* where *Christ* is called *The glory of his people Israel*, which must be understood of their salvation. He is not the glory onely of a few, but of the people and multitude. But as yet *Simeons* prophetic hath not taken effect, for the people have not glorified *Christ*.

Also *Acts 1. 6. 7.* the Apostles expected the restoring of *Israel*, they aske our Saviour of the time, who answers, that it is not for them to know the times which the Father hath put in his own hand. In which answer, *Christ* denies not that there should be such a time, but as to me appears, secretly confelleth it.

Besides, they wonderfully encrease in all places where they are suffered, as *Writers* and *Travellers* report. Wherein is yet fulfilled that part of the promise to *Abraham*, that his seed should be as the Stars in Heaven. If this promise be yet of force to them, why not the principal promise, that God should be their God?

Farther, the providence of God wonderfully appears in preserving them to be a distinct people, known in all places from other Nations, continuing a Nation, though they be hated and oppressed in all Kingdoms, and kept under by most severe Laws. It is not for nothing that God thus preserves them, whereas in much shorter time, many other Nations are quite extirpated.

Vfe 1.

The calling of the *Jews* is a mystérie: seek not further than is revealed, and believe that. If thou askest how and when? I know not, because I finde not revealed. God knows, which satisfies me. It was the opinion of *Lyra* in his Commentary upon this Chapter, and so generally of the *Papists*, that the *Jews* shall be called presently, upon the discovery of the falsity of *Antichrist*; which (if you understand of a more notorious discovery than yet hath been) may have some correspondence with the truth: alwaies provided, that you seek not for *Antichrist* at *Rome*, lest you finde him with a triple crown on his head. And therefore the *Jesuits* direct us to seek for *Antichrist* among the *Jews*, in the Tribe of *Dan*, at *Jerusalem*; wherein they are like such birds, who commonly draw us away from their nests, by their fluttering and noise, for the safety of their young. For their fable of *Antichrist*, and of *Enoch* and *Eliam* his preaching and death, as the occasion of the calling of the *Jews*, cannot stand with this of *Paul*, who affirms that the faith of the *Gentiles* shall occasion their conversion. But it is not safe to be too bold in things not revealed. He that too earnestly looks

upon the Sun, comes in the end to see nothing, and he that stands too neer fire, may burn himselfe instead of warming him. Secret things are for the Lord, but things revealed, for us and our children for ever.

The end of this world shall not be till the *Jews* *Vfe 2.* are called, and how long after that none can tel. There are certain foolish Prophecies dispersed, that the world shall end within these twenty yeers; count such like the drunken prophecies of *Merlin*; in all ages of the Church there have been such fantastical people; in *Pauls* time there were such, *1 Thef. 2.* and they would have fattered their brainlesse *1. 2.* toys upon *Paul*. So also from *Pauls* time to this day, many have attempted to finde out (not the day and hour) but the yeer of the last judgement, which must needs be a note of great folly and rashnesse. First, because there are no plaine Scriptures for it, but against it. Secondly, because the grounds of their conceit are uncertain, idle, and frivolous; as from *Peter*, that a thousand yeers is but as one day, and from the collection of one *Elias* (not the Prophet) concerning the division of the term of the world, two thousand yeers before the Law, two thousand yeers under the Law, and two thousand yeers after the Law, and from divers mysticall numbers in *Daniel*, and the *Revelation*. At these *St. Augustine* laughs, saying, That the place in the *Acts 1. 6. 7.* hath bred the Gout in the fingers of our *Pythagorean* Count-casters. Thirdly, if the last day be unknown (as all acknowledge) then the day before the last, and so by consequence the last week, month, yeer, age. Fourthly, all the Diviners and conjecturers about this point have bin hitherto shamed; such therefore that shall yet attempt it, must expect the same measure *1 John 10.* which their fellows have had, as a just recompence of their madnesse.

Aug. 1. 18.  
de Civit.  
Dei, cap. 53  
54.

It is not possible to know, nor lawful to enquire; if it had been for the Churches profit to have known it, I am out of doubt, that God would have revealed it before now; for no reason can be alledged why it should be now more necessary to be known, than forty yeers agoe.

Whensoever the time comes it shall come well for Gods children; prepare for it that it may be a joyfull, and not a black and dismal time unto thee. If God should now this very day come to judgement: How ready art thou? Set thy selfe as before the Judge. If thou hast not repented, in what a miserable case wert thou, if this were the day; and though this be not that day, yet it may be the day of thy death; which as it leaves thee, so shall the last judgement finde thee.

Wait for the coming of thy Master. To live in drunkennesse and riotousnesse, is to deny his coming at all. What shall become of thee at that day, when at the voyce of the Trumpet thou shalt peep out of thy grave, and see the world on fire, the Judge coming in glory in the clouds, and the Devil ready to torment thee? Repent, Repent, that at that day when the Judge shall appeare, thou mayst not hide thy head for shame, but have boldnesse before him.

Till the fulnesse of the *Gentiles* be come in; yet there is an emptinesse among the *Gentiles*, both *Vfe 3.* in regard of number, and in respect of grace, which last emptinesse is a great impediment to the calling of the *Jews*. The great Idolary of the *Romanists*, and prophanenesse amongst other *Christians*, are as a stumbling-block unto them. Let us

Z 2

remove

remove it, so behaving our selves according to our profession, that we may make a passage for their calling.

Use 4.

Come in, whither? into the Church, which is the house of the living God. All they which believe are within; without are unbelievers. It is our fathers house, where is bread enough; without is nothing but hogges meat. Out of the circle of the Church raines nothing but fire and brimstone. Examine how thou art within, whether as *Cham* in the Arke, as *Judas* among the Apostles, as chaffe in the floore; for in respect of the dies many are within, who in respect of faith and obedience are without. It is all one to be without, and to deserve to be without.

Use 5.

Blindnesse or obstinacy is in part come to *Israel*, but in the end all *Israel* shall be saved. The comparing of these together, Obstinacy and Salvation, shew that an obstinate man, *qua talis*, is not in the state of grace and salvation. Who have this obstinate heart? Surely the Jewes, as we see, but we need not seeke a Jew to finde it; among our selves is this judgement fallen: Concerning which, we will at this time note these foure things: First, the misery of an obstinate heart: Secondly, the meanes whereby we come into such an estate: Thirdly, the effects of it: Fourthly, the signes of it.

1. *Iobs* estate was miserable, when he underwent all the misery the Divell could devise; yet all that is nothing to a blind obstinate heart, this is worse, onely hell worse than it. There are two estates of the heart most fearefull: To feele sinne too much; and to be past feeling. In the first were *Cain* and *Judas*, whose ends were desperate: But the second estate is more fearefull, pray against it: If you say, a damnable, divellish, hellish heart, of any heart, it is true of the obstinate heart. The soft repenting heart is a heavenly heart: there is a naturall hardnesse which is in all, but the Judiciall is a fore-runner of damnation.

2. A man comes not to the height of his obstinacy at the first, but it is sometime a working by certaine meanes: The meanes cooperating with the Divell in our hardning are two: First, Custom in sinning: even as a path is hardened by the continuall trampling of the passengers, so by custome in evill, is the conscience by little and little cruised and made insensible. At the first there is shame and trembling; but being habited in evill, men scorne reprooves, as the *Leviathan* laughed at the shaking of the speare. Stories record of one who through custome, made poyson so familiar to him, that he dranke it without danger; so wicked men by custome, make blasphemies, whoredomes, drunkennesse, and all prophanenesse so familiar, that their stomachs are never offended with them. The second meanes, is neglect of the meanes of grace offered. This shut up the Jewes in obstinacy; and ordinarily for this, is this judgement of God inflicted upon men:

Mythridatus

1 Tim. 4. 1.  
2. 1.  
Ephes. 4. 8.

3. The effects of this hardnesse are two: 1. A departing from the faith, broaching the doctrines of divels, denying manifest truth, and holding and seeming any thing to obtaine our own ends. As when men will be Papists, Protestants, neuters, any thing, nothing, as they see it best serve their politicke plots.

2. Committing uncleannesse, and other abominable sins with greedinesse, delighting in nothing but in besetting voluptuousnesse.

4. This hardnesse is two wayes discerned: 1.

When no Judgement. 2. When no Mercy can move to remorse. When the Word, which is a hammer, a sword, and water, can neither by thundring of Judgement, bruise, or make any dint into our hearts, nor by the pleasing sound of mercy, mollifie us and make us relent; there is hardnesse unspeakable. The Divell trembles at Judgement: the hard heart trembleth not. He that can read the bitter passion of our blessed Saviour for us wretches, and can consider, how by his precious bleeding heart, he intreateth us to be reconciled, offering us mercy; and relents not, must needs have a heart as hard as the nether Millstone.

Verse 26. As it is written, then shall come out of *Sion* the deliverer, and shall turne away ungodlinesse from *Jacob*.

27. For this is my Covenant unto them, when *Esay* 59. 10 I shall take away their sinnes.

**P**aul had this doctrine of the calling of the Jewes by revelation, which is sufficient for our faith: but yet he farther proves it, both by Scripture in these words, and by undeniable reasons, in the other verses to 33.

As it is written. Obf. Who so obtrudes any opinion to the Church without warrant from the Scripture, is a deceiver.

This Scripture is taken out of *Esay*, who prophesies of deliverance to the Jewes, which *Paul* interprets of this deliverance we speake of.

In this testimony are five things: 1. The person delivering. 2. The person delivered. 3. The deliverance. 4. The confirmation. 5. The meanes.

1. The deliverer shall come out of *Sion*. The person delivering, is Christ, described here by his office, and by his original.

His office, *The deliverer*. The word which *Paul* useth, signifies delivering by strong hand, to rescue by force, as *David* delivered the Lambe out of the Lions paw.

This word is used in the Lords Prayer, But deliver us from evil. And in other places. *Esay's* word signifies a kinsman, and hath respect to the law mentioned, *Levit.* 25. 25. Of which is an example about the marriage of *Booz* and *Ruth*. So Christ is our *Goel* or next kinsman, to whom belongs the right of our redemption, and therefore *Job* calles Christ by that name, I know my redeemer liveth. In Christ there is lawfull redemption. He hath right, as *Esay's* word; and power, as *Paul's* word imports; and both these are needfull; for the prisoner that wrongfully escapes, is in more danger.

Ruth 4.

Job 19. 25.

The Divell is the strong man; Christ the stronger: we the spoyle, recovered and redeemed.

His original: shall come out of *Sion*: *Sion* the Church of the Jewes, the meaning, shall come in the flesh of the Jewes: The Septuagint, for *Sions* sake: *Esay* to *Sion*. But *Paul* out of *Sion*, writing by the same spirit, to shew the greater probability of the Jewes deliverance: for if we have comfort because he tooke the nature of man; the Jewes must have more, because he tooke the seed of *Abraham*.

De Venies  
humanitas  
Aqua

2. The person delivered; *Jacob*: that is, *Iacob's* posterity, the Jewes.

3. The deliverance, shall come and turne away iniquity: so is their conversion described; for when God forgives sin, he gives the grace of true conversion.

4, 5. The confirmation is *vers.* 27. That this is Gods

Gods covenant ; which is then fulfilled when God calls them, of which *Eſay* ſpeakes. Or this latter part is taken out of *Jeremy* : and then it is the ſubſtance of the covenant.

Howſoever, the Argument ſtrongly convinceth the calling of the Jewes, thus.

Thoſe who ſhal be pardoned their ſins ; ſhal be effectually called.

But the Jewes ſhal be pardoned : therefore &c.

The minor is proved ; becauſe that God hath covenanteth to pardon them : *This is my covenant unto them.* This covenant concerning the pardon of their ſins, and deliverance by Chriſt, is not yet fulfilled ; therefore for the truth of God, certainly to be expected.

*Object* Chriſt ſhall come, ſaith the Prophet : and he came in his incarnation.

*Anſw.* Chriſts coming is to be according to his covenant : which implieth a coming in regard of his merit and efficacy. In regard of his merit, he came, when he took fleſh of the Virgin *Mary* ; but in regard of his efficacy, effecting that by his ſpirit in their hearts, which he hath effected by his merit on the croſſe, he is not yet come. For then we are ſaid to reap the benefit of the covenant, when we feel the efficacy of it, ſealing to our conſciences, the pardon of ſinne, and turning our hearts to ſerve God according to his Goſpel. Both theſe are comprehended by *Peter* when he ſaid, that the Jewes are the children of the covenant, for whoſe bleſſing, and turning away from their ſins, God ſent and raiſed up Jeſus Chriſt : which is not yet performed, but muſt be, for the covenant.

*Object.* Some of the Jewes are converted.

*Anſw.* But the covenant runs to the people, Nation, houſe of *Isaac* : if two or three *Engliſh* men get much wealth ; we ſay not, the whole Nation is enriched, this implies the multitude and body of that Nation.

Not only ſome now and then, but the people of the Jewes ſhal be called. Chriſt ſhal raigne in the houſe of *Isaac* for ever *Luke* 1. 33. which yet he doth not : for they yet acknowledge him not, but deſie him. But this much comes to paſſe, becauſe Scripture cannot be looſed.

Will Chriſt yet come, and forgive the Jewes ? What the Jewes ? Who fil up the meaſure of their fathers iniquity by blaſpheming him daily ? Will he come to theſe ? O infinite proportion of mercy, who ſhal now deſpaire ? Whatſoever thy ſins are, if thou canſt repent, doubt not of his mercy, who wil graciously receive a Jew.

Redemption is a taking away of ſin, by juſtification and ſanctification. Such as are in their ſins, are unredeemed, and remaine under the power of the devil, who holds them, though not by a viſible poſſeſſion, which is fearful, yet by an inviſible operation, which is worſe.

Many ſay, they deſie the devil, who by conſenting to his ſuggeſtions, worſhip him in their lives : for as true obedience is a worſhipping of God, ſo ſin and diſobedience is the worſhip of the devil, as

*Rom. 6. 10.* *Paul* ſheweth, ſaying : His ſervants ye are to whom ye obey. God ſaith, ſwear not ; the devil ſaith ; ſwear and eaſe thy ſtomack. God ſaith, be sober ; the devil ſaith ; be drunken. To whom doeſt thou yeeld ? If thou reſuſeſt to doe Gods wil, and obeyeſt the fiend, thou art Gods enemy, and the devils ſlave.

Verſe 28. As concerning the Goſpel, they are enemies for your ſake : but as touching the election, they are beloved for the Fathers ſake.

Here *Paul* proves by reaſon, that the Jewes ſhal be pardoned, and ſo called. The reaſon is taken from the love of God ; and followes thus :

Thoſe whom God loves, he wil pardon and call.

But God loves the Jewes. *Ergo*, &c.

The argument is brought in by a prolepiſis. What, the Jewes (might ſome ſay) pardoned and called ? Gods enemies ? whom God hates ? Ye, (ſaith *Paul*) even the Jewes : for though in ſome reſpect they are hated, yet in other they are beloved of God.

Here are two things avouched of the Jewes : fiſt, that they are enemies : ſecondly, that they are beloved :

They are enemies : whole ? *Pauls* ; but not ſo here : but Gods enemies, hated of God. This is amplified two wayes ; fiſt, from the meritorious cauſe, for the Goſpel, namely, becauſe they reſuſe and perſecute it ; ſecondly, from the end, for your ſake, for your benefit, that is, the Gentiles.

The hatred of the Jewes to the Goſpel, is dead, ly ; as appeared in the crucifying of Chriſt, in their perſecuting the Apoſtles, and their extreme malice to Chriſtians of all times ; being a chiefe cauſe, and principal agents in the tormenting of poor Chriſtians, as *Tertullian* reports of his times, and their dealings with *Polycarpus* do teſtifie, mentioned by *Eusebius*.

*Hierome* reports, that in his time the Jewes uſed to curſe Chriſt and Chriſtians, under the name of *Nazarens*.

In the dayes of *Philip* the Long, a King of *France*, they hyred certaine Lepers to poyſon all the Fountaines in that Kingdom.

In this our Land they committed many outrage, by crucifying children to death on Good Friday ; for which as they deſervedly (many of them) ſuffered, ſo they were at length wholly baniſhed our of this Kingdome.

They were alſo for ſuch like things expelled *Spaine*, giving occaſion of the beginning of the bloody Inquiſition, which afterwards was turned againſt the Proteſtants.

In two Councils it was provided, that at *Eaſter*, two dayes before, and two after, they ſhould not be permitted to come abroad, becauſe of their indulgencies offered to Chriſtians at that time ; which is yet obſerved in all Chriſtian Cities where they are ſuffered.

For this hatred of the Goſpel, they are hated of God, and that for our good, as verſe 11. It is in the power of wicked men to ſin ; but by their ſin to effect this or that good, is not in their power, but in his who divides the darkneſſe and orders it.

2. They are beloved. They are hated, and yet beloved : which may wel be, becauſe they are not in the ſame reſpect, time, or particular ſubject. Theſe to be underſtood of the Nation (as *Auſten* ſaith) of whom ſome belong to *Jacob*s halting, ſome to the bleſſing he received.

Beloved of God : in two reſpects, fiſt of election ; ſecondly, of the Fathers.

Election ſignifies the grace whereby they were choſen to be the people of God ; by which it comes to paſſe that many of them belong to Gods ſecret election. For where God hath his Church, there is the treaſury of his Election.

Fathers ſake : *Abraham*, *Iſaac*, and *Jacob* ; not becauſe

Acts 3. 25.

Uſe 2.

Judeorum  
Synagoga  
ſanctis perſi-  
cus animum  
Tertul. cor.  
adver. as  
Gent.

Roberts. Gag.  
Hug. Franco.

Cr. an. 1. 30  
Cr. an  
407.  
Aurelian.  
ſenſe 3. &  
Maſſico.  
ſenſe 1.  
Cr. an 517.  
& 75.  
Aug. 126. 1.  
de praed.  
cap. 6.

Loco Aug.  
modo citat.

because of their merits, but of the covenant made with them.

*Doct.* The Jewes are beloved of God; Esay 1.3, &c. They were beloved; and Gods love is to the end.

*Vse 1.* The certainty of the calling of the Jewes, hereby is manifest, yet some have gone about (absurdly) to take away the subject of the question, denying there are any Jewes in the world, because there are none in England; or because they live not in a Country by themselves; which are silly shifts to allage against so manifest a truth.

Have all learned men agreed to befoole the World? Doe Christian Magistrates make Lawes against shadows? Do all Travellers consent together to belye themselves, who say they have seen and talked with Jewes? What Country-men are they, which in Italy, Venice, and divers free Cities, are upon penalties distinguished by their habit from other Christians? themselves say they are Jewes: Are they not? Is the profession of a Jew in such account and esteeme, that men should counterfeite themselves Jewes, which are not? Surely this is not worth the answering.

*1 Thes. 1. 14.* There is a place to the *Thessalonians*, which these acute disputers have not observed, which hath more validity against the calling of the Jewes, than all which they have alleaged. *Paul* saith; That the wrath of God is come on the Jewes: *1 Thes. 1. 10.* which some have translated, for ever; but it is better translated, to the uttermost, noting the extremity of punishment, not of time; or if of time, then to be applied to *Pauls* persecuters, and those of that time, which wrath they endured at the destruction of Jerusalem.

*Vse 2.* Many speak and account basely of the Gospel; but for such doing God hated the Jewes.

*Vse 3.* Thou knowest a Papist or prophane person, though thou beest an enemy to him for his sin, yet thou must love him for the Election, because for ought thou knowest he may be the elect childe of God.

*Vse 4.* Good Fathers are a great blessing to their children. *Solomon* continues Prince all his dayes, and one Tribe is reserved for his son, for *David*s sake: let us fear God even for our childrens sake, that the blessing of God do not determine in us.

*Vse 5.* Thou lovest the remembrance of *Abraham*, then love a Jew; as many times we shew favour to one that is lewd, for his good Fathers sake; nay, though we be glad for our own sakes, yet we must love them for Gods sake: we must love them whom God loves: wee unto them who have no other cause of hating their Neighbour, but because he is religious and beloved of God: such are of the line of *Cain*, who hated his brother for his goodnesse: or rather of the seed of the Serpent, who hates them most, whom God loves most.

*Vse 6.* The Elect are beloved, the reprobate are hated of God, and the tokens of Gods love, are putting away and pardoning iniquity, and effectual calling. Examine thy selfe, doth God love thee? Then will he give thee faith and repentance, which are Gods love tokens, as we give tokens to them we love. Art thou prophane, and thinkest God loves thee? Thou art deceived, for if Christ love his Church, it is to cleanse it from sin, and all spots and wrinkles. If thou lovest thy house, thou wilt be repairing and beautifying it; if thou hast a garden, thou wilt be weeding it, and planting it with the best hearbs and flowers. So if God love thee, and delight in thee, he wil not suffer the stinking weeds of sin to overgrow thy heart, but wil give

thee repentance and grace to a holy life.

If thou lovest thy childe, wilt thou suffer it to starve for want of bread? or if it fall into the water or fire, wilt thou let it lie and perish? No, no, we need not to be hidden run if our beloved child be in danger. So if God suffer thee to be in want of saving knowledge, and to run on into abominable sins, whereby thou art in danger to fall into hel, he loves thee not.

*Verse 29.* For the gifts and calling of God, are without repentance.

**T**He Jewes shall be pardoned their obstinacy, *verse 26, 27.* because they are beloved of God, *verse 28* and they are beloved, because of Election, and for their Fathers sake, *verse 28.* for the Nature of Gods love is unchangeable: once loved, and ever loved.

Some of the Gentiles might say; what if their Fathers were beloved? What is that to stubborn and obstinate children, that walk not in their Fathers wayes? Unto this *Paul* answers, that whatsoever they are; yet the gifts and calling of God are without repentance.

*The gifts.* That is, of Gods special love, not ordinary or common gifts, but choice ones, which come of special grace, and make us gracious.

*And calling.* That is, to saving knowledge, to obedience, and that both outward and inward.

*The gifts and calling.* Not the gifts of calling, but distinguished, concluding election and calling, with all the effects of both.

*The gifts and calling.* That is, those gifts, and that calling are without repentance, for some gifts are with repentance.

*Without repentance.* Usually repentance is taken for that grace whereby our hearts are changed, and we turn from our sins to God: but not so here. It is not spoken here as a thing in us, but in God for our understanding: the fained cause being put for the true effect. It is spoken after the manner of men, but must be understood after the manner of God.

Repentance is not properly in God: it is attributed to him *secundum modum*, according to the manner, but not *secundum rem*, according to the thing. When God seemes to do that which men do indeed: then that which is the cause of such doing in men, is attributed to God; and so on the contrary.

Men use to revenge when they are angry: Therefore when God avengeth himselfe upon sinners, Anger is attributed to him; not indeed, but by similitude: for that which in men proceeds of anger, in God comes from his most quiet Justice: so when men change that which they have done, they are said to repent, and when they change not, they are said not to repent of their doing. So the constancy and truth of God is called not repenting; and when he alters that which he hath done, repentance is attributed unto him, as of making man, and of making *Saul* King. Yet this is to be remembered, that when God changeth things, the change is in the things, not in God, who determined the change of such things, before the foundation of the world.

The meaning then is, that God never repents him of the giving of saving grace to them whom he loves, and of electing them at the first; he holds his gifts well bestowed, he gives not to day, and takes away to morrow. According to this is that

that of *Eſau*, who ſought repentance with teares, but found no place for it : which is not meant of his own repentance for ſin, but of his Fathers repentance concerning the bleſſing : He would have had his Father have changed his mind, and made a new Will, but his Father would not.

There are three things which cauſe men to repent of their doings, and to alter their purpoſes; none of which are in God.

1. Mutability of mind : but there is no variability with God, but he is ever the ſame.

2. Error through ignorance, which cauſeth new conſultations, ſome things being miſtaken, or ſome impediments happening not foreſeene : but in God is neither error nor ignorance.

3. Impotency, when we are not able to bring to effect our purpoſed intendments : but God is almighty, therefore his gifts and calling are without repentance ; and by conſequence, having Elected and called the Jewes to be his people, ſalvation and a time of converſion muſt needs be laid up in ſtore for them.

*God repenteth not of his gifts and calling : 1 Sam. 15. 29. Num. 23. 19. Elay 46. 10. Mar. 3. 6.*

The Jewes ſhall be called.

*Objeſt.* But they have continued long in their unbelief.

*Anſw.* True ; yet this excludeth not their hope : as the continuance of ſome particular man in his ſin, twenty, or forty, or threeſcore yeers, abſolutely excludes him not from Grace. God never yet ſaid of the Jewes, It repenteth me of their Election and calling ; therefore they have hope.

The graces of Vocation and Election, are not debts, but free gifts, both in their firſt beſtowing, and alſo in their increaſe and continuance.

The Covenant of God, expreſſed verſe 17. and Election, verſe 18. are expreſſed here by gifts and calling. By our effectually calling then, we may diſcerne of our being in the Covenant, and of our Election. Examine then : thou heareſt what the Miniſters of God ſay to thee, calling upon thee to repent, believe and obey. What ſayeſt thou to them ? Doeſt thou ſo ? If when thou art called to come out of thy ſins, thou yet liveſt in them, thou art not in the eye of any mortal creature elected.

Alas, wil ſome ſay, what then ſhall become of me, who have heard the Word a long time, and my ſelfe called to repentance, but I have not repented ? Is not my eſtate fearful ? Yes indeeds ; but yet I adviſe thee to heare ſtil ; if thou belongeſt to God, thou ſhalt hear ſomething at laſt which wil do thee good on thy death-bed.

We love to day, and hate to morrow ; uſing friends as flowers, which when they are freſh, we weare them, but when they fade, we throw them on the dunghill. But the ſtrength of *Iſrael* is not as a man, variable ; but he is the unchangeable God ; if he once weare us, he wil never caſt us away, but renew our freſhneſſe. This is our comfort againſt our great guiltineſſe and manifold infirmities, he repents not of his love to us, but keeps us with watch and ward, as under lock and key, to ſalvation. He finiſheth the good work he begins. If he keepeth not the City, the watchman watcheth in vaine ; if he keep the City, the enemy watcheth in vaine.

There are three ſorts of men go to Hel : 1. Such as continue in ſin ; a man need no great ſkil to read their doome. 2. The ſecond are ſuch, who

have onely a ſhew of Religion, theſe are Hypocrites. 3. Such who have true grace, but it is temporary and continues not. A man may have true grace without ſalvation, but no true ſaving grace. True grace is then ſaving, when it continues.

This diſtinction of grace is gathered out of the *Hebrewes*, where *Paul* ſaith, That a man may bee inlightned, partake of the holy Ghoſt, and taſte of the good Word of God, and of the powers of the life to come, and yet be a caſt-away. Now ſuch graces were true, but temporary : So the ſtony and thorny ground had true grace, but not continuing, which is the note of good ground.

Examine then the grace thou haſt. Thou haſt true joy and ſorrow : as at a Sermon thou art truly affected with that which thou heareſt, being moved to joy at the hearing of the promiſes, and it may be to mourning at the hearing of the threatenings againſt thy ſins. Do theſe things continue ? Or art thou Sermon-hick, as a man is Sea ſick : ſick at Sea, and wel at ſhore ? A penitent within the Church, and prophane without ? If theſe continue not, they are no ſaving graces.

Thou haſt true feare : as in the time of Thunder, or other danger : but it may be thy feare is overblowne with the Cloud : thou wert truly afraid ; but it muſt continue, if a ſaving grace.

In proſperity many believe in God, and in adverſity flye to the Devil. This may be true faith, but is not ſaving. Saving faith is like a true friend, who failes not in adverſity, which makes a man ſay, *Though he kill me, I will truſt in him.*

Thou haſt true love, as to the Word, and to godlineſſe in godly folke : but it may be thou loveſt theſe, as *Saul* loved *David* : *David* muſt bee ſent for, and who but *David* ? How long ? Til the evil Spirit come upon *Saul*. So many love theſe things til the il Spirit come upon them, and then they ſhew that they have no ſaving grace.

Many have true reſolution, as in time of ſickneſſe, to amend their lives : they wil ſpeak ſo wel then, as a man would think they ſpeak as they meant ; and ſo they do, as they meane then : but their meaning changes, and when they are recovered, their mind is altered, therefore ſuch reſolutions, though true, yet are not ſaving. We love ſtuffe in our garments that wil laſt, and metal in a horſe that wil laſt : ſome horſe wil at firſt ſetting out, ſtand upon no ground, and yet be ſtark tyred before noon ; we like not ſuch a horſe ; nor doth God like ſuch Profeſſors, whoſe graces do not continue.

Verſe 30. *For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief :* Or obeyed.

31. *Even ſo have theſe alſo now not believed, that through your mercy, they alſo may obtaine mercy.* Or obeyed.

**H**ere is the laſt Argument to prove the converſion and general calling of the Jewes, which is further confirmed, verſe 32.

The Argument is taken from the like dealing of God with the Gentiles ; God, after a long time of infidelity, received the Gentiles to mercy : therefore wil he alſo at laſt receive the Jewes ; for (according to the rule) of things like, there is the ſame judgement. The impiety of the Gentiles was no impediment to their mercy : neither ſhall the infidelity of the Jewes to theirs.

One

*Riscus.* One accounts this Argument probable, not necessary : but the Confirmation, verse 32. makes it very necessary.

In these verses, as in all similitudes, are two parts : first, a Proposition, verse 30. Secondly, a Reddition or Amplification, verse 31.

In the Proposition are three things : 1. The state the Gentiles were in times past, *They have not believed God.* There is a double infidelity ; Naturall, Judiciall : the Gentiles were under both. Infidelity may also be considered as opposed to Christianity : so we Christians are not unbelievers : or as opposed to faith, and so we are borne unbelievers.

2. Their present estate, *Terminus ad quem: They have now obtained mercy :* that is, Faith, which he should have spoken, but he rather chose to say mercy : both because faith is of mercy, as of the cause; and also because the proper act of faith is to receive mercy.

3. The meanes whereby we come out of an unbelieving estate to a believing ; namely, the *unbelief of the Jewes.* Which was *medium occasionale*, the occasion, not given, but taken by the goodnesse of God.

*Doct.* The Gentiles were Infidels: Eph. 2. 12. but by the unbelief of the Jewes, they are received to mercy, and converted, as appears in our experience.

*Vse 1.* Forget not what thou wert in times past, an unbeliever, a prophane wretch: for we have all runne the race of the Prodigall Sonne. It is Gods grace if it be otherwise with thee now, be thankfull. It may be within these few yeeres thou wert a drunkard, a blasphemers, an uncleane person : How if God had taken thee away in thy sinnes, who hath suffered other, not so grievous sinners as thy selfe to perish in their iniquities? Let this binde thee to thy good behaviour for ever, and spurre thee on to more godlinesse. If now thou shouldest live as those which have received no mercy, it must be a foule shame to thee.

*1 Tim. 1. 15* Saint Paul saith, *This is a faithfull saying, and worthy of all men to be received, that Jesus Christ came into the World to save sinners.* O, it is a sweet saying indeed ! for else we had been all damned. This is picked out to be read at the receiving of the Lords Supper, for the comfort of penitent sinners : a sentence worthy to be written in letters of gold: write it up in thy heart. And remember that Paul saith also, *This is a faithfull saying, and worthy of all affirmation, that they which believe in God should be careful to shew forth good workes.* As that is a faithfull saying, so is this a faithfull. As thou desirest the sweetnesse of the former, so see thou performest the duty of the later : for as the former comforts the conscience, so this later directs the life.

*Vse 2.* Faith is a sweet mercy, so is the Word of God, the meanes of that faith : Alas for the poore Indjans, who know not God in Christ, who are without the Word, who worship the Divell ; How wretchedly doe they live, how desperately doe they dye ! We account them miserable, as they are indeed. But doe you thinke that we may not finde some among our selves, for whom we may say ten thousand times more, Alas ? Yes certainly ; namely for them which having the meanes of faith, which is the Word, yet contemne the same: Alas, alas for them, for their estate is more desperate. Turne not this grace into wantonnesse, it will increase thy torments.

*Vse 3.* Sinne breeds sorrow, and many times sorrow kills the sinne which bred it ; as a worme breeding in

Timber, consumes it. So the sinne of the Jewes workes to the good of the Gentiles, by the goodnesse of God. One calls the sinne of Adam happy, because it was an occasion of the revealing of Christ; so in some sort may we say of the sinne and unbelief of the Jewes.

*Quest.* But are not men excused, if good come of their sinnes ?

*Ans.* No, because they intend not the good ; neither are our actions to be censured by the good coming of them, but by the Law of God. Therefore it was a vile part of that strumpet Nunne, who was the Mother of *Lambard*, the Master of the Sentences, and of *Gratian*, the Compiler of the Decrees, that being admonished to repent of her uncleannesse, answered, she would not; affirming that she had merited thereby much, in bringing two such lights into the world as they were.

The Jewes are in a miserable state for our sakes: *Vse 4.*

God forbid that we should lightly esteeme of the grace God offers us, it committing to us at so deare a rate, as is the casting off of Gods deare people the Jewes. A heathen King caused a corrupt Judge to be slaine, and the Seat of Justice to be covered with the skinne, that the sight thereof might admonish succeeding Judges to beware of bribes. So me thinks we should never see, heare, reade, meditate of a Jew, but we should lay our hand upon our heart, and say, Thus are these poore wretches dealt withall for my sake ; what manner of person ought I therefore to be ?

When we were infidels, God shewed us mercy, much more will he be mercifull to us now we believe.

Verse 31. *Even so have these also now not believed, that through your mercy, they also might obtaine mercy.* Or obeyed

There have beene many questions about the meaning of these words, arising from the differing pointing of it : as whether the *fructum* be to follow believed, or your mercy, and whether (through your mercy) be to be read to the first clause of the verse, or to the second.

They that have read it to the first, have some of them expounded your mercy, of Christ, called our mercy, as he is our peace, because the Author of these things : but this cannot be the meaning, because of the termes of the similitude ; and it agrees not with the words.

Others expound, that because God shewed the Gentiles mercy, therefore the Jewes believed not, but this is false ; for first they refused to believe : and then the Gentiles were called.

Others give this meaning, that the Jewes believed not, that the Gentiles might obtaine mercy : but this was said before, verse 30. and therefore not the same must here be meant, but something to answer unto it.

To avoid these impertinent expositions, the right is, to read it according to His Majesties Translation, where there is a necessary traiection of this word (That :) which word, if it be referred to the Jewes, notes the event: but if to the counsell of God, as is best, here it notes the end.

Here are three things of the Jewes, answerable to the three things spoken of the Gentiles, verse 3. 1. The Gentiles were in an estate of unbelief, the Jewes are in such an estate. 2. The Gentiles have received mercy ; the Jewes shall. 3. The Gentiles received mercy by the unbelief of the Jewes : the Jewes

Com. Hier. ascript.

Eras.

Agui.

Jews shall receive mercy by the mercy shewed to the Gentiles.

So the Argument is, that as God hath dealt with the Gentile, so wil he deale with the Jew; and this is brought in to abate the pride of the Gentiles, who despised the Jews, as if there were no mercy for such wretches. Now (saith Paul) consider thy selfe, thou Gentile, What wert thou before thou wert called? Wert thou not a worshipper of Divels, in a grievous estate of sinne? If then there were mercy for thee, why not for them? Why should their infidelity be a greater impediment to them, than thine was to thee? Nay, there was more likelihood of their calling than was of thine, in regard of the occasional means; for thou camest in by their unbelief; they shall come in by thy faith, which is more effectually for the bringing of such a thing to passe.

*Doct.* The Jews are now in an estate of unbelief, but they shall be received to mercy. Esay 36. and Jer. 24. 6, 7. If the rejection of the Jews be finall, how are they carried to old age, and not rooted out and destroyed, contrary to these Prophecies? And their receiving shall be occasioned by the mercy shewed to the Gentile, *vers. 11.*

*Vse 1.* There is yet mercy for the Jews, by the example of the like mercy to the Gentiles.

*Object.* But it is now almost sixteen hundred years agoe, since they were cast off; is it likely that after so long time they should be called?

*Ans.* Yes: for the Gentiles lay longer under their infidelity, and yet at last received grace, and were called; for from the time of *Abrahams* calling to the destruction of *Jerusalem*, is about two thousand years. Therefore the Jews may be yet called, notwithstanding this long time, though it were not this hundred or two hundred years. Surely the preservation of that people in the providence of God (notwithstanding all their affliction) to be a people distinguished, not onely in name and apparell, but in customs, ceremonies, religion, from all other Nations, argues, that God hath some good purpose to them; because we see the *Trojans*, *Vauds*, *Hunnes*, and divers other Nations, to be quite extinguished, specially for their distinctions from other people. Therefore if thy authorities and reasons against the generall calling of the Jews, be not of more force than the authorities and reasons alleaged for such calling from the 11 verse hitherto; at least cease to contradict it, whosoever thou art.

*Vse 2.* Faith is not in the power of man, nor can any means effect it without Gods blessing: one would thinke that this long affliction of the Jews, might make them cry *peccavi*, beside other means God hath afforded them; but yet they are obstinate. When therefore thou art visited with trouble, pray it may be sanctified to thy profit. When thou comest to the Word, pray also for a blessing, else it wil be unprofitable, though the Preacher were a sonne of Thunder.

*Vse 3.* Carry thy selfe meekly toward a Jew, and toward unbelievers among our selves; and that considering thy selfe, who wert sometime in the same condemnation. Judge not thy neighbour for damned, though he be now a wretch; he that converted thee, can in his good time

convert him also. Remember how thou hadst thy time of infidelity, and it may be accompanied with whoredome, drunkenness, blaspheming Gods Name, &c. which God hath winked at, and pardoned.

In the sense of this, step to thy wicked neighbour, be severe against his sin, but have compassion on his person; and as when thou visielt thy friend, sick of a disease, out of which thou hast recovered, thou art prescribing medicines upon thy experience: so play the Physician to thy neighbours soule, shew him of the mercy thou hast received, that he also may be fitted up to seek to him who is mercifull.

The conversion of the Gentiles shall occasion the conversion of the Jews; so doe thou use the grace thou hast received to win others to grace. God gave *Paul* consolation in distresse, that he might comfort others; so if he give thee knowledge, faith, &c. use them in like manner.

Who then is the better for thy gifts? hast thou occupied them to thy masters advantage? The Jew compasseth Sea and Land to make a Profit. The Jesuits winde themselves like Serpents into every place to make a Papist. Drunkards and other ungodly persons seek to draw others to their practices. Labour thou much more to gain others to become zealous and true Christians, else thou shalt be called an unprofitable servant; how much more all such which are causes and occasions, by their wicked examples and counsels, to pervert men, and to make them worse by their acquaintance.

Let the Jew follow the faith of the Gentile; so do thou the example of good Christians among whom thou livest. It is a great furtherance to godlinesse, to have an example to the rule. It is a help to the Scholer to have a Copy to write by, but a greater furtherance to his profiting to see his Master make the Letters.

By Gods providence it comes to passe, that good men and women dwell not all in one Town; but God hath scattered them, some in one Town, some in another, setting them up as lights, that by the light of their lives, we might be directed in the way of godlinesse. Hast thou a godly man dwelling by thee? Why hath God given thee such a neighbour? Not that thou shouldst wrong him, but that thou shouldst be bettered by his example. Look thou proficest by him; for as the contempt of the Word, so by proportion the contempt of good examples makes us subject to Gods wrath.

*Verf. 32.* For God hath concluded them all in unbelief, that he might have mercy on all.

*Or that them all up roge, ther.*

**S**aint Paul in the two former Verses brought a similitude to prove the calling of the Jews; now, because similitudes doe more illustrate than prove, therefore he in this verse confirms the parity of Gods dealing with the Jew, as with the Gentile, from the end of Gods purpose in the same.

The end of Gods concluding Gentiles and Jews in Infidelity, was not to destroy them, but to shew mercy on them. Therefore if the Gentiles obtaine this end, so also shall the Jew. And thus he concludes this matter as he began it, that Gods end in casting off the Jews, is not their destruction,

Aa on,

on, but the salvation both of Gentile, and also of Jew, as *vers. 11.*

In this verse are two things : 1. A proposition, *God hath concluded all in unbelief.*

2. The Amplification from their end : *That he might have mercy on all.*

In the Proposition are, First, the Action : secondly, the Persons.

The Action ; *Concluding in unbelief* : a metaphorically speaking, where unbelief is compared to a chaine : or rather a prison, in the which men are concluded, till it please God to have mercy on them, giving them Faith.

The persons are twofold : first, committing ; secondly, committed :

The person committing, or concluding, is God, most just, and most mercifull.

*Quest.* But is not God hereby made guilty of their Infidelity ?

*Ans.* No : No more than a Judge committing a Malefactor to prison, is guilty of his fault. God makes them not unbelievers, but finding them so, punisheth them with continuance in that estate during his pleasure.

The parties committed : *Them all* : that is, Jewes and Gentiles : Jewes as well as Gentiles, and Gentiles as well as Jewes.

Here is an elegant similitude : Men unconverted, are prisoners ; God the Judge ; Unbelief the prison ; the Divell the Gaoler ; the Law the Sergeant, or the Mittimus ; and naturall corruption the Fetters, in regard of our indisposition to goodnesse, and disposition onely to evill.

*Doctr.* *God hath shut up all in unbelief : this is the common condition of all men.* Rom. 3.9.19.23. Gal. 3.22.

*V/c. 1.* Saint Paul hath in the passage of this businesse, ten times told us of our miserable condition by nature : Here we are poore prisoners, it is our part to take knowledge of our corrupt nature.

*V/c. 2.* Great is the misery that accompanies imprisonment ; restraint of liberty, hunger, cold, baseness, shame, chaines, fetters, &c. But no dungeon more lothsome than an unbelieving heart, though a man should stand up to the knees in myre among Toads and Snakes. O that we could be sensible of it, that we might sigh to God for deliverance, as once did the *Israelites* from their bondage in *Egypt*. When a man is arrested, and to be carried to the Goale, what lamenting among his friends ! But our very soules are imprisoned in the worst of prisons, under the worst of goalors, and yet we are merry and jocund, as though it were but a trifle.

Alas, what heart can a condemned wretch have to be merry, that carries but for the dismall houre, wherein he is to be made a ruefull example ? So, if unbelievers knew their present misery, and the damnation following, they would surely cry for mercy to be reprieved, that they might repent and believe.

*V/c. 3.* We may know whether we be yet in this prison, by two things : First, by faith in God : Secondly, by faith in his Word.

1. Doeſt thou believe there is a God ? If thou doeſt not, there needs no Jury to goe on thee, to finde thee guilty or not guilty : thou art in the very bottome of the dungeon. But thou sayest there is a God : Doeſt thou believe also, that he is just, almighty, present every where, knowing

all things ? For as good to say there is no God, as not such a God.

Thou art indicted of unbelief ; How wilt thou be tryed ? Even by thy life shalt thou, the best tryall in the world. What is thy life ? Thou doeſt not openly steale, commit whoredome, so that all the world shall see thee : but if it be in secret, thou wilt make no conscience : Loe thou art an unbeliever ; for if thou diddest believe as thou shouldst, thou wouldest be as afraid to commit these things in thy secret chamber, as in the Market-place, in the dark as in the light ; because the eye of God pierceth into every place, and thorow all impediments. It must needs argue extream impudency, for a wife to prostitute herselfe in the eye of her husband.

2. He is an Infidel that believes not the Scriptures. Are there any so vile (wilt thou say) that believes not the Bible ? Yea, thousands in the Church ; for the Scripture threatens ungodly men with the plagues of God, and promiseth eternal life to the godly. Did men believe this, durſt they so runne on in all prophaneſſe ? No verily, hereby they proclaim to the world, that they believe not the Word of God.

Verse 32. — *That he might have mercy on all,*

This is the Amplification, from the end (not infidelity, but) of the counsel of God, in concluding men therein.

The full meaning of this wil appeare in answering two or three Questions.

*Quest. 1.* Doth Infidelity move God to shew Mercy ?

*Ans.* No. There is no sinne that doth more provoke him. God is not moved hereby to be mercifull, but he so dispenseth salvation, that he awhile detaineth men in unbelief, for the more manifestation of his mercy in their salvation.

God could have saved both Gentile and Jew, without this long imprisonment : but then had not his mercy so clearly been manifested, as now it is, by the coming between of such a time of unbelief. The Jew hath these 1600 yeeres been working his justification by his own righteousness, and cannot attain it, therefore it wil appeare when they are called, that it is of meere mercy.

*Quest. 2.* Shall none be damned ? for he wil have mercy upon all.

*Ans.* The greatest part shal be damned : for there are but few (in comparison) that finde the way of life. All is not to be understood of particular men, but in generall of Jew and Gentile.

*Quest. 3.* But doth not the generall (all) shew that it is Gods purpose to save all, as other Scriptures alle import ?

*Ans.* Indeed so held the *Pelagians* ; so doe the *Papists* partly, so doe the *Lutherans* and *Arminians* ; but God never purposed to save all, and therefore to this Scripture, and others of like sound, may be answered divers waies :

1. That (all) is to be understood of the kinds of singulars, not of the singulars of every kind.

2. That

*Aug. 1. c. 12.* 2. That God wils all should be saved, viz. that shall be saved, as we say, *All* goe into this house by the doore; not that all the world goe that way, or into the house; but all that goe into the house, goe that way.

3. *All*. That is, all the Elect.

*Aug. 1. c. 12.* 4. *All*. That is, in regard of the sufficiency, not efficiency of the sufferings of Christ, which are of an infinit price to save all; but onely such are saved by them, for whom it was appointed. In regard of the greatnesse of the price, not in regard of the propriety of Redemption, saith Saint *Augustine*.

5. Or God will that *All* shall be saved, by his revealed will, in regard of offering and giving the meanes, and inviting and commanding *all* to believe, but not in regard of his secret will.

*Aug. 1. c. 12.* 6. He taketh away the sinnes of the world: that is, of the reconciled world, not of the damned, as Saint *Augustine* distinguisheth; or of Jewes and Gentiles, into which the world is usually distributed.

7. He is the propitiation, not for our sinnes onely, but for the sinnes of the whole world; that is, not of the sinnes of the Apostles onely, or of such as lived in those times, but of all to the end of the world, which believe in Christ.

*Doct.* God hath concluded all in unbelieve, that he might have mercy on all: Gal. 3. 12.

*Vse 1.* Our salvation is of meere mercy, but it is a hard thing to be brought to acknowledge it. The Gentiles were two thousand yeeres before they could take forth this Lesson; and the Jewes have beene sixteene hundred yeeres about it, and yet have not learned it: yea, there are many amongst us that cannot say this Lesson right.

If a man that hath lived an honest civill life, be on his death-bed, fooles will be ready to flatter him, that he shall be one of the first that shall be saved; or else (say they) we were all in a poore case. Most men hope to be saved by their prayers and good serving God: we are loth to lose the commendation of our own goodnesse; and sure the praise that many have of their civill carriage, is a very Judgement of God upon them, whereby they are kept from the acknowledgement of their unworthinesse, and from seeking to Christ for the salvation of their soules.

Could all the World have driven *Paul* from the opinion of his Pharisaicall righteousness? No I warrant you: Christ is faine to take him in hand, shewing him his sinfull estate by the Commandement, and giving him power to believe, and then he accounts basely of his own righteousness, and himselfe onely happy in the knowledge and faith of Jesus Christ.

*Vse 2.* Jewes and Gentiles should love together, seeing they are both prisoners in one prison, for one end, and set free by one and the same Mercy.

*Vse 3.* If any be set free, it is by the Mercy of God, who hath the key of our unbelieving hearts, doth open and shut them at his pleasure. As a man committed by the King, can be set free by none but the King: So God committed us, and none can set us free but himselfe.

*Vse 4.* Cry therefore to the Lord for mercy, and say; O the Iron is entered even into my soule, have mercy, Lord, have mercy.

Our freedome in this life is not absolute, but we carry about us, not the prison it selfe: but

the Kings Irons, as a token of the remainder of unbelieve in our hearts, to humble us for our spirituall pride, and to call still unto him for mercy, who in the end (being onely able) wil knock off our Irons, and quite set us free.

There are two notes whereby we may discern whether we be released out of the prison or no.

1. Our joy: A man that hath been long in prison, so soon as he can get out of the doores, he leaps and dances, so as no ground wil hold him; so birds and beasts, escaping from their restraint, skuddle and fly about, as sensible of the sweetnesse of liberty. How cheerfully doth *David* praise God for this liberty, *My soule praise thou the Lord, and all that is within me, praise his holy Name; and my soule praise the Lord, as if he knew not when to make an end, such was his joy for the mercy of God in forgiving and delivering him.* *Psalm 103. 1*

2. If a man be delivered from the misery of imprisonment, he wil ever be carefull not to commit any thing that may bring him into such bondage. So he that believeth the pardon of sin, wil for ever hate sin and iniquity. For the most part prisoners are of wicked behaviour; so if thy conversation be lewd it is a manifest signe, thou art not yet delivered.

*Verf. 33.* O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgements, and his waies past finding out! *Esay 40. 13*

34. For who hath known the minde of the Lord? or who hath been his Counsellor? *Wil. 9. 13.*

35. Or who hath first given him, and it shall be recompensed him again? *1 Cor 2. 16*

**I**N these three Verses, and in the last, is a solemn conclusion of the things before delivered, in the ninth, tenth, and this Chapter.

He hath spoken of many difficult points, as Election, Reprobation, Rejection of the Jewes, Calling of the Gentiles, Recalling of the Jewes; he hath answered many questions, prevented many cavils, satisfied many doubts; here he religiously maketh a stop, admiring the wisdom of God.

And high time was it for *Paul* so to doe; for in the 32 verse he had delivered a secret enough to have swallowed up any creatures understanding; and therefore there he breaks off, putting in a barre against all further *Quæras* which might be made, falling into admiration of the infinite wisdom of God in the administration of things. As a man wading into the Sea, when he comes up to the neck, and feels the water begin to heave him up, and his feet to faile him, cries out, O the depth, and goes back; so it fares with *Paul* in this place, and it is as if he should have said thus:

O you *Romans*, and my Countrey-men the Jewes, I have writ unto you of these things as farre as I can; for the rest I am swallowed up, being more unable to passe farther into this bottomlesse, than to wade through the depth of the Sea. Cease therefore to put more questions, and admire with me the depth of the wisdom of God,

In these words are two things : 1. A proposition. 2. A reason. The proposition is in the latter end of the 33. *verse*. *How unsearchable are his Judgements, and his wayes past finding out*. set down with admiration, *How unsearchable*, which being plainly delivered is this. The judgements and wayes of God are most unsearchable. The words are significant as can be, but because the matter cannot be conteyned in any words, therefore he admires, *How unsearchable*. A greater depth than can be fathomed with mans reason, or expressed in any words.

*The Judgements* : Judgements are usually taken for the workes of Gods vindicative Justice, and severity, whereby he punisheth sinners : but here for Gods whole providence, ruling or ordering the affaires of the world, called Judgements, because to judge, is a principall action of a Ruler. The administration of things, whether God shew Justice or Mercy, is thus often called in the *Psalms*.

*Unsearchable*. That is, so deeply hid, that no man can finde out, or understand, farther than God reveales, and then to comprehend the reason impossible. As it is not possible for us to finde those things which are about the Center of the earth, so a thousand times farther are these things from us.

*His wayes* ; Sometimes his commandements are so called, but such are found out in his Word. Wayes therefore of God, are not the wayes the creature walks towards the Creator, but the wayes of the Creator towards the creature. Here the same thing I take is meant by wayes, which before by judgements, by an Ingemination familiar to the Hebrewes, though some (and that diversly) doe curiously distinguish them.

*Past finding out*. A metaphor from quick-sented Wounds, who are at a losse, having neither foot-step, nor sent left, of the game they pursue. None can trace the Lord, and find out the way and reason of his doings. As none can line out the way of a Serpent over a stone, or of a Ship on the waves, or of an arrow in the ayre : so neither finde the wayes which God walks in, in the government of things.

This proposition is confirmed by reason, which is two-fold : First, from the excellency of God, *verse 33*. Secondly, From the deficiency of man, *verse 34, 35*.

The first is set down with exclamation ; *O the depth of the riches of the wisdom and knowledge of God* ; as if he should say, his wisdom is infinite. Arguing thus : Whose wisdom is infinite, his wayes are unsearchable : But Gods wisdom is infinite : Ergo, &c.

The three Genitives, are by some applied to three divine properties, Mercy, Justice, and Knowledge. But I take it that the first Genitive (*of the riches*) is added to (*the depth*) by an excessse of speaking, signifying the same thing in effect, which exceedingly becomes that matter, which no words can sufficiently signifie.

By *Depth*, is infiniteness, and abstruseness not to be attained, as the bottome of the vaste Ocean. By *Riches* meant, an infiniteness of excellency not to be numbred, counted, valued.

*Wisdom and knowledge* : As they differ not in God, so here they may be safely taken for the

same, remembering this, that all the divine properties are of the same extent of excellency : of every of which it may be said, *O the depth of the riches*.

*Wisdom and knowledge of God* : Actively, not passively to be understood ; which are otherwise in God, than wisdom and knowledge in us. In us they are separable, we receive them by gift, and have them by communication ; not so in God. He drives his knowledge from none, but is the fountaine of all wisdom in himselfe and in his creatures ; It is his Essence.

We know but little, and that by degrees, taking out one lesson after another : But God knows himselfe, the Trinity, his creatures, all things past, present, and to come ; open, secret, certaine, contingent ; that that shall be, that which never shall be ; and these perfectly, not by species and relation, but by himselfe, nor *per primum* and *posterius*, by collection, discourse, but in an instant, &c.

The second Argument is taken from the Deficiency of man, which is double : First, of Knowledge, *verse 34*. Secondly, of Righteousnesse, *verse 35*.

The first, *None hath knowne his minde* : He hath not called any man to counsell, either to aske or communicate counsels. This is taken out of *Esa* 40. 13, 14. Nor man, nor Angell is admitted hereunto.

The second Deficiency is of Justice : *who hath given him first, and it shall be recompensed* : that is, None can challenge God : that he is indebted to him : Were God beholding to a man, then it might be tolerated, that such a man might aske a reason why God doth this or that : but God owes us nothing more than he please to promise of his own mere goodnesse : and therefore he never need to aske us leave, or render a reason of his wayes and government of the World. Learned men point us here to *Iob* 41. 2. and I thinke he may as well alledge *Iob* 35. 7. if any thing in that booke.

These two are set downe by Interrogation, so much the more to convince man of his privy and nothingnesse in comparison of God.

This reason in these two branches of it, confirms the proposition thus : For men to search the reason of Gods judgements, is for blinde men to judge of colours ; and for men to finde fault or question Gods doings, is as though God were beholding to man. But men faile in knowledge, and God is not indebted to them, therefore it is neither possible nor lawfull to search the hidden wayes of God.

*It is neither lawfull for man to search, nor possible* *Doltr* : to finde the hidden wayes of God. *Psalms* 36. 6. & *Ier* 147. 5. *Esa* 40. 28. *1 Tim.* 6. 16. & *1 Cor.* 2. 11, 16.

*Object.* David saith, he hath declared the judgements of Gods mouth : and Paul saith elsewhere, he knows, nay, all Christians know. *We know*, *1 Cor.* 2. 16 saith he, *the mind of Christ*. It seems Paul and David knew.

*Answer.* They knew that which was revealed to them, *The Spirit*, saith Paul, *hath revealed*. And David saith, *That he hath declared*, *Judicia oris*, *The judgement of his mouth*, that is, which God hath spoken unto him.

Wade not too farre in the searching of hidden things : where God speaks not, let not thine

thine ear itch to heare; and above all things chamber thy tongue, that thou censure not, nor cavil at that which thou art not able to understand, nor to conceive the reason of, if it were told thee.

*vfe. 1.* When the calling of the Jews is preached: some say it is not possible, some say it is not likely; some, why did the Lord thus to the Gentiles, thus to the Jews? Also, when the Doctrine of Predestination is taught, some say, that then a man may live as they list, &c. Take heed, believe that which is revealed; Search not into this darknesse without a light. Praise God for that which thou understandest, and in it, as also in that which thou doest not understand, cry out with *Paul*, *O the depth!* So also in the obscurity of the Trinity and Unity, of the personall union of the two Natures in Christ, of the Mystical union of Christ and his Church, of the Resurrection, &c. search not, aske not a reason; it is not for our weaken wings to soar so high, but cry out, *O the depth!*

To be searching and inquiring further than is revealed, or the reason of such mysteries, is not profitable.

It is reported, That Saint *Augustine* on a time walking by the Sea side, and beating his head to finde out a reason of the Trinity, list up his eyes and spied a childe, with a spoon keeching water out of the Sea into a little hole: Saint *Augustine* askes the childe why he did so; he answered, to empty the Sea into that hole: at which Saint *Augustine* smiled, telling him it could not be done. So, good father, saith the childe, you buse your braines about the Trinity, and though you take more paines than I, yet your successe shall be alike. The wisdom of man is no more able to comprehend the judgements, and waies of God, than the skull of man is able to hold in it the whole water of the Sea. To stare earnestly upon the Sunne, is the way to lose our sight, not to encrease it, not to see more, but not to see at all. So the way to understand, and to attain wisdom, is not to be too busie in searching, but to content our selves with that which is revealed.

Some think it is a great degree of acutenesse, to be searching into hidden things, and into the reasons of the counsels of God; but indeed it is childishnesse. At another mans house, a child will be questioning why is this? and what is that? but a wise man will hold his peace, knowing it to be good manners to rest contented with that which is done by the master of the house, whose mind he understands not. So in this world, which is Gods house, childishly enquire not why God doth so and so, who owes thee nothing, that either thou shouldst meddle with his doings, or he be bound to render a reason thereof unto thee. *Paul* saith, *if any man consent not to the Doctrine according to godliness, he doeth about questions.* We think it wisdom, but *Paul* calls it dotage; when men fall to questioning, and apply not themselves to believe, they begin to dote, or to be sick about questions, as the word also signifies. As sicke stomacks long for every thing they heare of, and when they have it, they can take no profit by it: So it is an argument of a weak mind, to be questioning of that, which to know would not be profitable. When

the mind is sick, then it is questioning, Why? how? wherefore? but when it is sound, then it questioneth not, but believeth.

Might not our Kings Majesty be justly angry, if every loose Peasant should be talking or examining his doings? So no doubt is God angry with the curious examiners of his wayes. When *Peter* asked about *Iohn*, that which concerned him not to know, he had a sharpe rebuke; and when the Disciples asked of another secret, they were reprov'd. Take thou example, and account it no Imputation to be ignorant of things not revealed. This is leaped ignorance.

If we consider but the Flies and Wormes, God appeares admirable in them. How much more the administration of things? Let us resolve that all things are most justly and wisely brought to passe, though all understand not the reason: remembering that it is God, not man, that governs the World; and when we faile in apprehending, let us by our failing, learne to say, *O the depth!*

We know but in part: not the hundredth part of that which we shall know, let us long to be translated out of darkenesse, into the fulnesse of Gods marvellous light.

Gods goodnesse is wonderfull to us, that he hath revealed those things which are necessary to salvation, which all the Wisemen in the world could never have found out, if God had not revealed them: learne and study these things, and if thou knowest Christ, bleesse God; for this is wisdom, and eternall life.

Men talke of wisdom, but he is wise that knowes this, and he is a very foole that knowes it not; though in Phyticks he have *Solomons*; and in politiks, the wisdom and knowledge of *Archibut*.

*Paul* desired to know nothing, but *Christ* and him *Crucified*: study thou this, and how to live well. All thy life is too short to learne this as thou shouldst: therefore trouble not thy minde with things not revealed, and too high for the measure of thy capacity; but passe them all over with *O the depth!* The *Philosopher* while he gazed on the Heavens fell into a pit unawares: He that walkes plainly, walkes surely.

God knows the sighs, the grones, the teares of his children; they shall not lose the reward of their least obedience. So he knowes the waies, the words, the thoughts of wicked men, and will set them in order before them at the day of judgement. He knows all things; thy heart, with what minde thou prayest, hearest, more by thee, than thou knowest by thy selfe. Thou mayest walke in a cloud before men, thou canst not before God. Beware thou hypocrite.

God is of infinite knowledge and power, feare him. Thou art afraid to offend or provoke, or jest at a wise man that is skillfull in the Law; but with a simple man thou art bold. And darest thou provoke God whose wisdom is infinite? And also his Justice and power? This is Atheisme. For didst thou thinke there were a God, and that he were wise and just, and able to plague thee, thou durst not offend him; Will a man keep a servant, who alwaies angers his Master, and laugheth him to scorn? So shalt thou be turned into hell, if thou darest despise our infinite God, or his Word.

*Quando anima cogit, rationem vincit, fibra, &c. vult querit, cum vero sensus non querit. sed fideliter credit. Chrys. hom. Job 21.21, 22. Ad. 1.6, 7.*

*vfe 2.*

*vfe 3.*

*1 Cor. 1.2.*

*Pro. 10.9.*

*vfe 4.*

*vfe 5.*

*Plus paul-ter pievum. que invenis quod sequi. rursus invenis non pnest, Bern.*

*1 Tim. 6.4*

*1 Tim. 6.4*

Verse 36. *For of him, and through him, and to him, are all things: to whom be glory for ever, Amen.*

**T**His *verse* is a prooffe of the infinite Wifdome of God: and that being most fufficient to and in himfelfe, he needs not the counfel, nor the gifts of any Creature; but gives all things to all, whereby they are, and are fuffained: and ordaines all things to and for himfelfe.

In thefe words are two things: 1. A Propofition, *All things are of God, and through God, and to God.* 2. An Amplification, *To whom be glory for ever, Amen.*

*Hier. ep. ad. Damasum. Basilus lib. de fpi. fanct. ca. 7. 27, 29*

The Ancients from hence prove the Trinity, applying the three Propofitions, to the three perfons; and it is likely, that from hence, the Ancient doxology had original, which we ufe in our Liturgy; Which *Jerome* desired to be faid in all Churches at the end of every *Psalm*. *Basil* reports it as a form of thanksgiving, to have been in ufe from the time of the Apoftles, unto the which for the more confutation of the Arrians and Macedonians, was added by the Councel of Nice that other verficke: *As it was in the beginning, is now and ever, shall be, world without end. Amen.*

*Cass. Mo. moff. iustis lib. 2. qui est de canon. Noft. orat. de pfa. mod cap. 8.*

*Cassianus*, who lived in *Chrysostomes* dayes, reports, that it was an ancient custome in the East Churches, for that Prayer, as he calls it, to be faid at the end of the *Psalm*, by him that fung the *Psalm*, with the silence of the people: but in the West Churches, that the people standing up, did usually with a loud voyce repeat the same. Which I thought good to shew, that it might appear, that this ufe in our Liturgy is from found antiquity, & univerfal precript of the East and Westerne Churches.

*All things are of him.* As of the Creator and giver: all things of nature and grace, all good things: not fin, but as it hath some entity. For fin is not a thing separate, having a being and exiftence in it felfe as the Creature; but it is in the Creature, and a privation: and therefore though the Creature which is evil, is from God, as from the caufe, yet the evillneffe and fin of the Creature is not.

*Through him.* Preferving all things in their estate.

*To him.* To be referred to him, that is, to his glory, as to their chiefe end.

This propofition is amplified with a commendation: *To whom be glory for ever: Amen.* Wherein we have: 1. The thing, *Glory.* 2. The fubject to whom it is given, *God.* 3. The duration, *For ever.* 4. The affection with which it is given, testified in this word, *Amen.*

*Dan. 27. 15 & feq. Heb 8. 6. 1 Cor 14. 16*

This word, *Amen*, is Hebrew, growne familiar in all languages: it comes of a root that fignifies belife. It was ufed of ancient time in the end of Prayers. Our Saviour fo concludes that divine forme of Prayer, which he taught his Apoftles. It was the wont of the people in ancient times, to answer *Amen* at the end of Prayers and praifes, fo loud, that it was a noife like thunder: which may reprove our fashon (arguing great coldneffe) who some one man excepted (*qui fupplet locum ideote*) can fcarce be heard to pronounce the same.

*Hieron in prol lib. in Ep. ad Gal.*

*Tertullian* ufeth this as an argument why it fhould not be lawful for a Christian to applaud Idolatrous Playes, becaufe it is not fit to honour fuch things with that mouth, which hath faid *Amen* in the fervice of God.

*Tert. lib. de fpi. prop. ficut Rev. 3. 14.*

This word may be taken three wayes: 1. As a Nowne. 2. As a Verb. 3. As an Adverb.

As a Nowne: fo is it a name of Chrift.

As an Adverb: fo is it ufed either in the beginning of our fpeech, for confirmation of that which is to be faid, fignifying, verily, as our Saviour often ufed it: or in the end of our fpeech, as in prayer wherein we afke fomething of God, and then, as the fpeaking of it notes our confent to that which is craved, fo the fubftantial meaning is to fhew our faith, in believing to receive that which we have prayed for: whereupon some have faid, that this one word is more excellent than the prayer it felfe, as our faith is more excellent than our defire, and yet I fee not, but that faith it felfe is exprefly contained in the Prayer: otherwife how could we fay, *Our Father*? As a Verb, and fo it is as much as, *So be it*, having the nature of a Prayer; being in this fenfe principally to be understood at the end of praifes and thanksgiving, as in this place, noting an affectionate defire that God may be glorified.

*Park. in Ex. Orat. Dom.*

God is of all his creatures fpecially of his Church to be praised and glorified, fo *Psalm*. 92. 1. 2. and 95. 2. and 96. through the whole *Psalm*: fo *Psalm*. 148. and 150. So Chrift concludeth his Prayer: *For thine is the Kingdome, Power, and Glory.* So *Paul* often, *Eph.* 3. 20. 21, &c.

*Dock.*

Thy being and prefervation is from God, and he hath appointed thee to glorifie him: Glorifie him then in thy body and foul, by a sober and holy carriage; and as thou haft received thy nature from him, fo feek grace alfo from his hands, from whom all good gifts doe descend; otherwife the Ox and Affe are as neer heaven as thy felfe.

*Ufe 1.*

Glory not in thy felfe, nor in any good thing thou haft: for thou haft received it from him, who though he hath granted thee the ufe, yet referves the glory for himfelf. Art thou rich, beaufull? thefe are his gifts. Art thou holy? It is the Spirit that faneith: Art thou wife and eloquent? It is God who giveth wifdome to the heart, and utterance to the mouth. If thou wert eloquent as *Eliab*, *Paul*, *Apollas*, thou mighteft not be proud, but muft give the glory to God.

*Ufe 2.*

As the commendation of the brightneffe of the Sunne-beame is not to be afcribed to the Wall on which it ftrikes: nor the words of wifdome to the teeth or lips of the fpeaker: nor the faireneffe of the Picture to the pencil: fo, nor the praife of any good thing to us, inasmuch as it is from God as the Author, and we but the instruments of the fame.

Glorifie Gods Name: The first grace which Chrift teacheth us to begge of God, is this, and it ought to be the chiefeft aime of our whole life.

*Ufe 3.*

We ought to prefer the glory of God before our lives, yea before the falvation of our foules, much more ought we fo to inftitute and lead our lives, that God may be honoured by us. God hath indoe thee with life and many good gifts; What Glory haft thou brought to God or his Gofpel? If none, it had been better thou hadft not been born.

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Be you careful hereof, you Professors of the Gospel: It is your profession. Beware you commit nothing which may cause God or his Gospel to be blasphemed. If you should be covetous, proud, &c. as other men, it were as if the Sunne should be darkned, and the Moone withdraw her light. Every little aberration in a Professor is noted: Even as if a thousand of the lesser stars be eclipsed, none takes knowledge of it: but if the Sunne be eclipsed, every man speaks of it: So that which is not accounted of in a profane man, from whom no goodnesse is expected, is intolerable in you, whose calling it is to set forth the praises of God.

1 Sam. 4.  
25, 27.

Be you affected with the glory of your heavenly Father, as his true and deare Children; and be you sensible of the dishonour which is offered to his Name. Put on the affections of *Phinees, David, Eliab*, and of that holy woman, who dyed for sorrow, because of the dishonour

which came to God and his Arke.

It was good *Hezekiah* his fault, not to render according to that which he received: for which God was angry, and punished it. See that thy praises be proportionable to the causes God gives thee of praising him. It is a signe of emptinesse of grace, to be a niggard of our praises to God, who is our Creator, Preserver, Redeemer.

Account no time long enough for this exercise. Imitate the Nighthingal, who spends the night in praising the Creator, as if the day were not sufficient. Let thy heart, thy tongue, thy life praise God. It is he who hath given thee life, health, food, rayment; yea his own Sonne, and holy Spirit. To him therefore, that is, to the Father, the Sonne, and the Holy Ghost, one God and three Persons, be all glory for ever Amen.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. XII.

**A**T this twelfth Chapter begins the second principall part of this Epistle, concerning obedience, as the other was concerning faith.

Hitherto he hath written of sound beliefe; now he writes precepts of sanctified life to be joyed to faith, that the profession of the Gospel might be brought into credit.

Herein *Paul* deales like a Physician, who having recovered his Patient of some dangerous disease, prescribes him a Diet, what to eat, and what to refuse, for the preservation of his health: for after he hath brought us from infidelity to faith, whereby our sin is cured; he prescribes us a rule of good living; shewing what is to be avoided, and what to be followed.

As walking and stirring help to evacuate and breathe out peccant humours, to the preserving of the health of the body, so spiritual exercises, and to be walking diligently and conscionably in the duties of our profession, furthers and preserves the health of the soule.

Through sloth and idlenesse sound bodies have been corrupted; so after saving grace received, if we be not stirring and practising, corruption, the world, pride, uncleannesse, or some sinne or other will grow upon us.

From *Paul* his order, some things are observable.

*Obser. 1.* The primary thing to be taught in the Church, is Faith; then Obedience; yet the credit and excellency of obedience is not diminished by putting it into the second place: but as our Saviour spake of the Law; *Thou shalt love the Lord thy God with all thy heart, &c. This is the first and great commandment: And the second is like unto this,*

Mat. 22. 37.  
38, 39.

*Thou shalt love thy neighbour as thy selfe:* So speake I of the doctrine of faith and good works.

The Philosophers spake of vertue acutely and learnedly; yet their exhortations were as a body without a head; as a building without a foundation; without life and strength, because they were ignorant of Jesus Christ, the life and foundation of godlinesse.

Good works follow good faith; therefore they justifie not before God. As the Tree first groweth, and then beareth fruit; a woman first conceives, and then bringeth forth; a wheele first is made round, and then runneth round: so we are first rooted in faith, and then become fruitful in love.

Adde obedience to thy knowledge: as *Cyphers* without a number multiply nothing; so without *practise* we stand but for cyphers, notwithstanding great knowledge.

The faith of our forefathers had no eyes; they did much, and saw little, our faith hath no hands, we see wel, and doe nothing. Then the Idol of ignorance was set up; now is one as ill, or worse; even the Idol of prophaneesse. *If ye know these things* (saith our Saviour) *happy are ye if you doe them*: our happinesse consists not in knowledge alone, nay it is an unhappy thing to know, and not to doe: For, *to him that knoweth how to doe well, and doth it not, to him it is sinne, James 4. 17.* Yea, it leaves a man without excuse, *Iohn 15. 22.*

Verse 1. *I beseech you therefore, Brethren, by the mercy of God, that you present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service.*

2. *And be not conformed to this world: but be you transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.*

**P**aul exhorts to godly life; either generally in these two first verses of this Chapter; or specially, from these to the 14. verse of the 15. Chapter. And from thence to the end of the Epistle, is the conclusion.

Because in the first verse there is mention of the body, and in the second of the mind; some have distinguished this exhortation thus: the first verse to concern the sanctity of the body, the second of the mind. Rather I say, that in these two verses, is a general exhortation, set downe two wayes: first, figuratively, in improper and borrowed speeches, verse 1. then in proper and plaine termes, verse 2. In the first are two things to be considered; the manner, and the matter.

The manner of the exhortation, is in these words: *I beseech you therefore Brethren by the mercy of God.*

Herein are three things considerable: First, an illation, in this word *Therefore*, by which singular *Art*, this exhortation is conveyed. Secondly, a compellation, *Brethren*. Thirdly, an Obtestation, *I beseech you by the mercy of God*: than which nothing can be more forcible.

*Therefore*: this Illative respecteth not onely the last verse of the eleventh chapter, or the argument of that Chapter, but all whatsoever hath been before spoken of *Election, Vocation, Iustification, &c.* All which, with the benefits issuing from them, are strongly urged upon the conscience by this particule.

*Brethren*. To Jew for Country sake: to Jew and Gentiles Christian, for the Gospel sake.

*I beseech you by the mercy of God*. This is the Obtestation, whereby he earnestly exhorts to obedience.

Here are two things: first, the forme; secondly, the matter.

The forme; *I beseech you*: better than *I adhort you*; for though Paul writes to them which by grace are willing, yet there is so much slacknesse in the best, that they need forcible words to put them on.

*Obser. 1.* This manner of speaking, notes Pauls gentlenesse, also his earnestnesse to perswade; wherein he is an example to Ministers, that we should not coldly, but with vigour and strength deliver our exhortations: Paul usually exhorts with this power: one place for all, 2 *Cor. 10. 1. Now I Paul my selfe beseech you, by the meeknesse and gentlenesse of Christ.*

When a Minister speaks thus to sinful men, *I beseech you by the mercies of God*, leave your drunkennesse, whoredome, &c. it must needs pierce their hearts, if they be not sealed up with hardnesse and unbelief.

*Obser. 2.* Hearers may hence be admonished, not to suffer such grave exhortations to be lost upon them, but to yeeld and obey.

It argues the better and more noble nature, when thou wilt be perswaded by gentlenesse to leave thy sins. We have power to denounce heavy things, to the wounding of the haire scalpe of such as goe on in their wickednesse. Paul, as occasion serves, can stand upon his Apostleship and authority; he can censure *Elimas*, he can deliver to Satan: so he can intreat and beseech.

When the Minister of God beseecheth thee, *Acts 13. 10* take heed of stubbornnesse, for it is even as if Christ himselfe stood before thee, beseeching thee by his precious blood and passion, to forsake thy sins, and to receive offered grace. Woe, woe unto thee if thou refusest. There will come a time when thou shalt beseech Christ of mercy. Read *Proverbs 1. 24.* and so to the end of the Chapter.

*By the mercy of God*. This is the matter of the Obtestation, by which he beseecheth them.

The word in Greek here translated mercy, is the plural number. Though there be in God *miserationes multe*, yet there is but one mercy, which is his essence, from whence issue *Motus misericordie*, as *Augustine* calleth them, divers motions and acts of that infinite mercy.

An infinite misery, such as is ours, stands in need of an infinite mercy, such as is Gods.

*By the mercy*. Is a very effectuall reasoning, even as a strong adjuration: as if a wife should say to her husband; *I beseech thee, dear husband, by the love which hath been betwixt us, and by our children, (pignora amoris,) or as if a Mother* should intreat her children by her wombe that bare them, and her paps that gave them suck.

Like unto this is that most earnest and passionate prayer in the Letany; *By thine agony and bloody sweat, by thy crosse and passion, &c. Good Lord deliver us.* Which manner of praying, some prophane have termed swearing; but it is as we see the phrase of Scripture, and it may be doubted, whether ever he earnestly prayed, which hath not prayed after such a manner.

The Doctrine. The mercies of God are so to be considered, that they may move us to obedience. *1. Sal. 130. 4. There is forgiveness with thee, that thou maist be feared. Tit. 2. 11, 12. The grace of God, &c. teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly and righteously, and godly in this present world.*

Assurance of salvation doth not annihilate exhortations to obedience. *Obser.* Paul having before taught such assurance to true beleivers, is so farre from making them thereby secure, that he from thence to much the more forcibly exhorts them.

This reproves such, who refraine not because of mercies received, but rather give the reins to their lusts.

How many mercies, so many obligations to obedience. Thou maist not reason from mercy to liberty, but to duty. If thou be the Sonne of God, cast thy selfe downe, is the Devils Logick: sanctified reason argues thus: Gods sonne, therefore honour him.

How reasoned *Joseph*? My Master is kind to me; I am his slave, but he hath berruited me with his whole estate, and being a good Master to me; therefore shal I defile his bed? No: but, *How then can I doe this great wickednesse?*

So David urgeth himselfe, *1. Sal. 116. 12. 13. What*

what shall I render to the Lord for his benefits? I will not (live as I list, but) devote my selfe to his service.

God hath made thee a reasonable creature: he might have made thee a dog, a toad; do not by drunkenness and other sinnes debilitate thy selfe.

He hath given thee thy limbs and comely proportion, who might have made thee a Cripple: doe not deforme thy selfe by iniquity.

So also might it be said of riches, and other blessings, by which we should be stirred up to serve God.

Many have confessed the experience of Gods goodness to them, that they began the World with a little, and are come to great estates, who yet (which is lamentable) the more rich they are, the more prophane they grow, as if God had hired them to be wicked. When David had reckoned up the manifold mercies of God to the Israelites, *Psal.* 105. he concludes the use of all in the last verse, *That they might observe his Statutes and keep his Lawes.* O that this argument were of due weight with us of this Land! that as it may justly be said in regard of Gods mercies, The Lord hath not dealt so with any Nation: so it might be truly said of us in regard of obedience, No Nation hath dealt so well with the Lord. But, (which is our great sinne) I fear it may be said, No Nation hath dealt so ill with the Lord. The Lord forgive us, and give us repentance.

Also this is principally to be applyed unto them, who have been enriched with spiritual blessings in heavenly things. Art thou elected, called, justified, sanctified? Hast thou by baptism been admitted into the fellowship of the Saints? And hast thou been feasted at thy Masters own Table? If thou shalt live as an Heathen or a Turk, thou art worthy often thousand damnations.

When *Anulus Fulvius* his sonne took part with *Catiline*, that firebrand, in his conspiracy; his Father sent for him, and flue him, with these words; I begate thee, not to fight for *Catiline*, but for thy Countrey: so if the Lord find thee which art brought up in his Church, walking in whoredome, pride, idleness, drunkenness, &c. he wil undoubtedly punish thee, and say, that he hath not thus honoured thee, to serve the devil, but himself: *I beseech thee therefore, Brother by the mercy of God, live holily.*

Verse 1. *That ye present your bodies a living Sacrifice, holy, acceptable to God, which is your reasonable service.*

**I**N these words is the matter of the Exhortation: the summe whereof is, that the Romanes should consecrate themselves wholly to the worship of God, and resigne themselves to do his commandements, though never so adverse and contrary to their own wils. This is set down in translated words from the offering of Sacrifices.

Herein are two things: the Act, present: the Object, bodies; noted with this possessive, your; your bodies.

Both these are Persons.  
amplified by the Manner.

The Persons, Who? the Romanes.  
twofold: To whom? to God.

The Manner how to be presented and offered, not any manner of way, but as a Sacrifice.

This Sacrifice is here determined by the properties, which are four; first, living; secondly, holy; thirdly, acceptable to God; fourthly, reasonable service.

First, we wil handle, and that together, the object, the persons, and the manner; the determination of which shall be handled in due place.

*That ye present your bodies to God as a sacrifice.*

Present. It hath beene formerly read, offer: there were two sorts of offerings; gifts, and Sacrifices, *Heb.* 5. 1. Here, not of gifts, but of Sacrifices, as of beasts, and other living things. For the word is *θυσία*, and so to be offered, was, *μακάριον ἐστὶν δεῖναι ὁ cultum Dei*, to be killed and destroyed for the worship of God; it was changed from the use before, to another use; of which change he speaketh plainly in the next verse, *Be ye changed.*

But the word is not *προσφέρειν*, but *παράσπον*, which is diversly translated in the Latine: but our best English word is that in the Text present; but so present, as to be offered in sacrifice. So the Sacrifices were first presented at the doore of the Tabernacle, and then offered up: which is expressed in our Baptisme, when we are presented to God, as our Saviour Christ was after his circumcision, *Luke* 2. 22. Then we vow to forsake the Devil, and after we offer up our selves, when we execute and performe our vow and promise so made.

The persons offering, ye, the Romans, and all believers. In the Law none but Priests might offer, here all must. Where note a difference between the old and new Sacrifices: There was the Officer, who presented the Sacrifice to the Priest; the Priest, who offered that which was presented: the offering it selfe. But in the new, the presenter, the Priest, and the Sacrifice are all one: *That ye present your bodies as a Sacrifice.*

*The object, your bodies.*

Your. Legal Sacrifices were of the Doves, that is, of greater Catrel; also of the Flocks, as Sheep, Lamber, Goats; also of Birds: but in the Gospel, not the bodies of beasts, nor of any others; but our own bodies must be offered.

Bodies. Some expound sinne and evil affections. Not so: because the body here meant, must be offered as a sacrifice to God: but sinne is no sacrifice. Again, sin is a dead work; but our sacrifices must be living: yet sinne and sinful affections must not be wholly excluded, but they pertain rather to the manner of offering up our bodies as a Sacrifice, which is, when we mortifie our lusts, and rise againe to newnesse of life.

Neither by Body is meant the body onely, but body and soul; a part being taken for the whole. It must be a living sacrifice, which the body alone is not, but *Cadaver*, a dead carcase.

If then thou askest, What? I answer, thy selfe, body and soule, and all the parts and faculties, specially thy soul; for, according to the saying, *The mind is the Man.* God gave both, and he requires both, specially the soule. The body is named, because it is the soules instrument in the outward worship of God, and because affections are manifested by the body.

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The manner of this presenting is, as a Sacrifice.

Sacrifices are either Legal, or Evangelical.

A Legal Sacrifice is an holy action instituted by God, wherein some beast was offered: by the killing and offering whereof, Gods sovereignty, and the thankful obedience of the offerer was shewed.

This was either expiatory, or gratulatory.

No Legal Sacrifice is called expiatory, as having power to put away sinne of it selfe, *Heb. 9.* 9. but they did it sacramentally onely, and in a figure, signifying the Sacrifice of Christ, by which we are cleansed.

Evangelical Sacrifices are of grace, either Universal, or Particular.

Of Universal, so is onely the Sacrifice of Christ, who is the *Lamb of God that taketh away the sinnes of the world*: wel called of *Tertullian*, *Catholicus sacerdos*, the Catholike or Universal Bishop or Priest.

The Sacrifice Evangelical of particular grace, is either commemorative of the universal, which is the *Eucharist*, not properly a Sacrifice, as the Papists hold, calling it an Unbloody sacrifice; but called so by the Ancients, for the representation and remembrance which is therein of the death of Christ: or it is, fashioning to good workes, which are called sacrifices, *Heb. 13.* 16. and so *sacrificium* is *lacrum factum*, an holy act done in faith, whereby we mortifie sinne, and rise to newnesse of life.

*Paul* here alludes to Legal Sacrifices, and among these chiefly to the whole burnt offering: and specially in these respects we must offer up our bodies as a Sacrifice:

1. To acknowledge Gods sovereignty over us.

2. To acknowledge that we receive all from him, and as a token of our thankfulnesse: Therefore God commanded the Jewes to offer those things which were most useful; as beasts, bread, oyle, &c.

3. To signifie, that the Offerer was by sinne become as a beast, and might hold up his hand, and say, guilty, guilty; after the words of the Poet:

*Me, me, adsum, qui feci, in me convertite ferrum*  
*Ἀγέμεν; mea fraus omnia, nihil ista nec ausa,*  
*Nec potuit.*

Which may be Englished after the words of *David*: *Loe I have sinned, and I have done wickedly: but this Sheep, what hath it done? Let thy hand, I pray thee, be against me. For, Man that is in honour, and understandeth not, is like the beasts that perish: Plal. 49.* 20.

4. To shew that we must kill and mortifie sin, as the beast was killed; and that we must consume sinne, as the fire did the Sacrifice; and as in a whole burnt offering, all must be burnt, so that all our thoughts, affections, our whole body and soule must be consecrated as holy to the Lord. This is a true Sacrifice, the other were but shadowes.

To whom must we offer? To God.

Hath God need of our bodies and soules, or any thing that he hath given us? Or doth he give, and then take from us that which he hath given?

No: *Non indiget nostro obsequio, sed nos illius do-*

*minio*: He needs not our obedience, but we his government.

*Vespasian* the Emperor was wont to advance extorting Officers, and when they were enriched, to condemne them, and to seize their goods: and it was said that he used such as Spunges: for he did wet them wel when they were dry, and squeezed them wel when they were wet. But God doth not deal so with us: he alwayes is giving and advancing; and if at any time he take of our hands, it is to make us more happy.

Two of the Persian Monarchs were called *Artaxerxes*: the first of these was a great favourer of the Jewes, as appeareth *Ezra 7. Nehem. 2.* This *Artaxerxes* was called *Torghand*, because one of his hands was longer than the other, of which he spake thus to his Nobles: My long hand (saith he) shal not be to gather and scrape from my Subjects, but to give and reach out to them: so God hath hands attributed to him; not taking, but giving; not close, but open. *Thou openest thy hand, and satisfiest the desire of every living thing: Plal. 145.* 16.

The Doctrine. We must offer our whole selves, and ours unto God *Deut. 6.* 5. *Mar. 22.* 37. *Thou shalt love the Lord thy God with thy soul, &c. Luke 9.* 23. *If any man wil come after me, let him deny himself and follow me. 1 Cor. 6.* 20. *Glorifie God in your body and spirit which are Gods; and 2 Cor. 8.* 5. the Macedonians gave themselves and theirs to God.

All true Christians are Priests, and must offer sacrifice: 1 *Pet. 2.* 5. not *Levitical* after the manner of *Aaron*; nor *Popish*, after the manner of *Rome*.

The Papists tel us, that if we acknowledge not the Masse, that most abominable Idol, then wee have no sacrifice: But we have, as the sacrifices of love, mercy, obedience, our own selves. The body of Christ, say they. Our own bodies, saith *Paul*. For as for Christs body, it is in Heaven, no word left us to offer it: he offered himselfe once, and cannot often offer or be offered, *Heb. 9.* 22. 25, 26, 28.

Wonderful is the dignity of true Christians, that they are Priests: yea, they are called a *holy Priesthood*. 1 *Pet. 2.* 5. and a *Royal Priesthood*, *verf. 9.*

In the Law, the Tribe of *Levi* was separated for holy offices, as Gods part, in stead of the first borne, which were the worthiest of the family, *Numb. 3.* 12. If Priests that did offer but *Bullocks*, *Rammies*, &c. were of such account with God; in much more are we, who offer our own bodies and soules, redeemed by Christ, and sanctified by his Spirit.

It may be the world hath thee in base estimation: but thou art honourable, and in great account with God. The world rejects thy society as contemptible: but the Lord God admitteth thee every day into his presence with thy sacrifice and suits. Dishonour not his *Royal Priesthood* unto the which thou art called.

Thou art annoynted with sweet oyle, even the Oyle of our Lord Christ, what shouldest thou meddle with stinking Carrion? as uncleannesse, pride, drunkennesse, &c.

In the Law none might be Priests that had the least blemish, *Lev. 21.* 16. What then shall wee say of them, who have not onely blemishes, but the leprous and plague sores of

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monstrous finnes upon them ? wil God admit of  
such ?

*Pythagoras* required of his Schollers, that they should not walk in the *common way* of the *multitude*, and that their lives should not favour of things *base* and *vulgar* : but of *gravity*, *sobriety*, *wisdom*, &c. He learned this of *Moses*, for he is thought to come of the *Jewes*. Surely God requires *greater things* of us whom he hath made his *Priests* : It were a shame if we should be like, or no better than the world, or prophane multitude. Nay, what a shame is this, that those things are found among many of us, of which the *very heathen* would be ashamed.

Profestest thou the *Goffell* ? and art thou one of Gods *Priests* ? Then blash and be ashamed of thy pride, covetousnesse, filthinesse, &c. On a time *Philip* King of *Macedon*, father of *Alexander* the Great, being among some of his Captives, insulted over them, and upbraided them, with their calamity : to whom one said: Art not thou ashamed, seeing thou bearest the person of *Agamemnon*, to behave thy selfe like *Thersites* ? as if he should have said, Art thou not ashamed, being a *King*, to behave thy selfe like a *peasant* : So may it be said to us : Art thou not ashamed, being a *Priest to God*, to behave thy selfe like the proud, uncleane, and drunken *beast of the world*.

¶ *3.* As we are *Priests*, so also *sacrifices*, which must be the *best* of their kind, and without *blemish*, *Levit. 22. 18.* This also enforceth us to be *studious of holiness*.

¶ 4. Also, those things which are offered to God, must not be applied to common use. Apply this to thy selfe : Thou hast offered thy body and soule to God : shalt thou now offer them to the Devil, by making them *instruments* of sinne ? God forbid. This were *sacrilege*, and assured destruction. *Prov. 20. 24.*

We must offer our bodies as *sacrifices* : this is hard to doe. Husband, wife, children, back, belly, finnes, affections, companions, challenge such an interest in us, that without a great deal of grace, it is impossible to become sacrifices. Remember thou must *deny thy selfe*, and use *violence* toward thy affections: *Grande malum voluntas propria* a : A mans own wil is his greatest Enemy, and hard to be overcome : when the world, thy heart, thy old companions tempt thee ; resist, and give thy selfe to God. Here is *victory* : this is to be *sacrificed*. Thinke on *Abrahams* offering *Isaac*. Thinke on the Martyrs. The Lord strengthen us.

**Verse 1.** — *Living, holy, acceptable, which is your reasonable service.*

**T**hese are the *properties* of the sacrifice,  
whereby it is declared.

The first is, *living*.

The sacrifices of the Law may be said to be *dead*, because they are abolished: and of the Gospel to be *living*, because they are in force, and so are to continue to the end of the world. But this, I take it, is not to the mind of Paul.

**Living** may be said two ways :

First, in regard of *naturall* life ; and so our

bodies may be called *living* sacrifices, in opposition to the sacrifices of the *law*, where the *beasts* were to be killed.

Secondly, in regard of *spiritual* life, and the grace of regeneration, in opposition to the *sinful* estate of unregenerate men, which is an estate of *death*, *Ephes. 2. 1.*

Our bodies must not be *killed*, but we must *live*, and lead a new life. Indeed our bodies are here called *vivia*, which implies a *Macfation*, and a killing. So here a *death* is intended. There must be a killing ; not of the *body*, but of *sinne* in the body : and the more sinne is killed in the body, the more the body lives.

\* The flesh tainted with sinne, is dead  
flesh, *sub desperato vite aeternae*, without  
the hope of eternal life, saith *Ambrose*. Sin  
is a dead thing, and worthy of darknesse : In-  
nocency of life is true life, and a true fig-  
ure of eternall life. *Vivens hostia est corpus virtu-  
tibus ornatum*, saith *Gregory* b. A living sacrifice  
is a body adorned with vertues.

In times past the *bodies of beasts* were killed for the *bodies of men*. Now not the *bodies* of men, but their *sinnes* are to be killed : and so the body may be said to be *killed*, by the mortification of sinne, and to live by the quickning of the spirit. For as death ends the *naturall life*, so mortification the *seculiar* as one \* said : Hee which mortifies his lust, hath offered a Goat ; he which mortifies his anger, hath killed a Ramme. &c.

The Doctrine. All believers must offer their bodies a living sacrifice. Rom. 1. 17. The just shall live by faith. Thus Paul was a living sacrifice, Galat. 2. 20. I am crucified with Christ: nevertheless I live: and the life which I now live in the flesh (or body) I live by the faith of the Son of God, John. 5. 25, & 11. 24.

Til Christ came, God required *beasts* to be *u/te* I. killed for sacrifices; now Christ is come, the sacrifices which hee requires is a *new life*.

When the Apostles preached against the sacrifices of the Law, the Jews and Heathens were offended, thinking that that Religion would make men Atheists, which abolished sacrifices. But *Paul* tells us, that sacrifices remain to be offered : not beasts, but our selves.

We need not send into *Arabia* for Frankincense, nor search the stalls for Bullocks, nor the flocks for Goats : for God *despise*th no such sacrifices : *he delighteth not in burnt offerings ; the sacrifices of God are a broken spirit* d.

Wouldst thou offer a sacrifice to God? Bring out thy pride, and anger, covetousnesse, lusts, *those* beasts, slaughter them. As for thy fat Bullocks and Sheepe, kil them also, and feed the poore. This is to offer thy body a *living sacrifice*.

Every mans body is not fit to be a sacrifice to use 2.  
God, for every man *lives not*. A wicked man,  
though *naturally* living, is *spiritually* dead: *dead*  
*in trespasses and sinnes*, Ephes. 2. 1. a very ill  
death. That which *Paul* speaks of *widowes*  
*living in pleasure*, that they are *dead while they*  
*live*, 1 Tim. 5. 6. is true of all wicked per-  
sons.

In the Law, things which died alone, might not be eaten, much lesse offered in sacrifice.

That which dieth alone, is cast out upon the dung-hill to be devoured of dogs and kites: such a one is every wicked profane person, very carrion, fit to be cast out as a prey for the *divell*, no sacrifice for God.

Use 3.

*Living sacrifice*: Let as make it appeare that we *live*: this we shall doe, by exercising our selves in godlinesse: for motion is a token of life. But our sluggishnesse and lazinesse in Gods service, argues a *deadnesse*. If thou beest *living*, be practising in holy duties: want of practice is the way unto death; at least it makes us *bunglers*: as a man leaving his Trade, in a short time is so unready through disfluency, that every *prentice* goes beyond him. Spirituall life is shewed, preserved, increased by exercise in good things.

Use 4.

That which lives, hath the beginning of motion in it selfe. A stone or dead thing, may be moved by outward force, but cannot move it selfe. Many neither sanctifie the Sabbath, nor doe any good, but as they are compelled by Law. These are very *blocks*, they are dead.

But as the Sunne when it is risen, need not to be intreated to shine, but shineth of his own nature: so if there be any good thing to be done, a true Christian needs no great intreaty to be brought on; he is forward of himselfe, delighting in obedience.

We have a moyleing and grumbling servant; and God loves *cherefullnesse*, 2 Cor. 9.7. which is, when we need not to be whipt forward, but of our own accord, willingly obey, by the power of inward grace bestowed on us.

That which Peter requires of Ministers in doing their duties, is true of all in their places; not by constraint, but willingly: 1 Pet. 5.2. A necessity is laid upon us, and if we obey willingly, we shall have a reward, 1 Cor. 9.16, 17. Therefore are the people of the Church called a *willing people*: 1 Psal. 110.3.

To move us hereto, let us consider:

First, how willingly heretofore we have served our own lusts, even the Divell, in drunkennesse, wantonnesse, vanity, &c. O let us be more willing now, and forward to please God in a new life. It is enough (nay, too much) that we have spent so much time already in evill; for the time that remains, let us *sacrifice* our selves in holinesse unto God.

Secondly, if we obey not willingly, we lose our reward. He that bestowes any thing upon the poore, and after grudges it, wishing it againe in his purse, hath lost (saith *Augustine*) both that which he hath bestowed, and the reward also. Indeed such doe not good, but good is done upon them, as *Proper* said.

q Aug. in  
Psal. 42 ad  
Rom.

Thirdly, unwilling obedience is not pleasing, nor worth the having. The Corne that is ripe and full in the eare, sheds of it selfe, and with every touching of it: but that which is *pungled* and not thorow ripe, will hardly out with much beating. When the fruit is thorow ripe on the trees, every blast of wind shakes them downe; yea, they fall of themselves, and then it is well coloured, tasted, and wholesome; but if it be unripe, it is hardly *engelled* downe, and is ill coloured, and eats so sticky, that it is onely fit to be throwne to the Hogs. So that obedience that comes freely and willingly, is acceptable: but that which must be beaten out of us, is little worth.

Let us therefore pray with *David*, Psal. 51.12. Lord, uphold me with thy free Spirit. The Holy Ghost being called *free*, because it reformes and corrects our sluggish and backward disposition, of unwilling, making us willing to serve God.

Verse 1. — Holy.

This is the second property of the Sacrifice, it must be *holy*.

*Holy*: This terme is sometimes taken for that which is consecrated to God, and that by blood: *Sanctum, quasi sanguine sanctum*.

It is also taken for unpolluted and pure. So Paul saith, that a virgin careth for the things of God, that she may be *ajia*, *holy*, both in body and spirit: that is, that as she is chaste in body, so she may be in her minde also. 1 Cor. 7.34

It is but of small availe not to pollute the body, and to have the minde boyle with lust. Aug.

Both these are to be understood, for we are consecrated to God, being sprinkled with the blood of Christ in Baptisme; and we are to be pure and unpolluted; which we are not of our selves, but as we are sanctified by the Spirit of God.

In the Law, the beasts to be offered in Sacrifice, were to be without blemish. Their their *perfection* and *integrity* required, principally shadowed out the Innocency of Christ; Heb. 7.26. Also it monished the offerers to endeavour unto holinesse.

The Doctrine. Every believer must be an *holy Sacrifice*: Levit. 20.26. alleaged by Peter, 1 Pet. 1.16. Be ye holy, as I am holy, saith the Lord. 1 Thes. 4.3.4. This is the will of God, even your sanctification, &c.

Beware of all things which may defile thy body or soule: yea, hate the very garment spotted with the flesh: Jude, verse 23. Virg. c. 8.

See thou abstaine from evill thoughts, adultery, fornication, uncleannesse, lasciviousnesse, idolatry, blasphemies, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, false witness, envyings, murder, theft, drunkennesse, revellings, and such like; for these defile a man, Matth. 15. 19, 20. and they which doe such things, shall not inherit the Kingdome of God, Gal. 5. 19, 20, 21.

If ye offer the blinde for sacrifice, is it not evill? and if ye offer the lame and sicke, is it not evill? Offer it to thy Governour, will he be pleased with thee, or accept of thy person, saith the Lord of Hosts? Mal. 1.8. So when thou offerest thy body and soule to God, being blind, lame, polluted with the leprosie of abominable finnes, thinkest thou that he will accept it? Purge thy soule and body by repentance, and be *holy*; for thy God is Holy.

Verse 1. — Acceptable.

This is an effect of holinesse; for that which is *holy*, is acceptable to God. But here it is not so much to be applied to *holy*, as to *sacrifice*.

The sacrifices and offerings made by fire, are said to be a *sweet savour* to the Lord. So Christ gave himselfe an oblation, and sacrifice to God for us, for a *sweet smelling savour*. Which also in some sense may be spoken of our sacrifices; for with them God is well pleased, Heb. 13.16. And the benevolence Ephes. 5.2.

lence of the Philippians sent to Paul, was an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God, Phil. 4. 18.

Our obedience and good works are not acceptable in themselves, because of much defect and imperfection in them, which hath the nature of sinne. They are not sinnes, but sinne cleaves to them.

*Object.* But they proceed from the Spirit of God.  
*Ans.* True. But the next causes are corrupt; which

are an understanding but in part enlightened, and a will, in part sanctified: as farre as these are spirituall, the workes that proceed from them are holy and good: as farre as they are flesh, they are corrupted and stained. The workes of the regenerate are good, *per se*, but sinnes, *per accident*, for their imperfection; this to be understood, as God judgeth them, not according to the Law, but according to the Gospell, which in this point must necessarily be distinguished.

Our best workes cannot beare *ἐκρίσιν*, the strict rigor of the Law. If the Lord Judge thereby, we must all perish. But there is hope in the Gospell by Jesus Christ, in whom God is well pleased, with the faithfull, and with their workes.

*Doctr.* The Doctrine. The sacrifices of believers please God, 1 Pet. 2. 5, To offer spirituall sacrifices, acceptable to God through Christ, Heb. 13. 16. With such sacrifices, God is well pleased: not appeased, unlesse it be meant of his anger, as a father, not as a judge, Psal. 147. 11. The Lord taketh pleasure in them which feare him. Therefore is the Church called, (Esay 62. 4.) *Hephzi-bah*, the Lords good will and delight is in her.

*Vse 1.* This should oblige us unto Christ, by whom we are accepted, and without whom we are vessels of wrath, even as the very dung of the earth.

*Vse 2.* Labour for faith, without which all Moralities are but glittering sins: for without faith it is impossible to please God, Heb. 11. 6.

*Vse 3.* Great is the priviledge of a believer; his holy endeavours and actions are acceptable: Looke how a sweet smell is comfortable to us, so doth the Lord delight in the obedience of his children. But the workes of wicked men are an abomination, and themselves abominable, *βδελυκτοι*, of an offensive savour, as such things, which for their baseness are not to be named. Their workes are as stinking putrified flesh, as Carrion; their very prayers, Prov. 28. 9. If their prayers; how much more is their whoredome, drunkenesse, &c. abhorred of God?

Let us then feare and serve God in all obedience, that we may rejoyce in his favour, in which is life, Psal. 30. 5. but in his Anger is assured destruction: for if the anger of a King be as the roaring of a Lion, even present death to the subject, Prov. 20. 2. much more the wrath of God to us.

Let us please God more and more, 1 Thes. 4. 1. though thereby we displease all the world. The upright please him, they that feare him please him; they which continue to the end please him. Let us have grace, whereby we may serve him acceptably *ἀγίστως*, with reverence and godly feare, Heb. 12. 28.

Verse 1. — Which is your reasonable service.

These words are the fourth property of the sacrifice: or, if you will, a farther description of it, being joyned to the other by Apposition.

In these words are two things: first, the thing it selfe, service. Secondly, the manner of it, reasonable.

The word translated service, *λατρεία*, is much observed by the Papists; which is (say they) proper to God; and that service which is called *δουλεία*, they attribute to creatures. Another service they have invented, which they call *εὐδουλεία*, which is just between *λατρεία* and *δουλεία*; more then this, lesse then that. And this is proper, say they (but without ground of Scripture) to the humanity of Christ, and to the Virgin Mary.

Now they make all this businesse, to avoyd the title of Idolaters, with which for my part I am contented, so they wil not refuse to be called *Idol-slaves*; for though they could prove themselves not to be *Idolaters*, yet they must needs from their own writings yeeld themselves to be *Idoloduli*.

Observed it is by a learned man<sup>a</sup>, that *dulia* is as often attributed to God in the Scriptures as *latría*, and therefore not to be given to the creatures, as it is performed unto God. Service is that worship which we performe to God, proceeding from a believing and sanctified minde.

Reasonable. Not the Sacrament of the Altar, though the Liturgy attributed to Chrysostome, so calls that Sacrament.

Reasonable. That is, say some<sup>b</sup>, discreet, as *ἡ ἀκρίβεια* in *1 Cor. 14. 31.* though Paul alluded to the salt used in Sacrifices, whereby is noted discretion. Thus *Aquinas*, who would have us use a *decorum* and *moderation* in our service. But to doe him no wrong: he means this moderation, in fasting, giving almes, and such like bodily exercises; not of faith and love, and such inward spirituall graces of a Christian. As too much Physick may overthrow the state of the body, so too much fasting, &c. but as for faith, love, hope, we are peccant in the defect onely, not in the excessse. Some expound *reasonable*; which reason teacheth, or may become *reasonable men*; but reason un sanctified is blinde, and knowes not the acceptable service of God.

Some take *reasonable* for that of which a reason may be given: as *Anselm*. And so I take it, that Durand calls his description of the office of the Masse, a *Rational*, because he undertakes to render a reason of the passages thereof.

Some take *reasonable*, for the subjection of reason to Gods Word<sup>c</sup>; as you would say, the obedience of reason, which most Writers understand of spirituall obedience; and therefore one d expounds *reasonable service* to be the service of the mind, of which reason is a principall part.

This is the best exposition, and at the least by necessary inference intended. For *λογικὴ* may also be taken for *ἡ λογικὴ*, agreeable, or according to the Word; or, which is your service of the Word, as the same word is rendered, 1 Pet. 2. 2. *λογικὴν γάλακτος*, milke of the Word, though *με-*

<sup>a</sup> Pareus  
Com. in c.  
1. ad Rom.  
dub. 3.

<sup>b</sup> Aquinas  
in  
1 Cor.

<sup>c</sup> Sacerdotis.

<sup>d</sup> Melane.  
ibid.

Melancthon reads it, *Lac Rationale*, and expounds it, *Quod mentem pascit*, which feedeth and nourisheth the minde.

If we should take it for service agreeable to the Word, as fo it excellently agreeth with the latter part of the second Verse, yet principally Spirituall worship is intended; for that is the worship which chiefly is commanded in the Word.

The meaning then of reasonable service, is the meaning of the first and great Commandement, *Thou shalt love the Lord thy God with all thy heart, &c.* And the contrary of that which is reproved, *Esay 29. 13. Matth. 15. 8. This people draw neer with their lips, but their hearts is farr off from me.*

The obedience of a Christian must be Spirituall, of the body also, but principally of the soule, 1 *Pet. 2. 5. Spirituall Sacrifices, Prov. 13. 26. My sonne, give me thine heart. John 4. 25. God is a Spirit, and they that worship him, must doe it in Spirit and truth, Phil. 3. 3. We are the circumcision, which worship God in the Spirit.*

Observ. All the devotion and service of the Heathen was unreasonable, consisting in outward self-devised observances.

The service also of the Jews was unreasonable for the most part, they relying only upon outward ceremoniet, which though commanded of God, yet without the spirituall service were never accepted.

Such at this day is the devotion of the Papists: Their Pilgrimages, monasticall life, and pompous Ceremonies, being nothing else, but *Cultus alogi, brutish and unreasonable worship*: For what more, than a thing to please God, *Ex opere operato, sine omni bono motu utentis*, for the worke done, though he that doth it, hath not any sanctified or good intention and motion in the doing of it.

So also the devotion of our meere civill men is unreasonable, because though they doe many comely and profitable things to the receivers, they want believing and sanctified hearts.

Verse 1. None can serve God with reasonable service, but a true believer: for faith purifieth the heart; or else the service is uncleane. A man may say over a company of prayers, but in praying to fulfill the commandement, requires a pure heart, 1 *Tim. 1. 5.*

So that here is the difference between true believers and hypocrites: These may goe as farr in outward worship as the best; as Cain in sacrificing, Ahab and Iudas in outward penance, the Pharisee in an outward forme of praying; yea, he can be more large and eloquent than the Publican: so counterfeit gold may have a gayer shew than good, a painted face seeme more beautifull than a Natural!, and a fained friend be more ceremonious in complements, than a true one.

The hypocrite is all in outward formalities, but the true worshipper knowes God requires the heart, and he thinks it not too deare for him.

Though hypocrites may goe so farr in outward obedience, that wise men may be deceived, yet God cannot.

The hypocrite may be discerned in thy selfe by these notes. He will be outwardly religious, but first, not at all times: secondly, not in all

places: thirdly, not upon all occasions.

First. A true worshipper is the same man at all times, holds on the same tenour in prosperity and adversity; hot and cold (as they say) you shall finde him the same man.

Saul ranne from God to a Witch in his adversity: he was an hypocrite. But as a gracious child runnes not away when he seeth the rod taken downe, but falls on his knees, and creeps to his father with teares and intreaties; so in affliction true worshippers draw neerer unto God.

On the contrary, many in prosperity are as the pampered horse, which flings and kicks at his Rider, who are crest-fallen in adversity. Many being lickes, are as Saints, promising much, who being well, forget all, and play the divels. Many, while poore and at a low ebbe, are lowly; who advanced, and growing rich, are proud and insolent like the Snake, which the Husbandman taking up frost-bitten, carries home without danger, but when it was warmed, it hissed at him and his children. These are hypocrites: If thou wert humble in adversity, but exaltest thy selfe in prosperity; it was affliction kept thee downe, not the sanctification of the spirit.

Saul before he was a King, carried himselfe so well, that he had every mans good word, but after he behaved himselfe foolishly. This is an hypocrite.

Job of a very rich man, becomes so poore, that his poverty is come into a proverb; *As poore as Job*: when he was rich, he served God well, by the testimony of God himselfe; and being poore and miserable, he doth not as the divel would have had him, but continues in his uprightnesse. This is a true worshipper.

Secondly, Meary service will be performed alike in secret as in publike. An hypocrite in publike makes a faire shew, but in private you shall finde him a wretch. All that he doth is to be seen and commended of men, accounting all the good he doth, lost, if men take not knowledge of it. But it contents a spirituall worshipper, that God knowes his devotion, though all the world be ignorant of it.

Thirdly, it is an old saying, the occasion makes the thiefe. If a slippery fellow be trusted with money untold, and hath opportunity, he wil strain his conscience, but an honest man wil not take a penny unjustly for a world.

Many, if you use them wel, you may dwell seven yeers by them, and not have an angry word, but if you crosse their humour a little, you shall see of what metall they are made, they wil sweare, curse, threaten revenge, like the Sea forming out their own shame. The divel, we say, is good while he is pleased; but a true worshipper provoked and injured, wil carry himselfe patiently and graciously, not rendring evil for evil, but rather good.

Seeing hypocrites goe so far, and yet are not accepted, then much more are to be condemned all such, which have not so much as thew of godlineffe. Many shew forth nothing but profanenesse and villany; and yet thou must think charitably of them, that they have a good heart. Art thou a drunkard, a blasphemer, &c. and should I judgè wel thy heart? Avoyd Satan. If it be possible for the Sunne to be without light, then it is

Verse 2.

is possible for grace to be in that heart, from whence issueth nothing but wickednesse.

Use 3.

Let us seeke for sound and honest hearts: *The sacrifices of God are a contrite spirit.* It was an Atheisticall speech of *Machiavel*, that the shew of Religion is usefull, but the zealous practise burthenesome. Indeed a child lookes on the gay outside of the Booke, but a wise man regards the matter within.

God regards not Rivers of Oyle, nor all manner of sacrifices without the heart, *Psal. 50.7.* and *69.31.* *Jer. 6.20.* When *Abraham* offered his sonne *Isaac*, if he had not offered his heart also, it had been nothing worth. Let us therefore use reasonable service, with our very hearts.

Verse 2. *And be not conformed to this World; but be ye transformed by the renewing of your minde, that ye may prove what is that good, that acceptable, and perfect will of God.*

**T**He generall exhortation which in the first verse was delivered in figurative and borrowed termes, is here in plaine and naturall termes set downe. It hath two parts: First, a Dehortation, shewing what is not to be done. Secondly, an Exhortation, shewing what we must doe.

The Dehortation is in the first words of the verse; *And be not conformed with this world.* Where we have first the Act negatively set down: *Be not conformed.* Secondly, The Object: *To this World.*

*World*: By this is sometime understood the frame of heaven and earth; so not here.

The word is here not *κόσμος* but *αἷος*, which signifieth the space of seventy or of a hundred yeeres, or eternity: sometime things measured by time, and so for the World, and by a figure for worldly men addicted to the world, as Saint *Augustine* somewhere takes *world* for the damned world: and so this world is called the evill World, *Gal. 1.4.* and a World lying in evill, *1 Joh. 5.19.* Not that the Fabrick and frame of the world were evill, but as *Paul* calls daies evill, *Eph. 5.16.* of the Iniquity done in them: So we say (and justly) of a house where blasphemies, drunkennesse and whoredomes are committed, that it is a filthy, a wicked, a lewd house, for the wickednesse of the persons abiding there.

Sometimes *World* is taken for the object of the inordinate appetite, namely, for those three which Saint *John* names, *The lust of the flesh, the lust of the eyes, and the pride of life*, which he saith is of the world, and all that is in the world, *1 Joh. 2.16.* These are like the three troopes of the *Caldeans*, as one <sup>b</sup> compares them, which drove away *Jobs* cattell, *Iob. 1.17.* These three have overcome the whole world, a few onely excepted.

For these things, wicked, covetous, carnall men are called by our Saviour Christ, the children of this world, *Luke 16.8.* and *20.34.* and *David* calls them men of the world, *Plal. 17.14.* This World here taken for the wicked and wickednesse of the World.

*Be not conformed*: Accommodate not your selves, so *Erasmus*: Fashion not your selves, so *Bega*: Conforme not your selves, so the Syrian Translation; which word our Translation useth,

and is the best, both for the elegant *προσάφεια*, between Conformance and Transforme, and also for the more full signification: for fashion, not so well nore the inward agreement with the word, which is here forbidden as well as the outward. The meaning then is, that we should not imitate carnall men in their carnall courses, which are the motions of their wicked minds, and the vices which flow from them, as distrust in God, prophaneesse, contempt of Magistrates and good lawes, murder, malice, whoredome, pride, drunkennesse, covetousnesse, &c. that we should not take their manners and opinions for a rule of our life, but the Word of God.

*The children of God may not in their judgement, Doctrine, opinion, affection, practise, be conformable to wicked worldly men*, *Eph. 4.17.* This I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke in the vanity of their minde, &c. *1 Pet. 4.2.* We must not live to the lusts of men, but to the will of God. And that which God spake to *Jeremy*, may be applied to all: Let them returne to thee, returne not thou to them, *Jer. 15.19.*

He saith not, live not in the world: we must needs live here, though to our great hearts grieve, for the evill which is in others, and in our selves. Neither doth he say, Use not the world, for it is impossible, but that while we live we must use the world: we cannot but eate, drinke, put on apparell, &c. but not as the world: we may eate and drinke of the best, but not to sursetting and drunkennesse, as doe the swinish drunkards of the world. We may put on apparell of the best, but not beyond our calling, our estate, the comelineesse of a Christian, nor for pride and wantonnesse, as the worlds darlings doe. In thy diet, be neither a costly glutton, nor a base niggard. In thy apparell, neither affect pride, nor holinesse: neither be singular, either for the excesse or the defect. Sleepe so much as may refresh, not dull nature. Possesse riches, but be not possessed of them: be neither as the Covetous churle, who parteth with nothing, nor as the wastfull prodigall, who spendeth all. It is too true a complaint, that our professors are close-fisted, to neere themselves, covetous, and backward to works of mercy. Let it be amended for shame. Thou sayest, thou seekest heaven, but thou art too greedy of the earth. Our Religion forbids prodigality, but commands liberality.

The world is a thing of great danger, therefore heer's a Caveat that we should not be bewitched with it, as with the honour, pleasure, profit of it: but it is not onely dangerous in this, but in regard of wicked men, whose example and society is dangerous: for many examples and exhortations to goodnesse, availe not so much as a few examples, and a little inticement unto evill. To see evill onely acted, is enough to infect us, though the actor speake never a word. We are readily bent and inclined to imitate that which is evill, and we easily follow their vices, whose vertues we can no waies attaine: so many imitate *David* in his sinnes, but not in his repentance: so our Gallants and Bravadoes, thinke themselves like *Alexander* the Great, and so they are, as proud as ever was he for his life, and more drunken, but not as valorous. An ill example is powerfull.

*Matth. 16.*  
\* Ang.  
in Job.

*Bernard.*

\* *Proclivus est malorum imitatio, quorum virtutes assequi nequeat, cum imitatio vel sit, vel non.*

powerfull. If Herod mocke Christ, his men of warre will also, *Luke 23.11.* If a master of a family be prophane, ye may for the most part easily know how the servants are affected. If a Ruler hearken unto lyes, all his servants are wicked, faith Solomon, *Prov. 29.11.* If Peter dissemble, the other Jewes and Barnabas also will be carried away with his dissimulation, *Gal. 2.13.* And Paul faith, that Peter compelled the Gentiles to live as the Jewes, verse 14. *non imperio, sed exemplo.* faith one; he compelled them not by his authority, but by his example. Doth not the very hearing of oathes teach children to sweare. They learne not so to doe, by precept, no body bids them; but by example.

Esay cries out that he is undone, because of the pollution of his lips: How came his lips polluted? *I dwell,* faith he, *in the midst of a people of unclean lips,* Esay 65. He was infected by their example. If a good man, ye see, dwell amongst evill conditioned people, he will be the worse. If thou walkest in the Sunne, thou wilt be tanned. Evill example is contagious, and thou art apt to take it. If one grape Waxe blew, the rest of the cluster will quickly follow<sup>b</sup>. A man that dwels by but one lame man, will soone learne to limp, according to the Proverbe<sup>c</sup>. Lament thy unaptnesse to goodnesse, and pray earnestly to be kept from the evill of the world, as our Saviour prayed for his Disciples, *Iohn. 17.15.*

The doctrine of the World, and of the Word is contrary. Doe as the most doe, faith the world; *Plurimum cum lupis*: But the Word faith, Be not conformed to the world. Paul teacheth us here to answer that invincible argument of carnall men: Example; O, say they, will you be wiser than all other men? Doe not so many and so great doe thus and thus? What if they doe? The more and the greater, the worse; thou must not doe as the world doth, but thou must consider, what becomes thy calling, and what the Word teacheth thee.

What if *Iezabel*, and many other Gentlewomen have such a complexion, such eyes, such haire, *non quos Deus fecit, sed quos diabolus infect* d, not such as God hath made, but such as the devill hath beene the Dyer of? What if they disguise themselves like Harlots? Thou that art a daughter of Abraham, must be after another fashion. What if many drinke till they be drunken? thou must be sober. What if many breake the Sabbath? thou must sanctifie it. Nor Noah, nor Lot, nor Abraham, nor Daniel, conformed themselves to the wicked of their time: neither must thou, but shine as a light in the midst of the firoward wicked people among whom thou livest.

As it is hard now a-daies to know the Master from the man by their apparell, such is the licentiousnesse of the times; so, it is not easie to discern betweene a sincere Christian and a prophane fellow by their sinnes, such is the likeness of their actions. If thou wouldst not be accounted a Drunkard, haunt not the Alehouse as Drunkards doe. If thou wouldst not be accounted proud, apparell not thy selfe as they doe. If not prophane, sweare not as they doe, &c. If thou hearest a man speake Spanish, thou sayest a Spaniard, &c. If thou hearest one blasphemie Christ, wilt thou say, A good man? No: a Turk,

or a Jew. If thou shouldest see one play the thiefe or the drunkard, thou canst not say, a true Professor; a wicked beast thou maist.

O my brethren, be not conformed to this world. The World thinks that God is not angry with wicked men, believes not the day of judgement, makes a mock of conscience and zeale, &c. Be not you like them. Manifest what you are. *Incolae cæli estis, non sæculi huius*: you are inhabitants of Heaven, not of this world; therefore have not your conversation conformable to the World.

Thou hast in thy Baptisme renounced the world, with the pomps and vanities thereof: see whether such apparell, such speeches, such behaviour stand with that Vow.

The world hateth us: if it did love us, we might not love it; much more should we abhor it, because it hates us.

Think of that which the Spirit of God teacheth us, *If any man love the World, the love of the Father is not in him*, 1 Joh 2. 15. *Pure Religion is to keep a mans selfe unspotted of the world*, Jam. 1. 27. *The friendship of the world, is enmity to God: and whosoever will be a friend of the world, is the enemy of God*, Jam. 4. 4.

It is an odious thing to be like the World; that is, for a man to be like unto Lyons, Wolves, Dogs, Serpents, &c. for so are wicked men compared in the Scripture: that is, to be like blasphemers, whoremongers, drunkards, Atheists, &c. for such are the men of this world.

Christ prayeth not for the world, *Iohn 17.9.* Who would willingly have fellowship or likeness with them whom Christ excluded his prayer?

*Christ gave himselfe for our finnes, that he might deliver us from this present evil world*, Gal. 1. 4. Be not therefore conformable to it, but resolve, that though all the world should forsake God, yet that thou and thy house wouldst serve him, as *Joshua* did. *Jos. 24.15.*

The World shall be damned, 1 Cor. 11. 32. Therefore follow not the world. It is an heavy end to be damned. When an unrepentant drunkard, blasphemer, &c. lies at the point of death despairing, wouldst thou be in his case? Live not then as they live, if thou wouldst not die as they die, and be damned as they shal be damned.

Verse 2. — But be ye transformed by the renewing of your mind, that ye may, prove what is that good, and acceptable, and perfect will of God.

IN these words is the Exhortation, in which are two things: First the Exhortation it selfe. Secondly, an Amplification from the End. *That ye may prove, &c.* In the Exhortation is the Duty, *Be ye transformed*; and the manner, *by the renewing of your mind*. Where is the Thing, *Renewing*; and the Subject *the mind*.

*Transformed*: which implies *transitum ad aliam formam*, a passage unto another form. It is the best rendering of the Greek word, and so Calvin, and before him Cyprian<sup>a</sup>.

The word in the dehortation hath in it *ἐνσυνα*, the word here hath *μόρφη*, that noting the outward figure, this the inward form; that being most properly used of things artificiall, this of naturall. *Chrysostome* is of opinion that Paul did pur-

b *Ubi quis  
vivorem  
conspicit  
ducit ab in-  
va. luvien.  
Sar. 2.  
c *Χαλκὸς  
παροικῶν  
ἄλλ' ἐν  
σῶματι  
μαρτυρῶν  
Scho. i. i. i.  
Firdarl.  
Claudio pro-  
pugnati si  
vel non vi-  
xerit, Discit  
Christi clau-  
dus ingredi  
brevis.  
d Cyprian.**

<sup>a</sup> Lib. de  
exhort. ad  
Martyr c. 8

purposely alter the word, attributing to the word *σχημα*, to note the vanity of worldly things, and to our renovation: *μορφή*, to note that there must be more than a shew, namely, a very true inward change, for the forme gives being to things.

Peter Martyr with others, disallow this as too curious, upon this reason; because that *σχημα* and *μορφή* are promiscuously and indifferently taken, and for proove they alleage *Phil. 2.6.* and the 8. where Christ is said, in regard of his God-head, to be in the forme of God, and in regard of his man-hood, to be found in fashion as a man: as though these phrases were confounded, and did signifie the same thing; which in no wise is to be granted, lest that Scripture should be elevated, which is so precious, for the proving of the very God head and Man hood of our Lord Jesus Christ. In the sixth verse then, we are to hold against *Erasmus*, that to be in the forme of God, signifieth not in shew, but essentially to be God, to which is answerable that phrase in the seventh verse, where Christ is said to assume or take the forme of a servant, to signifie, that as he was very God, so he was very Man: and to declare this, that he was found in habite and fashion as a man; that is, in his speaking, forrowings, wearinesse, eating, drinking, &c.

Wherefore I disallow not *Chrysostomes* judgement, for which this may be said, that Paul ellewhere useth this as a reason, that we should not set our mindes upon the world, because *σχημα*, the fashion of it is transitory. Saint *John* useth also the same argument, *1 Iohn 2.17.*

*Be ye transformed:* That is, be changed; be not as before, but turne over a new leafe, as I may say.

*By the renewing of his minde:* Here the manner; not every change will serve the turn, it must be of the mind. It is no transformation or essence of the body or mind: nor transformed as *Lots* Wife was, nor as the Friars and Monks are, when they put off their secular habit, and put on a Coule: nor a transforming of the complexion of the face and haire, by painting and powdering, as some doe.

*Minde:* Paul spake before of body, why doth he here speake of the minde? Because in the first verse he spake figuratively of sacrifices, which were performed by the bodies of beasts, yet he understood also the minde: but here expounding what he meant before, he saith minde, because it is the principall part to be changed, and because there begins the change: for as the deformation beginne in the soule, so the reformation begins there also, and from thence, is the body changed and renewed, as the Lanthorne is illustrated by the candle within.

*Renewing:* Not making spike and spanne new, as we say: no new substance, no new faculty, either of knowing, remembring, &c. onely new qualities. Man was new in his creation, grew old by his fall, is renewed in his Regeneration, the manner whereof *Chrysostome* expresseth by the repaying of an old house; as there is the same house, the same roomes; onely it is new hung, or whited: so there is the same man, the same faculties, onely the old corruption is taken away, and new grace bestowed; as in a poysoned river, there is the water, the running, and the poyson; when it is healed, the water and the running remaine, onely the poyson is taken away.

The efficient cause hereof is God: the instrumentall cause, the Word and Prayer; the Sacrament of it, Baptisme.

*Believers must endeavour and seeke after the renewing of their minds.* Ephel. 4.22.23. Put off the old man, and be renewed in the spirit of your minde. All Scriptures prove this, which require that we should become new creatures.

From the dependance, we must cease from evil and do good: when we have left evil, we must not stand as neuters. It is not enough though the World cannot accuse us, if Gods Church cannot commend us for some good: no discharge to a Minister, if he teach no false doctrine, but he must teach the truth also: so of all other callings.

From the opposition: *Be not conformed to the world, but be ye transformed.* There is no agreement between these, a man cannot be both of them: he cannot be a worldling and a good Christian. It is as easie to bring heaven and hell together: we cannot serve God and the world: for the will of God and of the world are contrary. We cannot look East and West at the same time, or at the same time goe towards Egypt and Canaan. Some perswade themselves, that they may be covetous, proud, &c. and good Christians: but it is impossible. *Solomon* at a time thought that he might follow pleasure, vanity, wine & women, and yet be a wise man, and a good worshipper of God, *Eccel. 2.3.* but he was deceived; either be all for God, or not at all for him. If thou wilt be for covetousnes, whoredom, pride, drunkennes, what doest thou at Sermons? give over thy shew, thou art but an hypocrite. *Ye that love the Lord,* saith *David*, *Pl. 79.10.* Hate evil, for they that love evil, hate God.

*By the renewing of the mind.* Many carry their bodies comely when they come into the Church, but the mind is all in all. To draw neer with the lips, and to have the heart far off; is a thing God hates. The body is to be regarded, but principally the heart. *Optimus animus, pulcherrimus Dei cultus,* saith an heathen man divinely. He worships God best, who hath the best mind. If you pray, pray with the Spirit; if you sing, sing with grace in your hearts. If you will be renewing and purifying, *Renew your minds,* saith Paul; *Purifie your hearts,* saith James. Out of the heart, saith our Saviour, proceed whoredoms, murders, shefts, &c. *Mat. 15.19.* This is the nest where the Cockatrices are hatcht, this is the den from whence come these wild beasts; this is the wombe which bringeth forth these monsters: therefore *wash thy heart, O Jerusalem,* *Jer. 4.14.* make clean thy inside.

He calls upon them which are justified, and so already sanctified to be transformed and renewed, from whence are commended to us, proceeding in grace and perseverance.

For proceeding, Renovation is not the worke of a day or a yeer, but of our whole life. As a man having an old house, must be repairing and doing some cost every day, or else it will be to his great losse; so we must be every day toying in this hard task of Mortification, when thou hast overcome one sin, be dealing with another: thou mayst not be idle. Alas, how canst thou, having such an heart, that the Sea comprehendeth not more variety of creatures in it, than thy heart (that bottomlesse gulph) variety of sins? There be many crooks and corners which thou never sawest; yea, which the most piercing eye of the most sanctified man never saw.

Secondly, for perseverance. This argues the inward form of godlinesse to be in us. Hear a cloath as hot as you can at the fire, yet it wil

Cc

soon

Consulte  
Zanchinum  
in loc. Ep.  
ad Phil.

μαρτυρ  
72 σχημα  
98 μορφη  
98ν.

1 Cor. 7.11

98ν.

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soon was cold, but fire can never wax cold; it heats *fortiter & perseveranter*, forcibly and continually, because it hath the forme of heat in it: as the Sunne alwaies gives light, because it is so formed of God. The formes of things are alwaies active in their kindes. Many are holy at Church, prophane at home: In one company civill, in another wicked and vile, because the very forme of godlinesse is not wrought in the heart. A wicked man wanting grace may be compared to a vessell full of stinking liquor; a good man to a vessell full of that which is sweet and wholesome: outwardly you see no hurt, you say, in such a man who is wicked: but pierce him, put a tap into him, give him some occasion, let him be in evill company, then you shall heare him speake or doe nothing, but that which is offensive: as a man truly and inwardly renewed, speaketh and doth nothing, but that which may minister grace to the hearers.

*Use 5.* Here's a great comfort to them which are justified, they are transformed: if thou bee'st so, thou art not like the world, and as thou wast before. If thou askest what thou wast before? I answer, that thou wert like a beast, nay like the Devil, but by the renewing of thy mind, thou art become like a man, like an Angell, nay, like our Lord Jesus Christ: for God hath appointed that we shall be *συνέμοροι τῆς ἰκάνου τοῦ θεοῦ*, conformable to the Image of his own sonne; and more beautifull I am sure we cannot be. Also we have a new Father, which is God; and new company, the blessed Saints and Angels. O how deformed, base and odious are wicked men! no road so loathsome in our sight, as an unregenerate man in the sight of God, because of his corruption: labour therefore for a renewed minde. The world is all for new clothes, new houses, &c. But what good is it to have a new house, and an old, rotten, vile, and forlorne conscience? Downe with thy sins, that thou maiest be builded up into a spirituall house, a Temple for the holy Ghost.

If thou wouldest know signes of this Renovation: As when the Holy Ghost fare upon the heads of the Apostles, they spake with new tongues: so if thou be transformed and renewed by that spirit, thou wilt have,

First, new words: not evill words, and offensive, according to the fashion of the world; but words powdred with grace and goodnesse.

Secondly, new workes: The workes of the world, and the old man, are whoredome, drunkennesse, &c. but thou art chaste, temperate, &c.

Thirdly, A new judgement: The World judgeth that God will be mercifull, though men take liberty to be negligent in his worship, vaine and sinfull: thou judgest the contrary. The World judgeth that men neede not be so precise, as to stand upon conscience in all his words and deeds; but thou judgest that all care is too little, to avoyd sinne, and to serve God.

Fourthly, New affections. The worldling joyeth in nothing so much as in riches, pleasure, &c. nor sorroweth so much for any thing, as to be crossed in these: but if thou bee'st renewed, thy greatest griefe is for thy sins, and flow proceeding in grace, and thy greatest joy to be assured of the favour of God, and to be able to master thy corruptions. These and such like are tokens of our renewing: God grant they may be found in us. Amen

Verse 2. — That ye may prove what is that good, that acceptable, and perfect will of God.

IN these words, the exhortation is amplified from the end: That ye may prove, &c. which is plainly expressed in the English, and by implication necessarily understood in the Greeke phrase.

Here are two things: First, the action, prove: Secondly, the Object, the will of God. This will is amplified by divers adjuncts; It is good, acceptable, perfect.

*Prove*: This word in English very often signifies, to confirme, or to avow or justifie a thing in doubt or question: not so the Greeke, but sometime to have experience, sometime to try; sometime to know, because by tryall we know things; sometime to approve and allow of, as silver, which by the Gold smiths tryall is found good, is therefore called *δοκιμῶς*, of the word in the Text, that is, allowed, not counterfeit, but good and currant.

*Will of God*; Gods will is either his antecedent will, or consequent; his secret or revealed will. The first is called the will of his good pleasure, which is secret till the event declare it. The second is called the will of the signe; that is, his signified will, which wholly, absolutely and perfectly is contained in the Scriptures.

Some here understand the secret will of God: if so, then the Doctrine is this: we cannot have comfortable experience of Gods good will toward us, till we be renewed; and so the exhortation is amplified from the sweet effect of it. But though this be a very good exposition; yet I take it, that it is more proper to understand the will of God for his revealed will, unto which we are to conforme our lives, and so it best agrees with the Reasonable service spoken of in the first verse, of the which verse this second is an exposition, and also with the drift of the place, which is to exhort to obedience, of which the Word is the Rule: and thus the Word of God is called his Will, and obedience the doing of Gods will: *Matth. 7. 21.* So then to prove, must here signifie to try or search, and to approve; the first implying undoubted knowledge, the second good and holy life.

*Only the renewed doe certainly know and allow by religious practice, and doing the will of God.* Eph. 5. 8, 10. *Walk as children of the light, proving what is acceptable to the Lord:* and verse 17. *Be not unwise, but understand what the will of the Lord is.* He speakes to such in whom is renewed the light of grace. So *Phil. 1. 9, 10.*

A man in his pure naturals, is neither able to understand, nor to doe the will of God. *Obsv.*

Then all unregenerate men are blinde in the things of God: So saith Saint Paul, *1 Cor. 4. 14.* *The natural man cannot know the things of the Spirit of God, because they are spiritually discerned.* Paul (and so every man) before his conversion, hath scales before his eyes; he is starke blinde: and therefore Gods children are said to be illuminate: *Hebr. 10. 32.* This is harsh to carnall men: Are we blinde? say the Pharisees, *Job. 9. 40.* The Pharisees had the Old Testament at their fingers euds, and yet were blinde: a wicked man may define accurately what faith, repentance, &c. are; but there is a secret in these, which he cannot know without renovation. *The secret of the*

the Lord is with them that feare him, Psalme 25. 14. The carnall man knowes what Preaching is ; but here he failes for want of renewing , he cannot see the excellency of it, and value the price of it to salvation : he accounts it foolishnesse. He knowes what obedience is ; but he seeth not the necessity of it, but perswades himselfe, that though he live in vanity , and in the practice of many sinnes , he may be saved. He understands what Faith is in the definition ; but the excellency, necessity, power, sweetnesse of it, he knowes not. He hath speculative knowledge , but he hath not experimentall , which is more certaine , and helps the speculative also. A Physician findes those secrets by practice , which he never could attaine by reading and study : so many that can never a letter on the booke , are better Divines than many great Clerkes , because they have the experience of such things by the renewing of their minds : as a man that hath tasted honey, better knowes the sweetnesse and goodnesse of it, than he which never hath tasted it, but onely knowes it to be sweet by reading. To believe, is as a Commentary to teach what faith is : to obey, will teach us what the Doctrine of faith and obedience is , *Ioh 7. 17.*

All unrenewed men are also rebellious : *They are not subject to the Law of God , nor* (during their unregenerate state *can be*, *Rom. 8. 7.* You were as good speake to a beast or a blocke of obedience, as to a carnall man : though he know what is good and ill, yet he is a slave to his lusts , and under the dominion of sinne , and therefore hath no power to obey.

Vse.

This should move us to seeke and labour for a renewed minde, which many have not though otherwise perswaded of themselves.

Art thou blind and ignorant , though living under the meanes of knowledge ? Thou art carnall. A withered branch or plant receives no benefit by the raine , but that which hath life and sappe in it, flourisheth and is fruitfull. So if thou profit not by the Word, thou hast no sappe or life of grace in thee, but art withered.

But it may be thou knowest ; but dost thou allow of the good things thou knowest , as faith, repentance, &c. accounting them happy which have them, and them miserable which want them ? Yet thou mayest proceed thus farre , as the woman in the Poet, I see the right of better things, and allow of them, but I follow the worse. Thou approvest (it may be) in thy judgement of these things, else thou wert an Atheist ; but dost thou approve of them in thy affections, as to desire them above all things , and to have grace to doe according to thy knowledge ? If not thus also ; thou art yet a very carnall unregenerate wretch.

As a man at a feast, which commendeth a dish of meat, yet eateth none ; or if he be carved a morsell, throweth it to the Dog : so is he which knoweth and alloweth of holy things, yet no way desireth to finde such things in himselfe , or practise them. But those which are renewed, they eat, and are nourished.

Carnall *Esau* knew doubtlesse the way of godlinesse, and allowed it in his judgement ; but in his practice he preferres his pleasure, and every trifle before it ; but *Isaiah* being renewed , accounts of the tokens and signes of Gods favour,

more than of his food ; and is never so well , as when he is in his holy meditations, prayers, and exercises of godlinesse.

Verse 2. — *that good, that acceptable and perfect will of God.*

This is a description of Gods Will by the Adjuncts ; of which, three are here set downe, good, acceptable, perfect.

Interpreters differ in the reading and applying of these words, though without any materiall difference in the sense.

*Chrysostome* puts in a word before these ; That we may approve *in* *dispositione*, things that are excellent : indeed so *Paul* speaketh , *Phil. 1. 10.* but that word is not here.

Some would have it thus : that ye may prove what the will of God is, which (namely) to prove the will of God, is good , acceptable, and perfect. Applying these things , to prove not to the will. So *Erasmus* and *Ambrose* seeme to understand.

Some thus, to prove what the will of God is, and what is good , and acceptable, and perfect. So *Bucer*, as *Beza* notes. But the best and most naturall is to reade it as it is translated here, which most learned men doe follow. And then these are added, either to note the excellency of the will of God, to draw us on to affect it ; or in opposition to the Ceremonies of *Moses* Law, as shewing that renovation and obedience to the will of God, is better than the Sacrifice of beasts, &c.

*Good* : in regard of the Author, in it selfe, and to make us good.

*Acceptable* : It is not so to all men : but it is alwaies so to God ; nothing pleaseh him , but that which is according to his owne will.

*Perfect* : In regard of the doctrine of faith and manners, not needing the supplement of humane traditions and devices : a perfect rule for Preachers to teach, and for hearers to follow.

*The will of God is good, acceptable and perfect, Doct. Psal. 12. 6. The words of the Lord are pure words, as silver seven times purified, Psal. 19. 7. 8, 9, 10, 11. The Law of the Lord is perfect. &c.*

Mans reason is no sufficient rule of our faith and life : many will yeild to no more of the doctrine of salvation, than they can discern by their owne reason : but this is a blind and crooked rule : He that relies upon his naturall reason , is as farre short of him which believes the word, as he is beyond a bruite beast that wants reason.

Neither is custome , nor the example of our fore-fathers, or of others, nor our owne good meaning a sufficient rule ; and yet these among ignorant soules are much set by, yea , all in all. But Saint *Peter* tells us , that we are redeemed by an unvaluable price, *from our vaine conversation, received by tradition from our fathers*, *1 Pet. 1. 18.* And *Esau* calles us to the Law, and to the testimony, affirming that if we doe not according to these (whatsoever customes and good meanings we have, and whatsoever others doe) it is because there is no light of grace in us.

If then thou wouldst so live that thou mightest please God , search the Scriptures that thou maiest be acquainted with his will ; that is good and acceptable, and perfect, that accor-

deth therewith : they that walke according to that rule, *Peace and mercy* shall be upon them, *Gal. 6.16* Let neither self-conceit, nor the credit of any man, though never so learned, draw thee to admit of any thing that agreeth not with Gods Word. Try and prove all things, but hold fast that which is good, *1 Thes. 5.21*. when thou takest money, if thou doubtst of any piece, thou diligently viewest it, thou triest it by the sound, thou assayest to bend it, thou rubbest it, so wary thou art not to be deceived, in a matter though but of a groat or six pence. O much more see thou be carefull in matters that concerne thy obedience to God, that thy actions may be agreeable to his wil, if thou hast any desire of the salvation of thy soule.

Verf. 3. For I say, through the grace given unto me, to every man that is among you, not to thinke of himselfe more highly than he ought to thinke; but to thinke soberly, according as God hath dealt to every man the measure of Faith.

**I**N the two first verses the Apostle in generall terms exhorted to a holy life. In this verse, and so to the 14 verse of the 15 Chapter, his exhortations are more speciall, naming many particular vertues to be imbraced, and vices to be shunned and avoyded.

They are usually thus distinguished: The Precepts in this Chapter are called his *Ethicks*, in the 13 Chapter his *Politicks*, in the 14 and 15 his *Hiowaticks*. In this twelfth he teacheth us how to behave our selves to all men; in the 13. how toward Magistrates, in the 14, 15. how toward the weak, in regard of things indifferent, and come under the consideration of matters Ecclesiasticall.

The first vertue he commends to us, is *modesty and humility*; and the first vice he reproves, is *arrogancy*; and to these appertaineth Verses 3, 4, 5, 6, 7, 8.

He brings in this Precept with a Preface, in these words, *I say through the grace given unto me, to every man that is among you*. This Preface is first to be considered.

*I say*. That is, I declare, I command, I charge you that you be not high-minded, but lowly and modest. He doth not barely affirm, but he speaketh with authority; he doth not aske them leave to speak, he speaketh not as an ordinary man *ἐξ ὀφείας* by permission *ἀλλ' ἐκ τῆς ἐξουσίας* by a Commandement, as the Embassadour of God. We doe often intreat, desire, and beseech you to give us leave to speak, but it is not for want of authority, we may command.

*Through the grace given unto me*. This is in the nature of an oath, as *Sacerius* noted, but an allegation of his authority.

*Origen* by grace understood the favour *Paul* had with the Romanes; as if he should have said, I know I am gracious with you, and therefore that you wil suffer me plainly to deale with you.

*Ambrose* by grace understands *Peritiā* [spiritualem disciplinā dominicā]: The knowledge and experience he had in heavenly instructions and admonitions, which may in part be admitted.

But the best is to take *Grace* for his Apostleship, and the Authority thereof; so *Grace* is taken, *Rom. 1. 5. Gal. 2. 9*. As if he should say, I command you by the power of my Apostleship, which *Paul* of all other had reason to account and call *grace*; seeing he was before a grievous persecuter, and now not onely received to mercy, but also preferred to the highest dignity in the Church, namely to be an Apostle.

Also me thinkes it exceedingly becomes *Paul* to call his Apostleship *Grace*, because he now is to exhort to modesty and lowliness: for herein he is himselfe an example to his rule, acknowledging his Calling, Gifts, Authority, not to be of himselfe, but of the meere favour and grace of God.

To every man that is among you. That is, faith *Faius*, to every man that is eminent among you, whether Apostles or Evangelists in the Church, or Princes and Magistrates in the Commonwealth. But there is no necessity so to restrain it, because it is a duty belonging to others as well as to them; and the Syrian Translator renders it, *Omnibus vobis*, to you all without exception: and if it were to be restrained to any, it is the opinion of a very great one \* in his time, that it should be to them which are inferiour and subject in the Church; seeing, faith he, there are two orders of mortall men, one to whom government is committed, the other whose duty is to obey, I weene, that for the variety of gifts, the first are to abound in knowledge, that they may be able to teach every man his duty; the other to remember the saying of the Apostle, that he think not more highly of himselfe than he ought to think: but that he think soberly, that he learn those things which concern himselfe, and not curiously search further; that so doing he may hear his Lord say thus unto him, *Well done thou good and faithful servant*.

To every one: *ᾧ ἑκάστῳ*, in the singular number; as if *Paul* had a Catalogue of their names, and so spake to every man in particular, and by his name. This is the Preface, which he setteth before his precept of modesty, wherein he doth not intreat them as *verf. 1.* but command them; because if he had spoken by entreaty, they would not have Heard him; for its the nature of proud men to be the more lofty and scornful when they are intreated, and therefore he speaketh in terms commanding.

In this Preface you may note two things: first, the Authority by which he speaketh. Secondly, the Persons, to whom.

The power whereby Ministers doe charge the consciences of their hearers, is a divine power given them, when he calls them to the Ministry. Read *Mat. 10. v. 5. to the 16. Mat. 28. 19, 20.*

*Object.* But these are spoken of the Apostles.

*Ans.* Of them as extraordinary, of us as ordinary Ministers of the Gospell; and therefore in necessary matters of office we are conjoynd, *Ephes. 4. 11, 12.*

It is a great grace to be a Minister of the Word. The terme *Grace*, shewes it to be honourable: and indeed many great titles are given to Ministers: they are called Embassadours for Christ. Fathers, the first title of honour which was in the World; Angels, which are the Noblest of the Creatures, &c. How guilty then are such

\* Basilus  
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ſuch, who count them, *hoc nomine*, even for this cauſe, baſe and contemptible, imputing thoſe honourable titles, as *Prieſt* and *Miniſter*, as terms of diſgrace.

Its one of the blots of this Kingdome, which hath wel-neere as many learned Miniſters, as all *Europe* beſides, that a Miniſter is ſeldome ſpoken of but with *diminution*, and the ſimpleſt in the multitude have eloquence enough to diſgrace their perſons and calling.

Among the Jewes the Prieſts were ſometime married into the blood Royall, and in the dayes of our forefathers, they accounted it an honour to have one of their children an *Abbot* or a *Biſhop*, in which callings then they onely lived like Epicures, having nothing of a good Chriſtian but the title. But now there is ſcarce a Gentleman ſo meane, but, if either his daughter be matcht with a Minoriter, his ſonne into the Miniſtery, he accounts, forſooth, his Houſe and Blood to be diſparaged, unleſſe that neceſſary make him willing for ſome maintenance.

It was one of the great finnes of the Jewes fore-running the Captivity of *Babylon*, 2 *Chon.* 36. 16. I would it were not one of the great finnes of *England*.

But from whence is the contempt which is caſt upon this calling? Surely it is either from the Miniſters themſelves, or from the people. If from themſelves, then becauſe they live not ſutable to their Calling, in preaching diligently, and living conſcionably. Indeed I muſt confeſſe, that God in his juſt Judgement ſpreadeth dung upon the faces of many in that calling, for their lewdneſſe; and as there is nothing more honourable than a learned, diligent, and conſcionable Miniſter; ſo there is nothing more vile and baſe, than one that is lewd and unconſcionable: If the ſalt have loſt his favour, it is thence forth good for nothing, but to be caſt out, and to be troden under the feet of men.

But if this were the cauſe, then onely bad Miniſters ſhould be in contempt; but now, the beſt and quieteſt in the Land are ſubject to reproach: *Honor eſt in honorante*; Why then are not theſe honoured? It may be, becauſe they are for the moſt part poore and needy, having nothing to leave their wives and children, but that heavy burthen of poverty, through the unconſcionable payment of their duties. But this ought not to be the cauſe: for though we be earthen veſſels, yet we bring unto men the treaſure of holy knowledge unto eternall life. This may be one cauſe: but the ſpeciall and principall cauſe is this, as it hath bene alwaies, namely, the corruption of the people. The drunkard, the Blaſphemer, the Whoremater, the *Vſurer*, &c. they cannot live in peace by their Miniſter, but they muſt be reprov'd and controul'd for their faults. Here's the cauſe, becauſe they may not runne to hell without impediment: but the Miniſter (as he is bound) admoniſheth them, and would draw them to repentance, that they might be ſaved; therefore they hate them, and deſpiſe them. But if this be the cauſe, we muſt ſtill be deſpiſed; this is our comfort, that though we be not acceptable to men, yet even in this we are a *ſweet favour unto God*; 2 *Cor.* 2. 15.

The power whereby Miniſters ſpeake to the conversion of the hearers, is from God, they have

it not of themſelves by their learning and eloquence, it is by the grace given unto them. The Harpe yields no ſound, unleſſe toucht by the hand of the Muſician; ſo nor we ſpeake effectually, but by the gift of God. Let hearers attribute the praiſe of their conversion to God, as we give the praiſe of a faire hand, not to the penne, but to the writer: and let them pray for the grace of God when they come to heare, whoſoever the Preacher be.

Miniſters have warrang by the grace of their calling, to command, when they ſee cauſe, and to ſpeake with authority. 1 *Tim.* 4. 11. *Theſe things command and teach.* And *Tic.* 2. 15. *Theſe things ſpeake and exhort, and rebuke with all authority, let no man deſpiſe thee.* If men be ſtubborne, and will not be perſwaded and reclaimed with gentle intreaties, then, *ſupra hominem aliquid eſt preſumendum*, we muſt take upon us the power of our office, that they which will not heare us when we beſeech, may feare us when we command, and threaten the Judgements of God. For that which we ſpeake by our office, is of power both waies. If we abſolve, (them which are capable) it is as if thou wert abſolved at Gods Judgement ſeat. When *Nathan* ſaith to *David*, *Thy ſinne is pardoned*, it is as comfortable to *David*'s conſcience, as if God himſelfe had ſpoken it from heaven. On the contrary, if *Eliſha* curſe, and *Paul* deliver to Satan, it is preſently made good by the Author of their office: for the *weapons of our warfare are mighty, having vengeance in a readineſſe againſt the diſobedience of prophane men*: 2 *Cor.* 10. 4, 5.

To every one: The Miniſter muſt have a care of all his ſtocke. Every ſoule is the Lords; the ſoule of the poore man, as well as of the rich. As the Sunne ſhines to all, and as the Center equally receives all the lines, ſo muſt the Miniſter tender the good of every one. It may be he is more familiar with thy neighbour than with thee; if thou beſt a blaſphemer, or a drunkard, or ſome way culpable of enormous faults; it is out of a wiſe and equall care: for that which he labours to effect with his familiarity with the good, he would effect with thee with a more reſerved and auſtere behaviour.

The Phyſician, out of an equall care, miniſteth ſweet things to one, bitter to another. If the Shepheard ſometime ſend out his Dog, it is out of a care to bring in a wandring and ſtraggling Sheepe.

In matters of his office he is equally a debtor to all, though he vary his words and countenance, according to the neceſſity of his hearers. When he ſpeaketh, he ſpeaketh to every one; ſee thou, that thou applyeſt things ſpoken to thy ſelfe. When we exhort to repentance, we exhort every one; when we reprove pride, we reprove it in all, &c. When promiſes are delivered, every one thinks himſelfe meant: ſo muſt he when we urge commandements. Whether we exhort, promiſe, threaten, command, ſo we muſt preach, and ſo ought you to heare, as if ſpoken to you every one by name; if you reſuſe to heare and obey, you reſuſe not us, but him that ſent us, who requirerh of us to take paines, of you to profit by our paines, which God grant, *Amen*.

Verſe

Verse 3. — *Not to thinke of himfelfe more highly than he ought to thinke, but to thinke soberly.*

**T**HIS is that which under the forme of an Edict, Paul commandeth; namely, that we should not be arrogant, but modest. This is delivered both negatively and affirmatively, after the manner of the Hebrewes, among whom, as in the *Psalmes* and *Proverbs*, those things which are once declared by a Negation, are againe repeated by an Affirmation; *ut efficacius traduntur*, saith Tolet, that they may be more effectually delivered.

Paul dealeth not thus in every precept, neither doth he use a preface, heap up arguments, and amplifie the matter: but so here, because arrogancy and curiosity are the bane of the Church, and it is hard to disswade such; therefore here he taketh the more paines.

The Negative part: *Not to thinke of himfelfe more highly than he ought to thinke.*

These words are diversly read and expounded. The best translation is this that we follow: and for the sense, there are three expositions very good: one of S. *Augustines*, another of S. *Ambrose*, the third is S. *Chrysostomes*. S. *Augustines* is, that we should not be curious to search into things not revealed, or into things revealed, above our gifts and capacity, as *Calvin* addeth, which may puzzle and trouble our minds, rather than edifie our consciences.

S. *Ambrose* expounds, as if Paul would have us be contented with our lot, and not to meddle with those things which are not granted to us, that is, not to be *busy bodies*, and *meddlers*, intruding into other mens offices; as if a man have skil in the Law, to take upon him Ministerial duties: but every man *spatiam ornare*, to honour and apply his own calling.

Saint *Chrysostome* gives this meaning, that wee should not have too high a conceit of our selves, of our own learning, wit, capacity, judgement, contemning other men, that we should not *superfensive*, as *Cajetan* properly renders the word. This our *English* Translation followes; and is the best, because it contains both the other: for if a man goes out of his calling, meddling with things not belonging to him, and goes beyond his gifts, it ariseth from the high conceit he hath of himfelfe.

Hence we may describe arrogancy, to be a vice, whereby being puffed up with the admiration of our own worth, we take upon us over other men, curiously searching into things hidden, and meddling with things not belonging unto us, and contemning all other mens judgements, opinions, sayings, doings, in comparison of our own.

*Epist. 17.* But to thinke soberly. This is the Affirmative part: S. *Augustine* read it, *Sapere ad Temperantiam*: Temperance or Sobriety, is when we moderate our delight in meat, drink, and things venereous: Here it is translated from the body to the mind, and signifies that modesty which every one ought to use, that they may thinke moderately of themselves, and containe themselves within their own bounds; and this to be observed, left it befall these arrogant persons, as it befalls drunkards,

which doe and say that which no wayes becomes them.

*Chrysostome* derives the word *σοφροσύνη* and *σοφία* *his* *φύσις* *ἔστιν*, because such men as are temperate in eating, and drinking, are of sound minds, so also of sound bodies and senses; but he that exceeds, proves a very fool. The same Father joynes these three together, the proud man, the mad man, and the foole; and if you will make up the messe, put the drunkard to them. The proud man is a mad man, a foole, and (by this text) a drunken man. The difference betweene these is this: we pittie foolles and mad men: but proud men and drunkards are hated, and worthy of punishment.

*Solomon* saith, *There is more hope of a foole, than of him, who is wise in his own conceit*: *Superbia semper sibi videtur esse sapiens* (saith *Anselme*): A proud man alwayes thinks himselfe wise; but he is, and speakes like a foole. *Pharaoh* was a proud King, and how like a foole did he speake, *Exod. 5. 2. who is the Lord* (saith he) *that I should obey his voyce*? So what was the cause that the King of *Assur* speaketh so foolishly, *Esay 10. 13.* but his pride? So in our own tongue, we for the most part give the foole to the proud man; a proud foole: *Posito* proud, *ponitur* Foole.

All believers ought so to carry themselves, that they may manifest themselves to have a lowly and modest opinion of themselves *Eccles. 7. 16.* *Make not thy self overwise*, *Phil. 2. 3.* *Let nothing be done through strife and vaine glory, but in the lowliness of mind, let each esteeme other better than themselves.* *Alfo, 1 Cor. 3. 18.* *Gal. 6. 3.* *1 Pet. 5. 5.* *Be clothed with humility.*

Here are to be reprehended our curious professors and Polypragmats.

For the first. It is come to passe in these times, that let plaine and manifest truths be taught; it is tedious; it pleaseth not if there be not some querp and quiddity, above the reach of ordinary conceit. The aime of most, both Preachers and hearers, is to seeme witty and learned, not to be truly godly and religious. So doe most men now study to invent and defend new things, *quasiunculis lascivientes*, waxing wanton in questions, and desiring to dispute rather than to live, that he is accounted *Pro non saro quinon sic insanit*; but a dunce and silly, which is not mad in this sort, and out of his right wits.

Tis too true which the Foet said; Our eares are too covetous: Our hearers desire to heare new and subtil discourses, and things fitter for the Schooles, than for the Pulpit. Of these things Saint Paul fore-told, *2 Tim. 4. 3, 4.* *The time will come* (saith he) *when they will not endure sound Doctrin, but after their own lusts shal they heape*

*to themselves teachers, having itching eares; and they shal turn away their eares from the truth, and shal be turned unto fables.* If Saint Paul had now lived, he could not have more plainly described our curious professors. They heape to themselves teachers: they have itching eares, which *Aquinas* saith, is, when we desire to heare novelties and niceties.

*Fatalis hec ingenium* (cabies (saith *Lypsius* 2:)) *Docta talis* This itch of mens wits and eares is fatal to these times, and almost incurable in the judgement of a great Physician, who saith, that there is no skab or itch more incurable than the ambition of sects and new opinions.

For

For the second, which are busie-bodies, not keeping themselves within the limits of their own callings. These *sui to zelo pleni*, saith *Melancthon*, full of foolish zeal, are never well, but when they are taxing and finding fault with something in the Church or Common wealth: so soone as they are converted, they can teach their Prince, how to governe, their Ministers how to preach, what lawes are fit for the Kingdome, what orders for the Church: Yea, they are presently so illuminate, that they can see every blemish in the Church, and every moat; which in themselves and their companies and families cannot see beames, and soule and intolerable evils: Eagle-eyed abroad, to spie faults in others, and to look into things which concern them not, but as blind as beetles at home.

But whats the reason that many among us should thus run out, and forget themselves? Surely they think that if they should not censure others, and find fault with some thing, they should be accounted no body, and to be blind, and to have little profited in knowledge, when rather this practice shewes them to be blind or ill sighted: for if they did see well and perfectly, they would see reason to perswade them to judge charitably of the State in which they live, and to keep themselves in their own callings. When an old man takes a Book to read, he holds it farre from him; I take it, not for the strength and goodnesse of his sight, but for the weaknesse and dimnesse: so when our Brownists and contentions spirits, see so well a far off, and so ill neer at hand, it argues them to be dul and thick-sighted.

This curiosity Christ reproved in *Peter*, *Joh. 21. 21, 22.* When *Peter* enquired of Christ what *John* should doe; *Whats that to thee?* saith our Saviour, *Follow thou me.* If things be thus and thus ordered in Church and Common-wealth by the wisdom of thy Governours, Whats that to thee? follow thou Christ, by walking conscionably in thine own calling, *Tantumne abire tua citi est tibi aliena ut cives?* warest thou worke at home that thou art so busie abroad? *Study to be quiet, meddling with thine own businesse*, as the Lord commandeth thee, *1 Thes. 4. 11.* I earnestly beseech all them, into whose hands these my poor and unworthy labours shal come, that they make conscience of their wayes, and beware of these two rocks, whereat many have made shipwrack. These are the very bane of the Church. It may be thou hast been a censurer of others, a busie-body, a curious inquirer into controversies. It may be thou hast spent much time in reading the idle Pamphlets of the Brownists. Examine in the feare of God, what benefite thou hast gotten to thy selfe, and brought to the Church thereby. Doe not thou begin to stagger between two opinions, which wert before well resolved. Thou hast perchance puzzled and ensnared thy minde, which was before comfortably settled in the truth. What other fruits have these things brought forth, than hatred, emulation, strife, envying, schisme, separation? If thou beest faulty, repent, and return to thy selfe, to the Church, to God. mortifie thy proud and arrogant conceit of thy own worth. *Be not righteous overmuch, nor make thy selfe overwise*, *Eccles. 7. 16.* He that is a slave to glory, wil never prove a true and faithful servant

to God. And he that is proud, will never live peaceably in the Church, *Prov. 13. 10.*

Verse 3.—According as God hath dealt to every man the measure of faith.

IN these words is set downe the Rule of that sober conceit and thought that every one should have of himselfe; with the Amplification of it.

The Rule is the measure, that is portion or proportion of faith, which God hath bestowed on us.

I understand not here by faith, fidelity, as *Tolet*, though he that dealeth faithfully in his calling (if any) may thinke the better of himself.

Neither do I take it for justifying faith, though excellency in all other gifts were nothing without this. But I understand faith more largely with *Master Beza*: as for the knowledge of God in Christ, for the understanding of Religion according to the word, and for all other spirituall gifts bestowed on the faithful, either in the primitive times, or in these dayes.

These are called faith: both because they are given with faith, and because they are exercised by faith.

The Amplification of the rule is, from the efficient, God: from the subject, every one: the manner, He hath dealt.

As God: We have not our gifts from our selves, but from God, who divides to every man, *ἕκαστος βέβηκε* as he will, not as we will, *1 Cor. 12. 11.*

To every one: None but have a calling, and a portion of gifts correspondent.

Hath dealt: Given: *Eph. 4. 7. Divided: 1 Cor. 12. 11.* Here, he hath dealt, hath shared, hath parted to every one a portion; not all gifts to one, nor the same gift to every one in the same measure; this being here opposed both to universality of gifts, and also to perfection, which are in none but onely in Christ.

God dealeth unto every one in the Church a measure and portion of gifts, as it pleaseth him. This is proved by the Parable of the Talents: *Mat. 25.*

15. Every man hath his proper gift of God, one after this manner, another after that, *1 Cor. 7. 7.* and *12. 11.*

*Pareus* observes from hence, that the Pope cannot be a member of Christ, because hee chal- lengeth a plenitude of gifts and power, whereas every one hath but a certaine measure parted to them.

*Gualter* observes, that we may not be proud of faith and spirituall gifts, much lesse of such base things, as beauty, riches, apparel, &c.

*Beza* observes, that though we may not be proud of our gifts, yet we must be conscious, and take knowledge of them, lest we be unthankful, and that we may employ them to the good of the Church, and glory of God; being therefore called the Manifestation of the spirit, *1 Cor. 12. 7.* They are not to be wrapt up in a napkin and hidden. *Paul* sometimes takes knowledge of his gifts, and as occasion is offered, professeth that he laboured more abundantly than they all, (but with singular sobriety and modesty) yet not *f*, but the grace of God which was with me: *1 Cor. 15. 10.*

Every man is to thinke of himselfe, not above, but according to the measure of Faith. Examine then

a Partium  
singula  
quorum. No-  
bilisant,  
hunc forma  
dequus, hunc  
robore in er-  
nu, hunc  
rigo, hunc  
puras, illam  
fictura la-  
rue, etc.  
Caud.  
Duct.

Obfer. 1.

Obfer. 2.

Obf. 3.

Vte 1.

then the *measure* of Gods gifts bestowed on thee, and so apply thy selfe, as in reading and studying the Scriptures : read and study such things specially, which God hath enabled thee to conceive and understand. If thou meet with difficult and hard things, passing thy capacity, tyre not thy selfe about them, let them alone : Beleeve that to be true which is written, though thy gift will not serve thee to see the reason of it. Every man cannot fathome the depth of Predestination, neither hath every man a gift to understand the Doctrine of Church government, and to judge of Controversies. *Qui sua metitur, pondera ferre potest* : He that walketh not beyond his gifts, walketh safely. Herein is modesty and lowliness, not as one of the Fathers said <sup>b</sup> ; When we dispraise our selves, and complaine of our wants, as many will doe out of arrogancy ; but when speaking of God and Religion, we keep our selves within our bounds, discouraging modestly, and in some things being content to be ignorant, and thinking others to be as learned as our selves.

*Matth. 23.*

*b Nazianzenus de oratione modestia in disceptationibus servanda.*

Thou art not called to government ; pray for, but prescribe not to thy Governours for it is not likely that God hath measured to thee a gift, to know what is meet for government. Be thou content to feed in the vallies ; if there grow a speare of grasse on the top of the mountaine, let them fetch it that are able : content thy selfe to feed upon such viands as our owne Markets and Country affords ; if there any that long for daintier and farre-fetched Gates, let them venture the Seas for them. The doctrine of Faith and Repentance is (God be thanked) to be had in every place : if any mans ability and gifts will serve him to travel in the controverted points of Predestination, free-will, Church-government, &c. hee may : but still let him not forget to *thinke soberly according to the measure dealt unto him*.

A man that goes to the brook for water, can bring no more than his pitcher will hold : *Consider thy pitcher*, lest whilst thou goest about to understand above thy gift, thou bring to passe *ut nimum intelligas nihil intelligas*, that thou prove thy selfe a very dolr. If a man eat of wholsome meat moderately, and according to the proportion of his natural heat, it turns to good nutriment ; but if he overcharge his stomach, & the natural heat be not able to concoct, it turnes to putrification : so is it with them which greedily search into matters above their gifts. Eat not too much honey, saith *Solomon* : *Prov. 25. 16.* So, wade not above thy height.

*V. 2.*

Hereby such are reprov'd who aspire to the Magistracy, Ministry, &c. and are not gifted for such Offices : They looke not to the measure of their gifts, but to the credit and maintenance of such places, when meaner places would better besit their gifts.

Also such who being gifted for one calling, yet meddle with another. *Non omnia fert omnia tellus* : Every ground wil not bear wheat. If every servant take upon him to direct in the house, and every souldier in the Army, there wil be order in neither, but confusion in both.

*V. 3.*

*God hath dealt*. The graces we have, are from God : Be not proud, he that gave them, can take them away. Hath he given thee wisdom ? he can strike thee with folly, with madnesse, &c.

God dealeth to thee, and to others according as he wil. If thou hast a greater measure, despise not him that hath lesse : if thou have lesse, envy not him that hath more. The want of this moderation in Ministers and people, may justly be lamented.

If God give gifts and Talents, he wil have an eye on us how we use them. The Lord that gave the Talents to his servants, *went indeed into a far country, Mat. 25. 14.* but after a certaine time he returneth and reckoneth with them, *vers. 19.* Here is our comfort, if he hath given thee but one Talent, he wil not expect ten : Thou seest others to go far before thee in knowledge, faith, &c. glorifie thou God with the grace thou hast received. He wil require more of *Abraham* than of thee, and more of thee than of him who hath not received so great a measure as thou hast : For this is a Rule, *Vnto whomsoever much is given, of him shall much be required ; and unto whom men have committed much, of him they wil aske the more : Luke 12. 48.*

Verse 4. For as we have many members in one body, and all members have not the same office.

5. So we being many, are one body in Christ, and all members have not the same office.

These two verses do not onely shew that God dealeth to all a *measure* or proportion of gifts, but also containe a reason to perswade to modesty, taken from the *Communion* of the faithful ; that as all the members of mans body doe sweetly and friendly conspire to the good of the whole body, neither being puffed up, nor envying, nor incroching one upon another, so should all the members of the Church behave themselves. It is brought in, saith *Rollack*, by an Occupation, which he expresseth not : I thinke it may thus be supplied, as if the arrogant should say thus : Have not I such and such gifts ? Have not I read such and such Authors ? I trow, I see as much as another. To this *Paul* answers : Though you are wel read, have great knowledge, excellent braines, yet you are but a member in the body of the Church ; and therefore as in the body of man every member doth his own office, so must you employ your gifts to the common good ; not to the disturbing, but to the peace and unity of the whole body.

Thus doth *Paul* take downe this untamed evil, *Arrogancy*, by an excellent reason expressed in a similitude ; of which are two parts. The proposition, verse 4. the *reddition*, verse 5.

First, of the Proposition, positively, and by it selfe, without the relation or application of it to the present purpose. The words are,

Verse 4. We have many Members in one body, and all members have not one office.

In this Proposition are three things affirmed of mans body : 1. That it is one. 2. That it hath many members. 3. That all members have not one office.

1. *One body* : The body is one, 1 Cor. 12. 12. *Ephes. 4. 4.*

A thing may be said to be one divers wayes : 1. According to Numbers, cardinal, as one, two, three, &c. or Ordinal, as first, second, third, &c.

2. One is taken for *indefinitum quid* : indefinitely, as *Luk. 22. 50.* And one of them (note the servant of the high Priest. So we say sometimes,

times, I met with one, who said, thus or thus to me, whose name it may be we know not, or remember not.

3. One, is spoken sometimes in disgrace : so *Mark* 14. 12. And *Judas Iscariot* one of the twelve : upon which place *Hierome*, if that Commentary be his : *Unus numero, non merito*, &c. One of the number, but without any desert.

4. One is taken in way of excellency, as in that verse, *Vnus homo nobis cunctando restituit rem*. Where that Noble *Roman Fabius* is called *Vnus homo*, that is ; a worthy man, as if then such another could not be found. So God is said to be one, *transcendentaliter*, *Vnus numero* ; not *Affirmatively*, but *Negatively* ; not as divers things composed together are made one ; but one because not two, as *Deut.* 4. 35. The Lord he is God, there is none else besides him. And verse 39. The Lord is God, and there is none else.

5. One is put for that which is *integrum*, intire, perfect, having all the parts : so chiefly is the body here said to be one : he speaks 1. not of a lame or defective body.

2. We have many members : For he speaks not of every body, as a stone, or a trunk, but of an Organical and ordinate body, as is the body of a man. Many members, not onely *πᾶλλα* but *ποικίλα*, as *Tolet* observes ; not many onely, but of divers fashions ; yet most admirably and wisely put together with exceeding beauty.

3. All members have not one office : *τὸ αὐτὸν ποιεῖν*, they practise not the same things. All the members see not, all heare not, &c. but the eye sees, the eare heares, &c.

Doctr.

God hath wonderfully and most artificially framed the body of man, making it one, and yet having many and divers members, and these for divers employments : First, the Trinity as it were consulted about the making of it. Secondly, and it was last created, as the most exquisite piece of them all. Thirdly, so excellent is mans body, that the *Anthropomorphites* held, that God had such a body, and that ours was but the copy of his : because they knew God to be most excellent, they attributed to him such a body. Fourthly, the Philosophers were ravished with the consideration of it. *Zoroaster* cries out, *Ὁ τοῦ ἀνθρώπου φύσις ἀνθρώπου τὴν χάσιν*, as if that nature had undertaken a bold piece of worke, when she made man. *Euripides* saith, that man is *οὐδὲ τίς ὅτι καλὸν ποικίλον*, a most beautifull creature, framed by a most wise Artisan.

5. The Spirit of God speaks admirably of the body of man in the Scripture : for *David* saith, that his body was curiously wrought in his mothers wombe, *Psal.* 139. 15. as a piece of embroidered or needle-worke, as the Hebrew word signifieth (*rukkanthi*) coming of *rukam*, from whence the *Italian Ricamare* is derived, signifying to imbroider. *Genebrard* renders the word in the Psalme, *Varie contextus sum & diversificatus*. *Pelicanus* ; *artificiosissime concinnatus sum*, that is, with singular variety and most artificially fashioned.

Vse 1.

*Saint Paul* amplifies his matter by a similitude from the body of man. So Ministers in their preaching must study for plaine and familiar similitudes, which are not onely ornaments to their Sermons, but helps to their hearers, both for the better understanding, and remembering of

things delivered. So did our Saviour Christ teach, as *Matth.* 13. and throughout the Gospell appears : so did *Nathan* preach before *David*, 2 *Sam.* 12. Similitudes which are apt and plaine, worke a great impression. For that which by flat words of the precept is not understood, is both understood and remembered by similitudes and examples, saith *Hierome* \*. *Saint Augustine* was so carefull to be understood of his hearers and readers, that expounding these words of the 139. Psalme, *Non est absconditum os meum à te*, as it is in the vulgar Translation, *My bones are not hidden from thee* : because as may be taken for the mouth, as well as for a bone, he rendreth it *ossum*, a barbarous word ; adding this, *Melius est ut nos reprehendant grammatici, quam non intelligant populi* : that is, It is better that Scholers should reprehend us, than the people not understand us.

We ought to meditate of the wisdom of our Creator, which is as well discerned by the body of man, as by the whole world. Man is therefore called the little world, as the representation or map of the great world. Thus the heavens are represented in the Braine, the Elements in the Humours, the Rivers in the Veines, &c. Yea, a resemblance of the Trinity is found in Man by the Understanding, the Will, the Memory : as God is in the World, so is the soule in the body.

If we come to the particular parts of our bodies, we must needs confesse with *David*, that we are *fearfully and wonderfully made*, *Psal.* 139.

14. What an admirable member is the Eye ? Whether you consider the figure, the comeliness, the situation, the motion, the use. Or the Eare with her windings and turnings, for the better conveying of the sound to the common sense : for which purpose also is that most artificiall instrument, within the passages of it, as a bell, by repercussion of the sound, to continue it to the Braine : and more than this, it may pose the greatest Philosopher to consider, how the diversity of sounds at the same time reverberating should so accurately be distinguished ; as in a consort of musick, to heare and discern every Instrument, and also the harmony arising from them.

Who can sufficiently expresse the singular wisdom of God in framing the hand ? There are two things wherein we excell the beasts : in Reason, and the Hand : for as the Seeing, Hearing, Smelling, &c. some beasts excell us ; but beside Reason, which is the principall difference, in the Hand we doe excell all other bodily creatures. Most excellent is the shape of our bodies : the beauty of the Skin, and the comeliness of the Face : but of all parts the hand surpasseth in use ; rightly termed, the Instrument of Instruments : with this we take, we give, we hold, we fight, we feed and clothe our bodies, we worke ; it being the first mover in all Trades : without this the Husbandman, the Souldier, the Tradesman, the Scholar, were unprofitable. A body without hands, being as a soule without understanding.

By our reason and our hand we governe all the Creatures upon earth. We are not so big as Elephants, so strong as Lions, so swift as the wilde Roe : we cannot flie as the Eagle, nor live in the bottome of the sea as the Whale : and yet God hath given us a head to devise, and a hand to

D d

execute

execute and frame such things, that there is not a Bird in the Aire, a Fish in the Sea, nor a Beast in the Wildernesse, but we can be masters of at our pleasure; so that Saint *Ambrose* might rightly call him, *Regem Elementorum*, the King of the Elements; he had almost said, the god of all living Creatures under the Sunne. For as we stand in awe of God, so do the Creatures of us, being obedient to us, and serving us, as we should obey and serve God. On this the same Father in another place hath these words, speaking of the wilde and savage beasts: *Serviant homini & naturam suam humana institutione deponunt: Obliviscuntur quod nata sunt, induunt quod jubentur. Quid multa? Docentur ut parvuli, servant ut infirmi, verberantur ut timidi, corriguntur ut subditi, in mores transeant nostros, quoniam motus proprios perdidierunt*: That is, They serve man, who teacheth them another nature; and maketh them forget that which they were wont to doe by nature, and to doe that which he commands them, &c.

If we should relate the situation, the figure, the use, the reason of the inward parts of our bodies, of the sympathy betweene the braine and the heart, and the league as it were betweene the stomacke and the head, it would require a great volume; and yet learned men confesse, that there are many secrets in mans body, which the most skillfull and curious Anatomist cannot find out, but are onely knowne to God.

Vnto these if you adde the differences of constitutions, and countenances, how that among the many millions of men and women, it is almost impossible to finde two faces or temperaments in all things alike, it must needs be confessed, that the body of man is most wonderfully and fearefully made.

Know thy selfe then, O man, and (if thou hast not formerly) seriously consider of thy miraculous body, that thou mayst admire and praise the wisdom and power of thy God. Thou givest sometimes thy money to see some strange sight, and thou wondrest at some high hill, some faire house, &c. and foolishly neglectest to consider of the greatest miracle upon earth, which is thine own body. *Faithfully and wonderfully am I made*, saith David, and that my soule knoweth right well. As a man looking from some high rocke into the Sea, wonders and feares, as saith *Euthymius*; so David wondred and feared at the workmanship of his own body. Yea, he made singular use of such study, and accounted very specially thereof; *How precious are thy thoughts* (saith he) *unto me O God, how great is the summe of them!* Whereby he signifieth, that he obtained much understanding and comfort, and singularly profited in piety, by thinking on the power, wisdom, providence of God, appearing manifestly in the framing and preserving of man. Reade *Psal. 94.8.9.*

Though our bodies are so admirably framed, yet we are not to be proud: for the matter of them is but earth (which so much the more argues the wisdom and power of God) and also they are generated and brought forth, *inter stercore & latium*, in such a homely manner, that we may justly be humbled in the consideration thereof.

Wherefore hath God given thee so delicate a body, composing it in so elegant, beautiful, and

curious manner? Surely that he might dwell therein, as in his holy Temple: take heed thou pollute not thy body with whoredome, drunkenesse, pride, blasphemy, &c. take heed thou make it not the dwellers stie. *Os hominis sublimis dedit callosque tueri, &c.* God hath not made us grovelling toward the earth, but hath given us a stature and countenance aspiring upwards; let us set affections on things above, and not on earthly things. He that hath a costly garment, will not wallow with it in the mire, but is careful to keep it cleane; much more let us endeavour to keep our bodies pure and unspotted which are more worth than the most rich apparell. If we grow blind or deafe, we account our selves much bound to them who shall cure us, that we may see and heare: much more are we bound unto God, who gave us our eyes, eares, &c. and by whose blessing we enjoy their comfortable use.

Verse 5. So we being many are one body in Christ, and every one members one of another.

The Apostles drift is to beate downe, both curiosity in searching into hidden points above our gifts, and also that busie meddling with things not pertaining to us, unto which while some addit themselves through an overweening of themselves, they marvellously trouble the Church.

For the setting forth hereof, he useth an elegant similitude taken, not as *Erasmus* would seem to gather from the bodies of beasts, to make an argument from the lesse to the greater, but from the bodies of men; which though they consist of divers members, which have divers gifts, yet there is no strife, or busie meddling among them, but every one doth his own offices; so should we.

The proposition of the similitude was in the fourth verse, in this is the Redditiō or Application; wherein are three things answerable to those in the Proposition. The first, *The Church is one body*. The second, *It hath many members*. The third, *Every one are members one of another*.

In the first are two things: the Affirmation: *The Church is one body*. The Amplification, from the Author of this unity, which is *Christ*.

The Church is a body. The Church, that is the whole Church over the face of the earth: or it may be applied to a Nationall Church in one Country, or to a Parochiall, in one Congregation; every of these is a body.

*We are a Body*: Body is either *Naturall* or *Artificiall*.

*Naturall* is continued, whose parts are continuous, as a stone, a piece of timber, the earth, the sea, &c. Such a body is not the Church.

*Artificiall*, and this consists *ex partibus contrahit*, or *discreta*: of parts that are contiguous, or parts that are separate and distant one from another, of the first is a ship, a house, &c. of the other, is a Common-wealth, a Colledge, a Corporation, the Church; which notwithstanding sheweth in it selfe the properties of a mans body.

*We are one body*: Intire, as before.

*One body in Christ*: Who hath gathered us together, and made us of one profession, minde, faith,

*a Ambrosio  
de lib. 6.  
Epistol.  
rum, c. 11.  
38, ad Hor.  
i Ambrosio.  
us, Hena-  
mion, lib.  
6. c. 6.*

*a Confule  
Plato, in  
Tim. Arist.  
de partibus  
animal.  
Gaen. de  
usu partiu.  
Me. anst.  
lib. de ani-  
ma. & Me-  
dico. & A-  
natomies  
recentior.*

vse 3.

vse 4.

faith &c. He is our head, we are his body. As no Town comes to be a Corporation without the Kings grant; so we are made one body by Christ. We were as Runnagates, we were like the scattered bones in *Ezech. 37.* till he congregated us, and breathed upon us. The means whereby we are gathered and glued together, are inward, the Spirit; outward, the Word and Sacraments. The second thing is, The Church hath many members, *πολλὰ* and *διαφορὰ*, many and diverse, distinguished in fashion, station, office, &c. A Commonwealth consists not, saith *Aristotle*, of a Physician and a Physician, but of a Physician and a Husbandman; so the members of the Church are not all of one kind, not all Teachers, not all hearers: neither in the body of man, is every member an eye: but one an eye, another an ear, another an hand, &c.

The third, Every one are members one of another. The third part of the Proposition, to which this answer was, and all have not the same office. These words the Apostle useth not in the Reddition, but these being easily and necessarily supposed, he saith, and every one members one of another, shewing the drift of the similitude; that the diversity of gifts and offices should not make a schisme in the body, in as much as we are so knit together, that no member is for it selfe onely, but for the good of the whole, and the use one of another. So that there is a double relation of every member, as in our bodies, so in the Church; one of the members for the whole body, the other of the members one towards another. There is, as *Bernard* saith, *Unitas pluralis*, and *pluralitas unita*, which I know not how to expresse but thus: the body is one, yet this oneness taketh not away the diversity of the members; and the members are divers, yet this diversity taketh not away the oneness of the body.

Doctr.

As in the body of man, the members though divers, and of divers offices, are so knit together, that they sweetly agree, without envying, and proudly insulting and encroaching one upon another, so ought it to be in the Church. This is proved by that notable place, *1 Cor. 12.* from the beginning of the twelfth verse, to the end of the Chapter, which is as a commentary on this verse and the former.

We being many members, are one body, *vers. 12, 20.*

If the Eye shall say, because I am not the Eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? *vers. 16. 17.*

The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you, *vers. 21.*

The members which seem to be more feeble are necessary, *vers. 22.*

And God hath so tempered the body together, that he hath given more abundant honour to the lesse honourable, *vers. 23, 24.*

That there should be no schisme in the body, but that the members should have the same care one of another, *vers. 25.*

Both in suffering together, and rejoicing, *vers. 26.*

For we are the body of Christ, and members in particular, *vers. 27.* In our bodies, if the foot be hurt, the rest of the members will not onely suffer with it, but joy together to help it; the head stoopeth, the back bendeth, the eye beholdeth, the hand

holdeth it, and not the foot, but the mouth complaineth thereof. If among these members, which all except the head are fruit and unreasonable, there be such sympathy and harmony, much more ought there to be among us, who are governed not onely by reason, but by the Spirit of God. As the curtaines of the Tabernacle were so coupled together with Loops and Taches, that stirre one and stir all: so is it with the parts and members of our bodies, hurt one and grieve all, and so ought it to be amongst us in the Church. There is a story in *Livy*, of which most interpreters make mention, which notably serveth for this purpose. The story is this: there were very often grievous broiles between the Commons and Nobles of *Rome*. Once among the rest, when the people had banded themselves, and the Commonwealth in great danger, the Senate sent unto the people one *Menenius Agrippa*, a famous Orator, to perswade them: He tells them this parable; On a time, saith he, the members of the body objected against the stomach, that it devoured all, and idly and sluggishly lay in the midst of the body, whilst the rest of the members laboured full sore; Whereupon the foot refused to stir and carry the stomach, the hand refused to put meat into the mouth, the mouth to receive it, the teeth to chew it, &c. What followed? the stomach being empty, the eye began to be dimme, the hand weake, the feet feeble, all the members began to faint, and the whole body to wither: so at the last they were of necessity compelled to grow friends with the stomach; and they learned that the stomach is most profitable to all the members of the body. And by this parable he quieted the people, and brought them to concord with the Senate.

As the incolumity of the body depends upon the concord of the parts, in the mutuall performance of their duties; so the welfare of the Church, when we shew our selves to be members one of another. To which purpose is that of *Saint Peter*, As every man hath received the gift, even so Minister the same one to another, as good stewards of the manifold grace of God, *1 Pet. 4. 10.*

Here we are to be admonished to beware of divers things, which hinder the flourishing of the Church. First, of curiosity.

First, many curiously enquire into, and strive to know things which they are not able to understand, which is the way not to better our knowledge, but to decay it. A burden beyond the proportion of our strength, oppresseth the body: so a searching into points beyond the proportion of our gifts to conceive, overwhelmeth the understanding. Too much light dazeleth the eye, but light in moderation comforteth it; so if we read, study, and meditate modestly, and according to the measure of our gifts, it may exceedingly benefit us; if beyond the measure, it may hurt us as much.

Many think it is a grace to them to study and talke beyond their knowledge and measure, but in very deed it is a foule disgrace, as it is to have any member of the body to exceed due proportion. If one of our feet be as big as two feet, it is not beautifull, nor can be so serviceable, but rather is a griefe and burden to the whole body; so are our curious people to the Church, whereof they are members.

\* *Livius*,  
Decad. 10  
lib. 2.

2. A *busie meddling* with things belonging not to us, and beyond the bounds of our Calling. There are many who chuse and delight rather to *seeme* skilfull in other mens offices, than to be in their own: but the eye meddles not with hearing, nor the care with seeing; the foote takes not upon it to dresse the body, but leaves that to the hand: so arrogate not thy selfe any thing out of thy own Calling. It is neither fit nor comely for the People to meddle with office and calling of Magistrates and Ministers, and yet now many thinke it a great worship to them to be directing Magistrates how they should governe, and teaching Ministers how they should be called; and how they should preach. *h. Ne sutor ultra crepidam:* It is absurd for a Weaver to take upon him to teach a Carpenter or Mason, how they should square their stiffe for the building of a house. If the feete should grow where the hands are, it would make the body monstrous: so when men will not containe themselves within their order, degree and calling, it is to make the Church a *Babylon*, a very confusion. If a mote should be in the eye, is the foot a fit member to be thrust into the eye? No, let the foot, on Gods name, be sensible of the trouble: but it must leave the helping of the eye to the hand, whose office it is. If things be amisse, let private men pray for a reformation; but leave it to them whose calling it is to reforme.

3. *Faction, schisme, separation*: Though we be many members, yet we are but one body. Me thinks the very naming hereof should quench the fire of contention and schisme.

The Church is One body, and it is One in Christ: Will Christ have it to be one? How dares't thou then to be the author of any division or separation? How will our Brownists answer unto Christ for their separation, who cut and rend themselves from the Church? Is it not madnesse for a man to pecke out his own eyes, or to chop off his feet.

But they may not have communion with wicked men, lest they be polluted. To this I answer: If the head ake, doth the foot refuse to beare it? or if the eye be blemished, doe the rest of the members disclaime it, or deny it to be a part of the body? or whilest it remaineth in the body, refuse to have fellowship with it? and renounce their own part in the body? So neither are corruptions or faults of particular persons, any ground of separation: and this similitude sheweth the separation of the Brownists to be without ground or sense.

4. *Pride, and Arrogancy*. If thou be a more eminent and noble member in the body, see thou contemne not such as are inferiour: for every one is equally a member as thy selfe; and the soule enlives the foote, as well as the hand, or brest; and that inferiour member defective, makes the body an imperfect body; as if the defect were in a more honourable part. If the right hand be more ready, plyant, and serviceable than the left, let it beare with it, and helpe it: and if one legge be stronger than another, we will spare the weaker, and put the stronger to the more use: so let him that hath more gifts, not despise, but helpe him who hath the fewer.

5. *Envy*. What if thou be an inferiour member? yet thou mayest not envy the more noble.

The foot is contented to be clad in leather, when it may be there is a chaine of gold about the necke, and a precious stone on the finger. It is a soule fault when we cannot have the credit that others have (because we deserve it not) to envy them for it. What if thou hast not so strong a faith as *Abraham*? or such a gift of prayer as *David*? If thou hast any measure of saving faith, any gift of true prayer, thou art well. He that had but two Talents, was as much commended, and went into his Masters joy, as well as he that had five.

It is a great happinelle to be any member in the body of Christ. Though thou beest not an eye, but a foot, thou art quickned by the soule, as well as the eye; and thou shalt be saved as well as the eye. The soule seeth by the eyes, walketh by the feet, &c. *Vitam dat omnibus, officia singulis*, giveth life to all, but executeth divers functions by divers members: Though the foot see not, yet it lives as well as the eye; *Officia diversa, vita communis*, faith Saint *Austin*: The Officers are divers, but the life is common. *Sic est ecclesia Dei, singuli propria operantur, pariter vivunt*: So among the rest of the Church, the Spirit of God setteth this man for this employment, that man for that, but sanctifieth them for all.

In the benefit of the Sunne, of the Ayre, of the rain, of the day and night, &c. all equally partake: but gold, and dainty fare, and costly apparrel, places of honour, &c. *ὁ δὲ ἑκάστης ἐκ τῆς ἀπορίας*, faith *Nazianzen*, are things of which but few can boast. So the Word, the Sacraments, the merit of Christ, Justification, Sanctification, are common to all the Elect in the Church: but to be learned, to be eloquent, to be a Minister, to be a Magistrate, are but the gifts & callings of a few: which things *ἡ δὲ κοινὴ τῶν τιμωτέρων ὅχου, ἡ δὲ τῶν ἀναγεννῶν τῶν διδοτέρων*, though for their rarity they seem more honourable, yet they come short of the other in regard of their necessity: for those things without the which a man cannot be a true Christian, are *ὅτι οὐκ ἔστι χριστιανὸς ἄνευ* more profitable then those things which onely a few amongst them can attain.

As the beauty of the body of man, in regard of the admirable composition, is exceeding: so also is the Church much more, consisting of divers sorts of men, endued not onely with the life and beauty of nature, but of grace, by the Spirit of God. Oh what a comely thing is it to see Magistrates godly, Ministers painfull and faithfull, hearers reverent and obedient; to see Fathers, Husbands, Masters, old, young, wives, children, servants, content in their place, conscionable in their callings, zealous of goods works, joyning in the service of God, &c. The variety which is in the diverse sorts of Offices, in the diverse measure of gifts, wonderfully sets forth the beauty of the Church.

The Church in the *Canticles* is compared to an Army with banners and in array, which is an excellent thing to behold; some horse men, some footmen, some pike-men, some gunners, some under one Ensigne, some under another; some under one Colour, some under another; and all arranged in order, a most glorious fight.

The Church is also compared to a *Garden inclosed*, where are divers beds and knots, and hearbs and flowers, a place most delightful.

Also it is compared to a Queen, brought unto

*a Aug. Hom. 186. de tempore, tropo form.*

*b Greg. Nazian. orat. 9. ne de modestia in discipulis servanda.*

*Vse 2.*

*Cant. 6. 4.*

*Cant. 4. 15.*

a King in rayment of Needle-work, and of divers colours; so the Church is most beautifull in her variety of Offices, graces, &c.

The Church is called *Faire* fifteen times in the *Canticles*; and indeed the Curtains of the Tabernacle, and *Solomons Temple* are but *confe colours* to set forth the beauty of the Church.

Though the Church be thus beautifull, yet let her not be proud, for her beauty is not her own, nor her comeliness, but it is put upon her by Christ, *Ezek. 16. 14.* In our selves we are now loathsome and deformed, but in Christ beautifull.

The Church is *faire*, we must take heed how we make it black by adultery, coverousnesse, hypocrisie, drunkennesse, &c. Thou sayst thou art a member of the Church, but if thou beeest a drunkard, malicious, &c. thou art as the foot of a dogge or a swine placed in the body of man. If thou beeest such, thou must be cut off, for the Church is beautifull.

Verf. 6. *Having then gifts, differing according to the grace that is given unto us, whether prophesie; let us prophesie according to the proportion of faith.*

7. Or Ministry, let us wait on our ministring; or be that teacheth on teaching.

8. Or be that exhorteth, on exhortation: be that giveth, let him doe it with simplicity; be that ruleth, with diligence: be that sheweth mercy, with cheerfulness.

**T**Hese Verses are holden by all interpreters to pertain to the third verse, and that here he delivereth the same exhortation by an introduction of certain particular callings and gifts, exhorting to the *sober* conceit and use of them; and so by these, I think, we are proportionably to consider of all others.

These words then contain an exhortation, where we have two parts. 1. The ground of it, which is a concession of some things before delivered in the first part of the last verse. 2. The exhortation it selfe, inferred in divers particulars; in the rest of the words of the verses.

The grounds in these words.

Verf. 6. *Having then gifts, differing according to the grace that is given unto us.*

**T**Hese words containe a repetition of the rule of *sober sense*, in the latter end of the third verse, and of the sum of the similitude, *vers. 4. 5.* and a full point being in all Copies, as testifieth Mr. Beza, at the last word of the fifth verse; here begins, though not a new matter, yet a new sentence, otherwise than some learned men<sup>a</sup> have read these words, *Having gifts according to the grace that is given.* The word translated, gifts, is *χαρίσματα*; the word translated grace, is *χάρις*. Some in the first understand by gifts, the gifts of callings, which Paul, Ephes 4. 8. calls *δοματα*, and by grace qualities and abilities for the execution of the duties of such callings; some understand contrarily. I would have gifts to be taken both for gifts of callings, and also for qualities to discharge the same; and so I take it the word is used, 1 Cor. 12. and by grace, I would understand the free favour of God, as Pareus takes it.

Here then we have two parts. 1. A proposition, *We have divers gifts.* 2. An amplification from

the fountaine from whence they spring: from the grace of God, according to the grace that is given us.

*Differing.* That is, which differ one from another, either in kind, for he hath not given all to any one, but parted them; and therefore they are called *μερισμοὶ ὡς καὶ ἡ ἀγάπη*, Heb. 2. 4. or in degree and measure of the same gift, as to some more ability to preach and governe than to others.

*According to grace given unto us:* Of God This is supplied out of 1 Cor. 12. 18. This is added, saith Gualter, to prevent pride and envy, that none should be proud of that he hath, nor envy what another hath, seeing all is of God.

This is one of the places from whence the Schoolmen draw their distinction of grace, that there is *gratia gratis data*, grace freely given; as the gift of Prophecie, government, &c. And *gratia gratum faciens*, Grace making gracious; that is (say they) Faith, hope, love, &c. But this is a vain distinction; for it is the merit of Christ alone that makes us gracious, faith but the instrument to apprehend that merit, and the other virtues, graces given, and signes that we are made gracious.

God of his grace hath beautified his Church with *Dov.* divers offices and gifts. See the proofes hercof before at the third and fifth verses.

If thou be endued with any gifts, praise God *Vse 1.* the giver: if thou wantest any, goe to God. Many have a calling, which walk not with any comfort in it; as of Magistracy, government of a Family, &c. Where is the fault? Surely thou hast not begged of God for ability to discharge it.

*Solomon* when he was called to be a King, prayed to God, not to be a rich King, or a victorious King: but to be a good King, to have an understanding heart to governe his Kingdome, 1 King. 3. 9. and God was pleased, and granted his request. So, Art thou called to be a Magistrate, Minister, Master of a family? &c. pray in like manner for grace to walke conscionably and profitably in thy calling: Pray not to be rich in thy calling, leave that to God; but to have wisdom to discharge it to the glory of God, and good of men: Say with Solomon; O God, give thy servant an understanding heart, &c.

The meanest gift in any member of the *Vse 2.* Church, is to be acknowledged: to apply this to the Ministry. Many, if a Minister preach who hath excellent gifts, they will flock unto him, and admire him; but if a man of meaner gifts be in the place, they will not vouchsafe to heare him, though he teach soundly: this is verily a fault. Every mans gifts are to be honoured, because they come from God, who many times more abundantly blesteth the labours of such who have meaner gifts, that the glory might be ascribed to himselfe.

Every man must walke in his own calling: It is not fit for any to meddle by practice with that calling, unto the which he is not gifted. On this order depends *Incolumitas Ecclesie*, saith Master Calvin: and farther; *Qui hunc ordinem pervertit, pugnat cum Deo:* The safety of the Church is broken, and God himselfe is resisted when this order is perverted.

God hath in his wisdom given to divers men *Vse 3.* diverse

diverse gifts : Wherefore ? Surely to nourish love, and the communion of the Saints. Man is made a sociable creature, and to live alone is uncomfortable ; and no man hath all gifts : No man is *ad omnia quæ*, as they say. The eye stands in need of the foot to carry it, and the foot in need of the eye to direct it : no man is *αὐτάρκης* sufficient of himselfe. The Minister hath need of the people for their temporall things, and the people have need of the Minister for his spirituall things. In the multitude of the people is the Kings honour, *Prov. 14. 28.* and the Anointed of the Lord is the breath of our nostrils, *Lament. 4. 20.*

No Country affords all commodities, one aboundeth with wooll, another with wine, another with spices, &c. that by commerce and trafficke for such things as they need, there might be a community and society amongst mankind : so God in his Church hath given thee one gift, him another ; bring thou that which is thine, that thou mayest partake of that which is his, that both of you may further the good of the body, and live in a holy fellowship one with another.

*Use 5.* Thy calling and gifts are of God : therefore be not proud ; to be a Magistrate, or a Minister, is indeed to be in a high place, but *noli altum sapere* ; Thou mayest be in a high place, and yet be a reprobate ; for *Indas* was an Apostle, and *Saul* was a King.

In matter of wit, some hereticke, some stage-player may outstrip a true believer, as Saint *Austen* observes : be not proud of that which a reprobate may have, but get faith, repentance, &c. though thou beest in the lowest forme, thou shalt be happy.

*2. August. lib. 1. ad Simplic. g. 2. prop. 1. arm.*  
*Use 6.* God hath given diverse gifts : as in the Ministry, some have a more excellent gift of conference, some of Prayer, some of exhortation, some in opening of a Text, &c. and all for the good of the Church.

The face of man is not above a span over, yet let ten thousand men be together and their countenances shall all differ. Physicians say, that the constitution of all mens bodies are of a mixture, of hot, dry, cold and moist ; and yet the wisdom of God hath so diversly tempered these, that scarce in the world are two men to be found in every point of the like temper : so in the Church let divers men preach of the same Text, and all soundly, and to the point ; yet scarce two of a hundred to be found, that have in all things the like gift of utterance. This is the same *πολυποίκιλος σοφία*, that manifold wisdom of God, that liking not one, we might like another, and the variety of mens affections be satisfied with the variety of his gifts.

Let no man make so bad a use of this mercy, as did the Corinthians, who having three famous Preachers, *Paul*, *Cephas*, and *Apollos* : men doubtlesse of diverse gifts, grew hereby into a schisme, some professing themselves the followers onely of *Paul*, some onely of *Cephas*, despising *Paul*, and some of *Apollos*, despising both the other.

But let us make a good use of the diversity of gifts in Preachers : that is, by some one or other of them to be brought from our sinnes unto God. What ? Can we profit by none ? Can no mans gift like us ? No mans labour prevaile with us ?

Surely of such Christ complains to the Jewes : *Matth. 11. 16, 17, 18.* and 19. *Wherunto shall I liken this generation ? &c.* *John* came in one sort, Christ came in another, yet neither *Johns* veine, nor Christs could like them ; no Preacher could please them. Alas for them, and also for our drunkards, blasphemers, &c. which heare divers men of divers gifts, *Barnabas*, and *Boanerges*, the *sonnes of consolation*, and the *sonnes of thunder*, and yet none can move them to repentance, that they might be saved.

*Vers. 6.* — *Whether prophesie, let us prophesie according to the proportion of faith.*

**T**hese words are part of the exhortation, inferred out of the former ground, wherein was repeated the summe of some things before delivered.

The exhortation is the same in substance and sense with that which is *vers. 3.* though not in the same termes. Then it was in generall : here is an enumeration of certaine particulars, for the better explication of the generall.

Generally he had said, let no man presume above his gift : now here in particular he saith, not if thou beest a Prophet, a Minister, &c.

Most of our late writers affirme, that *Paul* hath here laid the plot for the perpetuall government of the Church ; and that here is the certaine rule and order for the Church Officers and Offices : and then they divide these things thus : first, they set downe two generall heads ; *Prophecie* and *Ministry*. By *prophecie*, they meane the Ministry of the Word and Sacraments : and under this, they wrong teaching and exhorting, that is, say they, the Doctors and the Pastors office.

By *Ministry*, they meane the office of Deacons ; and to this they referre distributing, ruling, and shewing mercy. Thus Master *Beza*, *Parus*, and divers others.

*Aretius*, he marshalleth these seven thus : By *Prophecie*, he meanes publike professors in the Schooles. By the second, he meanes Deacons ; and so by the five, which are Distributors. By the third, he meanes Pastors. By the fourth, which are called Exhorters, such who were appointed to visit the sicke, and to comfort the Captives. By the sixth, he meanes Lay Elders, appointed for discipline. By the seventh, old Men and Widowes, appointed to entertaine strangers, and to tend the sicke.

*Scultetus* arrangerh them thus. By the first and third, he meanes Pastors, whose duty it is to prophesie and teach. The second and the fifth he attributes to Deacons, taking ministring for collecting and gathering the Church goods : and distributing for laying them out and dispensing them. The fourth, which is exhorting he attributes to Elders, the censurers of manners. The sixth, which is ruling, he attributes to Bishops ; holding herein soundly, that there ought to be a distinction of Ministers in degree. And indeed it may easily be observed, that where equality and parity of Ministers is most urged, that there, for the most part, is the greatest and most ambitious affectation of primacy and chiefdom. The seventh, he attributes to them who minister to the sicke ; as, Men and Women, Cookes, Physicians,

tians, Almoners, Masters of the Hospitals for Pilgrims and Travellers, &c.

Master *Rollock* a learned man, takes all these for gifts, rather than for callings, and he numbeth eight, adding unto them Love out of the ninth *Vie*. These eight, he thus distinguisheth, making two exhortations: The summe of the first, to be, that men should not exceed the proportion of their gifts; to this he addeth the first four: The summe of the second, to be, that we should well use the gifts we have; and to this he addeth the other four. The first four being about the quantity, the other about the quality of gifts received. For my part, I take the four first to belong to Ecclesiasticall persons onely, and the other four to be taken generally.

That St. Paul doth not here set down a rule for the perpetuall government of the Church, I think this is sufficient to prove, because it is beside the scope and drift of the place, which is, without controversie, to exhort all the Church modestly and soberly to behave themselves in their places, attempting nothing beyond their calling and gifts.

<sup>a</sup> *Aquinas* in *1<sup>a</sup> 2<sup>a</sup> 2<sup>a</sup>* *q. 171. art. 2.* <sup>b</sup> *whenever prophetic.* *q. c. Aquinas* thus defines prophetic. Prophetic is an understanding by Divine Revelation of those things *quæ sunt procul*, which are afar off. Now some things are afar off from our understanding and knowledge *per se* by themselves, for a defect in the things to be known, as things to come, which are contingent; or things past, and out of the memory of all men; or things present, but done in remote Countries or places. Thus did *Ezay* and the rest of the Prophets foretell of many things to come. Thus did *Moses* declare things that were past, as the Creation, Fall, Flood. Thus did *Elisba* shew what *Gebezi* did, being absent. And for this, Prophets in the Old Testament were called *Seers*, and this is the most proper acceptance of the term *prophetic*.

Some things are farre from our understanding, not *per se*, or for any defect in themselves, but for a defect in us; as the Divine Mysteries of Religion, which in themselves are most cognoscible, but our dark understanding is unto them, as the eye of an Owle to the Sunne light, there is no darknesse in them, the darknesse is in us. Hence those in the New Testament, who had the gift of interpreting Scripture, and reaching the Mysteries of Religion, were called Prophets, *1 Cor. 12. & 14.*

This place is to be understood of the Prophets in the New Testament. There were in the Primitive times three extraordinary Offices in the Church, *Apostles, Prophets, Evangelists*, as they are named in this order, *Ephes. 4. 11.* and Prophets are named next after Apostles, *1 Cor. 12. 28.*

The Apostles were immediately called and sent of Christ, for the conversion of the World and planting of Churches.

Prophets<sup>b</sup> were such who were immediately stirred up, and called by the holy Ghost, and also endued with singular wisdom and knowledge both of the Mysteries of faith, and also of the secret judgements of God, present and to come, so far as it pleased God, they should by the Ministry be made known unto the Church for the confirmation of the faith of the Elect, and the leaving of the wicked inexcusable. So *Aquas* foretold of the famine, *Acts 11. 28.* and of Pauls hands and imprisonment, *Acts 21. 10, 11.* Also they ex-

celled in a wonderfull gift of understanding the Prophecies of the Old Testament, and in a wonderfull dexterity of opening and applying the same to those times. These were inferior to the Apostles, and by them appointed to governe the Churches which they had planted, where it seemed them good.

*Evangelists* were such as accompanied the Apostles in their travels, and were sent by them upon occasion to the Churches to preach the Gospel, but not to be resident in any place for the governing of the Churches, as were the Prophets. Also some of them wrote the story of Christ, and the Acts of the Apostles, as *Marke* and *Luke*.

I understand here the Prophets now described, whose Office is long ago ceased with the extraordinary things thereof: the gift of understanding, interpreting and applying dark Scriptures remaining, attained by the study of Tongues Arts, &c.

Here then are two things, as in the rest that follow. The gift, the direction. The gift or calling, *Prophecie*; the direction, according to the proportion of faith. A Prophet is to prophetic, or to think soberly according to the proportion of faith.

Proportion of faith. Faith may be taken either for the gift of knowledge of things to be believed, or for the Doctrine of faith.

The gift of knowledge may be taken, either of the *hearers*, or of the Prophets themselves. Of the *hearers*, and so *Ambrose* and *Aufelme* take it; and then the meaning is, that the Prophets must prophetic according, and not beyond the proportion of understanding and capacity of the hearers. Of the Prophets themselves, so *Martyr* and *Rollock*, and then it is the same with *pursh* *unus*, *vers. 3.* the measure of faith, that is the measure of their gifts. *Fidri sue*, faith the Syrian Translator, and then the meaning is, the Prophet must not preach beyond his own understanding, or beyond that he hath received. If Faith be taken for the Doctrine of Faith, then it is two waies also expounded: first, that the Doctrine of Faith may be confirmed, not destroyed. Secondly, that prophesying be according to the generall rules and actions of Faith, which are contained in the Creed, commonly called the Apostles Creed: of which, though the Author be uncertaine, yet it is held to be as ancient as the Apostolicall Church, and that it had the consent and approbation thereof. *Tertullian* makes mention of it, calling it, *Regulam & legem fidei*, the rule and law of Faith<sup>a</sup>. And this very well agrees with the word in this place, *Ἀναλογία*, *Analogie*: which is, when that which is doubtfull is referred to something out of doubt, that uncertain things may be proved by certain; called by *Aristotle*, *ἰσχυρὸν ἐπὶ λῶγῳ*, equality of speech rendered by *Tully*, proportion and inconveniency<sup>b</sup>.

All these interpretations may be received, inasmuch as they suppose one another.

He that hath the gift of prophetic, must exceed Doctr. his gift, but square all his interpretations, exhortations, applications to the Scriptures the rule of faith, *Ezay 8. 20.* To the Law, and to the Testimony, if they speak not according to this word, it is because there is no light in them, *1 Pet. 4. 11.* If any man speak, let him speak as the Oracles of God, for no prophetic of the Scripture is of any private interpretation, *2 Pet. 1. 20.* The Scriptures must be interpreted by the same Spirit, by which they were written.

<sup>a</sup> *Tertul. lib. de veland. Virgin. in ipso statim principio & lib. de presc. advers. c. 4. b* *Conf. P. de in loc.*

<sup>b</sup> *Conf. Zanobius super 4. prae. & cap. 12. cap. 4. Epist. ad Heb.*

Præj

Use 1. *Prophefying* and interpreting of Scriptures is a gift of God, to them which by study and prayer attaine it; without which gift, even very acute and learned men misse of the true meaning, and are little better than pur-blind. It is also a singular gift and blessing to the Church, that God bestoweth such a gift in these daies (though not extraordinarily and immediately as in times past.) For without the Scriptures, we differ little from beasts: and if they be as a sealed booke, what good can they doe us? *Iohn* sometime wept, because no man could open the sealed booke, and looke therein. Blessed be God, the Scriptures are unsealed and opened to us, of the which we have great cause thankfully to rejoyce.

Use 2. *Seeing we have divers gifts, whether prophefie:* Prophefie is not a gift common to all the members, but belongs onely to some members in the Church. Their boldnesse therefore and arrogancy is to be reproved, who being private and unlearned men, take upon them to interpret Scriptures. It is one thing to have the gift to interpret, another to have the gift to understand that which is interpreted; keep thy selfe within the compasse of thy gift and calling.

*Terent. lib. de prescrip. advers. haeres cap. 5.*

*4 Pamphilus refert, in Apologia, pro Origene, inter opera Hieron. tom quart. editionis Paris. anni. 1546. fol. 74. l. A. B.*

Here Ministers would be advised to have respect to their gift, in handling Texts of Scripture, and in delivering points of doctrine to the people: an adulterating of the sense hinders the truth as much as the corrupting of the Text. We may speake of things obscure, but not with such affirmation and assurance, as of things plaine and manifest. Many will as confidently determine things controverted, as the uncontroverted points of the salvation of the elect, and damnation of the reprobate; but this is rashnesse, and the part of him which hath lost the sense of humane infirmity, as *Origen* sometime said: who also spake thus modestly; In this we give thanks, that when many will not take knowledge of their own unskillfulnesse; we for our parts *ignorantiam nostram non ignoramus*, are not ignorant of our ignorance, in matters which are deep, and above our reach. Better it is to leave things obscure as we finde them, than rashly to determine of the same.

Also hearers would be admonished to measure their gift in hearing: some, though they be dull of hearing and understanding, yet are weary of milke, and desire strong meat, which alas they are not able to digest. If their teachers, knowing the measure of their capacity, deliver plainly the Doctrine of faith and repentance, and denounce the judgement of God against drunkennesse, whoredome, &c. this is abhorred for the plainnesse: but I would speake to these in the words of Saint *Augustine*, *Tene & devotè accipe aperta, ut tibi pandantur obscura. Quomodo eris penetrator obscurorum, contemtor manifestorum?* Receive devoutly and reverently things plaine, that obscure things may be opened to thee. How shalt thou be able to pierce into obscurities, which contemnest things manifest?

*4 An. Hom. de pastore. bnt.*

Verse 7. *Or Ministry; let us waite on our Ministry.*

Here are two things also as in the former, and so in the rest: the thing and the direction.

The thing is *Ministry*.

The word rendred *Ministry*, may be applied

to offices and functions in the *Common wealth*, as well as in the *Church*: for in the next Chapter the Civill Magistrate is called *ἄρχιεπίσκοπος*, the Minister of God. But here I take it to be applied to the Ecclesiasticall state. But to what persons in the Church, may be questioned.

Where *Paul* makes the like enumeration of particulars; after Prophets, Evangelists are named: I leave it to the learned to consider, whether it might not be so here taken, without wronging the scope of the place or the Text. I am out of doubt that Evangelists might stand in as much neede of this admonition, as the Prophets of the former.

If we take it for the office of a *Deacon*, as most of our latest Interpreters, I finde no fault with it: or if we take it generally for all Ecclesiasticall offices and ministrations, as *Christisme*: or for Pastors, of whom two duties are in the two next sentences declared, which I thinke is least constrained.

The word signifieth a painefull and laborious Ministry, wherein men are serviceable, as those which make haste in travell, raising the dust by their celerity and speed.

The Direction: *to waite on ministring*: or to be wise unto fobriety in ministring; of which wisdom, waiting is an effect implying diligence, and the avoyding of busie meddling, not pertaining to such ministrations.

*A Minister must behave himselfe humbly and modestly in his calling*, Luk. 22. 25, 26. *The Kings of the Gentiles exercise Lordship and authority over them, and are called Benefactors: but ye shall not be so; but he that is greatest among you, let him be as the youngest; and he that is chief, as though he did serve.* The meaning of our Saviour is to take away *arrogancy*, not order, 1 Pet. 1. 2. neither as being Lords over Gods heritage, but being examples to the flocke.

Here the pride of that Arch prelate of Rome is to be reproved, who under the title of Servant of the Servants of God, advanceth himselfe above all that is called God; preferring himselfe before Emperours, and his Cardinals before Kings.

Also the arrogancy of all other Ministers, who are puffed up for their place or gifts. *Aaron* and *Miriam*, though otherwise godly persons, were faulty this way, Numb. 12. But especially *Diotrophes*, 3 Ioh. 9. 10. *Who loved to have the prebeminence*, and would neither receive *Iohn* nor the Brethren. Many such there are, who are advanced, have great knowledge, but are ignorant of nothing so much as of themselves.

It was a worthy report which *Pliny* gives of *Vespasian*, if he flattered him not; to whom being Emperour he wrote thus: *Nec quicquam in te mutavit fortune amplitudo, nisi ut prodesse tantum dum posses & velles*: Greatnesse and Majesty have changed nothing in you, but this; that your power to doe good, should be answerable to your will. I would this could be truly said of Christians. But we for the most part desire gifts and place, that we may be honoured like gods, not that we might honour God; as did our Grandmother *Eve*, whose milke we have sucked.

If God advance *Hester*, it is that she may be a means to relieve the distressed Church, Hest. 4. 14. *Hast thou a gift? Who is the better for it?* Hast

*4 C. Plinius secund. epistola ad Vespasianum, quæ est ante historiam.*

Hast thou an office? What good hast thou done? Thou must give account. It will be an unspeakable comfort, if when thou shalt lay downe thine office, thy life; thy conscience can testifie, that thou hast not sought thy selfe, but the glory of God, and good of men.

Use 2.

Let him that hath a ministry, waite on ministering: None ought to presume into the functions of the Ministry, unlesse he be called. The stories of Corab, Datian, and Abiram; of Saul, of Uziah, are pregnant. As the services of the Levites were distinguished by God himselfe, Numb. 4. so ought there to be no confusion of Offices and Officers in the Church.

Use 3.

Ministers must waite on their ministering, they must employ all their wit, care, study, learning, art, *spatam crasse*, to administer the Province, to discharge the office which they have received. But is it not lawfull for a Minister to study physick? Doubtlesse it is, but *bona facis* at spare houres: his most and maine study must be for Divinity, that he may winne and save soules: *Major pars vite atque mentis bus fiet*: I would not admit a Minister to be more a Physician, than a Physician be a Minister. It is commendable, if the Physician be able to speake to the heart of a sicke person, aswell as to administer to his body, because the Minister may be absent: So for the Minister to be able to advise for the good of the body of a sicke man, aswell as for his soule, is not to be disallowed, because the Physician may be absent. As it is unlawfull for a Physician to preach or administer the Sacraments, so I thinke it unlawfull for a Minister to be a professed publike practitioner in physick.

Use 4.

The Ministry is a dignity, so it is *Staxoria*, a painefull calling; it is an honour, so is it a burden; a burden, *humeris Angelorum formidandum*, requiring the strength and ability of Angels. And who is sufficient for these things? 2 Cor. 2. 16.

The consideration hereof is profitable, both for those which are to enter into the Ministry, and for those which are entered.

Wouldst thou enter into the Ministry? What moveth thee? The wages, or the worke? Many desire the care of soules, that they may live without care, as almost in these words wrote Bernard<sup>b</sup>: Paul saith; 1 Tim. 3. 1. He that desireth the Office of a Bishop, desireth a good worke: *Bonum opus*. Examine thou, whether desiring the calling of a Minister, thou desirest not rather *bonas opes*, the good maintenance, than the good worke thereof.

The manner of the begging of those multitudes, which daily sit at the beautifull gate of the Temple, gives occasion to suspect that some make suite rather for the game, than for the devotion and service of the Temple; especially when such which are not worthy, *Ad res sacras accedere*, doe *sacrum ipsum ambire*.

The ancient Fathers discomend this eager suing for preferments in the Church. c. Cyprian commends Cornelius in these words: *Nam, ut quidam, vim fecit ut Episcopus fieret, sed ipse vim passus est, ut coactus Episcopatum acciperet* d: He offered not, saith he; but suffered violence when he was made Bishop. Evagrius withdrew himselfe when he should have been made a Bishop, as sometimes did our Saviour, when the People would have made him a King, Job. 6. 15. And Ammonius being urged with a Bishopricke, cut off his right

care, that such deformity might be a Canonick impediment. e. *Clato* said, that if there were a Common-wealth wherein there were none but wise men, there would be more contention among them to avoide offices, than there is now to obtaine them. Forethinke then of the charge which is great, of the account which will be strict: so great a charge, and so strict an account, that Saint Chrysostome saith: He wondereth that any Bishop or Minister can be saved. f. When Marcus Cicero stood for the Consulship of Rome, Quintus Cicero wisht him to meditate of this: *Novus sum: Consulatum peto: Roma est. I am an upstart: I aske the Consulship: It is Rome. Say thou in like manner to thy selfe, Novus sum: Ministerium peto: Ecclesia est. I am but a Novice, I desire to be a Minister. It is the Church of the living God.*

2. Art thou entered into the Ministry? Give all attendance to reading, exhortation, doctrine: 1 Tim. 4. 13. Watch in all things, endure afflictions, doe the worke of an Evangelist, make full proofe of thy Ministry: preach, and be instant, 2 Tim. 4. 2.

5. Abhorre idlenesse, make precious account of thy time, If thou beest out of thy Study, or not employed in some duties of thy calling; admonish thy selfe as *Plinius Secundus* sometimes admonished his Nephew g; *Poteras has horas non perdere*: Thou mightest not have lost these houres.

But let me turne my speech to you that are our hearers: you ought to regard us in regard of our great paines, and tenderly to love us, seeing we put our soules into our hands, and walke in our own blood to doe you good. If there be a woe for us if we preach not diligently to you, there is also a woe for you, if you doe not diligently and reverently heare us: if we preach not, you cry out of idlenesse; who shall cry out against your prophanenesse, which have heard many Sermons, and yet have not turned from your sinnes. For a Minister to have reverend and obedient hearers, and for hearers to have a reverend and painefull Minister, is a great happinesse.

Verse 7. — Or he that teacheth, on teaching:

8. Or he that exhorteth, on exhortation.

To teach, is to informe the judgement of those things, of which we are ignorant.

To exhort, is to comfort; or to perswade to reformation of manners, according to judgement rightly informed.

These two I thinke pertaine to Ministry before spoken of: but whether as two distinct offices, or two duties of the same office, is the question.

Some with great contention endeavour to shew, that there ought to be in every congregation two distinct officers, viz. A Doctor and a Pastor; the one to be employed in teaching, the other in exhorting: and so indeed it seemeth to have been anciently in the Church, and by the writings of the learned it may be observed, that there were two sorts of Doctors; one who instructed and read to some believers, to make them fit for the Ministry: this was performed a time by the Bishop, to them which attended upon him; of whom some attended upon his person, some opened the Church doores, some read the Scriptures, some begun the Psalmes, &c. These were called Clerks, and out of this number were chosen and ordained Ministers when occasion served,

<sup>a</sup> Sac. Scol. Eccl. hyst. lib. 4. c. 18.

<sup>f</sup> Chrysost. hom. 34. in Ep. ad Heb.

<sup>g</sup> C. Plinius Caecil. refert de Plin. Sec. in Epist. Nola sua ad Marcum.

<sup>b</sup> Bernardus Epistola ad Iovinianum Senonensem Episcopum.

<sup>c</sup> Chrysost. hom. 34. oper. imperf. ad ea verba: Audientes autem Dominum Mat. 20. Hier. Epist. ad Heliodorum. <sup>d</sup> Cyprian. Epist. 52.

ved, and they were maintained by the treasury of the Church: of these the Church of Rome hath made severall Ecclesiasticall orders of the lesser sort, calling them *Ostiaries, Lectors, Cantors, Acolytes*, &c.

Afterwards Doctors were appointed to traine up Students to the Ministry, whom the publike professors of Divinity, I thinke, have succeeded.

<sup>b</sup> Esch.  
Ecl. b. 1.  
c. 3, 5, 14.

Another sort of Doctors there were, which instructed the ignorant multitude in the Principles of Religion, but did not administer the Sacraments: these were called *Katechists*, such as taught the Catechisme. Such a one was *Origen* at *Alexandria*, who succeeded *Clement*, who succeeded *Pantenus*, and who succeeded *Heraclas*; out of whose Schoole *Heraclides* and a woman, *Rhais* by name, were Martyrs before baptism, being baptized, as *Origen* said, in the fire.

Concerning this, my opinion is, that it is in the power of the Church to ordaine two severall offices of these, one for teaching, and another for exhortation; and also to ordaine some to administer the Sacraments, who shall have no power to teach, or exhort: as it seemes some such there were in the Apostles dayes, who baptized those to whom they did preach, *1 Cor. 1. 14, 17.*

Yet that these two, viz. Teaching and Exhorting, or Doctors and Pastors, should be necessarily severall Offices and Officers, I thinke cannot be proved, but rather the contrary: namely, that they are severall duties or qualifications requisite to the same office: *Eph. 4. 11. He gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers.* In this place the Apostle reciting the different offices in the Church, doth not distinguish Pastors and Teachers between themselves, as he distinguisheth Apostles, Prophets and Evangelists, between themselves, and from them: for he saith not some Pastors, and some Doctors; but some Pastors and Teachers, as noting the same persons: so expounds Saint

<sup>1</sup> Hieron. in  
com. in  
epist. ad  
Eph.  
l. Aug. ap.  
59. qua est  
ad Pauli  
num.

*Hierome* upon that Text i. Of this judgement also is Saint *Augustine* k, to whom *Pantenus* wrote, desiring his opinion for the distinguishing of Pastors and Doctors in that Text of the Epistle to the *Ephesians*: Saint *Aufsen* answer to him was; That the Apostle did there *Unum aliquid duobus nominibus amplecti*: Give two names to one thing: *Ut intelligerent Pastores ad officium suum pertinere doctrinam*: That Pastors might understand, that it belonged to them to be Doctors also. Likewise Saint *Paul* reckoning up the Officers of the Church: *1 Cor. 12. 28.* leaveth out Pastors, and nameth onely Teachers. Pastors being the more worthy, being either understood by Teachers, or else not spoken of at all; and that Pastors are to be apt to teach, none will deny.

Both these then I hold to be diverse qualities belonging to one and the same Office.

Doct.

*Ministers must waite on their Office, and when they preach or catechize, they must both well ground their doctrines, and exhort wisely and modestly: 1 Tim. 4. 13, 14, 15. Give attendance to reading, to exhortation, to doctrine: Neglect not thy gift, but meditate on these things, and give thy selfe wholly to them, &c. 2 Cor. 2. 17. We are not as many which corrupt the word of God: but as of sincerity, as of God, in the sight of God, speake we in Christ.*

Vse 1.

It is not sufficient that a Minister be a good man, but he must teach and exhort. *Innocens enim*

*& absque sermone conversatio, quantum exemplo prodest, tantum exemplo nocet: Nam & latratu canum baculeque pastoris luporum vabies deterrenda est, saith Saint Hierome l: An innocent life without preaching, does as much hurt by silence, as good by example. The shepherd hath need both by the barking of his dogge, and his shep-hooke, to scare away the wolves.*

<sup>1</sup> Hieron. Ep.  
ad Oceanu.  
Nungnam  
falsi, Oceanus,  
&c.  
Epistolae.  
com. facio.  
da.

If you that are hearers come to a Minister that will not, or cannot preach, you call him a dumbe dogge. What may you be called, if you will not heare? or hearing, will not reforme your idle courses? What good doth milke in the Nurses breast, if the child have no mouth to take it? Ministers without mouthe are monsters; so are people without eares: for if we must waite on teaching, you also must waite to be taught.

*Ministers must waite on teaching, and on exhortation also: both must be done. 1. Catechizing* hath not so much ostentation, but yet it singularly profiteth; *Emollit mores, nec sinit esse feros*, It breedeth a marvellous gentle disposition in young ones, and prepareth them for an understanding, reading of the Word, and hearing it preached; neither are they fit to receive the Lords Supper, till they be well understood in the Catechisme.

Vse 2.

And here Ministers must beware they propound no false doctrines, and that they seeke not to please curious and itching eares, by studying to be eloquent, rather than substantiall; or by broaching new conceits, or propounding unnecessary quiddities, fitter to breed jangling, than godly edifying. *m Chrysostome*, though himselfe a very eloquent man, writeth thus: This, saith he, subverteth the Church of God, that you desire not to heare Sermons of compunction, but rather such which may delight by an elegant composition of words and phrases; and that we (which is wonderfull ill) follow your humours, which we should rather pare away: When we leave good nourishing meat, and feede upon some roote or toy, it is a signe of que. sic and crude stomachs; so when hearers regard not to heare the wholesome doctrine of faith and repentance, but rather delight to be nibbling on a roote of discipline, Ceremonies, &c. it is a signe of much weaknesse and crudity, which would be purged rather than followed.

<sup>m</sup> Chrysost.  
hom. 38.  
ad pop.

2. Exhortation also is necessary; and because the chiefe use hereof is in the doctrine of Repentance, therefore they must make application to all, reproving sinne with a most vehement zeale, and denouncing the judgements of God against offenders: and if they be penitent, they must raise them up with secret consolations out of the Word.

Reproofe and threatnings, such as love their sinnes cannot abide to heare of: but such mens humours must not be followed: we must not be men-pleasers; as you desire to be comforted when you are dying, so you must be willing to be admonished while you are living.

If thou beest ignorant, heare, that thou mayest be instructed: If thou beest wicked, heare, that thou mayest be converted: If thou beest learned, heare, that thou mayest be put in minde of that thou knowest, and that thy affection and will may be moved to obey: If thou beest godly, heare that thou mayest continue in godlinesse: for we are salt, which is good to preserve sound flesh from putrifaction.

Verse

Verse 8. — *He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerefulness.*

These three here named, are appropriated by some to Deacons: for the which I see no reason.

For first, none of the ancient Fathers, to whom Commentaries are ascribed upon this Epistle, doe so expound it: neither ever did I observe this place alleged for the same in any of their writings.

Secondly, the scope of the Apostle is not here, to shew what officers should be in every Congregation, but to exhort all men to modesty and sobriety.

Thirdly, something is here spoken of, which no way agreeth with the office of Deacons, and something not spoken of, which most properly pertaineth to them. *He that ruleth, &c.* This no way belongeth to them; for Government is no where in the Acts, or Pauls Epistles, attributed to them, but to Bishops and Elders: which titles are never, for ought I finde, given to Deacons. And Master *Calvine* n, though he attribute the first and the last of these three to Deacons: yet that of ruling he otherwise expoundeth, who if he be in the right, then doubtlesse either the first or the last of the three belong not to Deacons: for Paul useth more order in rehearsing such things, as may be observed, *Ephes. 4. 1 Cor. 12.*

That which is belonging to them, not here mentioned, is teaching, and imployment about the Sacraments. For whereas some have opened, that it is an office laicall, and not pertaining to holy orders, is without ground, and the contrary may be easily proved.

First, from their qualification, they were at the first to be men full of the holy Ghost, *Acts 6. 3.* which is not given to any in the new Testament, but to those who preached the Gospell: and if the Deacons did nothing but distribute to the poore, such qualification absolutely needed not.

Secondly, from their ordination, which was with imposition of hands, *Acts 6. 6.* a ceremony belonging to holy orders.

Thirdly, from their practice: *Stephen* preached, *Acts 7.* *Philip* preached and baptized, *Acts 8. 35, 38.* And in ancient times, after the Bishop had consecrated the bread and wine, the bread was distributed, and the cup delivered by the Deacons. And *Tertullian* affirmes, that Presbyters and Deacons had *jus dandi baptismum, sed non sine auctoritate Episcopi*, that Bishops did authorize Priests and Deacons to baptize.

Fourthly, from their description, *1 Tim. 3* where it is said, that they must be proved, that is, for their finesse and gifts to teach: and *vers. 13.* that they which have well discharged the office of Deacons, purchase to themselves a good degree, that is, to be made Priests and Pastors, and great boldnesse in the faith, that is, parrhesie and liberty in preaching the doctrine of faith, and in reprooving sinne.

Therefore I take these three in a most generall sense, and so I deny not but Tropologically, and by way of particular use and application, the first of them may be meant of Deacons: for he

that giveth, may give either of his own, or of that which is other mens committed to him, as doe our Collectors and Overseers for the poore.

In these words begins another exhortation, as affirmeth *M. Rollock*, who to these addeth that of love in the ninth verse: This I call another, because *Saint Paul* alters his speech and phrase. He doth not say, *He that giveth, on giving; he that ruleth, on ruling; he that sheweth mercy, on shewing mercy*; as before, *he that teacheth, on teaching, &c.* He alters his phrase, as if he had some other purpose. His intent was in the former, that men should not arrogantly exceed the measure of their gift: here that men should well use gifts received. The former respected the quantity, this the quality of gifts. For in these a man is not so much esteemed for the quantity, as for the quality and well using of gifts, though small.

Verse 8. *He that giveth, let him do it with simplicity.*

In these words two things to be considered, as in the other that follow. first, the Gift: secondly, the Direction of the *Benè* of giving, simplicity: the *Benè* of ruling, diligence, &c.

*He that giveth*: Or, as the word significeth, distributes, imparteth, communicateth; noting a plentifull, yet no wastfull, but a prudent dispensing, giving to all, that which is necessary, to none superfluities: where there are many to receive, rather giving to every one some, than onely to a few: so the man that feareth God, is said like the husbandman, to disperse and sow his almes, *Psalms 112.*

*With simplicity*: *Chrysostome* expounds liberally, as if he should have said, not with your hand gathered and bent, or contracted together, but with an open hand.

Simplicity is taken two wayes, either for finesse in the worse part: not so here, for he would not that men should give without discretion: or in the better part for truth, sincerity, and singleness of heart: as servants are admonished to obey their Masters, *Eph. 6. 5.* where the same word is used.

Unto this simplicity is opposed covin, fraud, deceit, hypocrisie, partiality, double-dealing, as *Anselme* observes: and all *kakia* naughty dealing, as Master *Beza*.

Almes must be given with simplicity, which simplicity is in the matter of almes commended to us, *2 Cor. 8. 2.* and *9. 11.* though it be there translated liberality or bountifullnesse.

If this be referred to those words of the sixth verse, *gifts according to the grace given unto us*, then we collect, that to give to the poore is a grace, I will not say a saving grace, but there must be more than ability, there must be grace, as *Thomas* well expounds, *He that giveth: he, saith he, which facultatem habet & gratiam*, which hath estate, and is able, and which hath grace also: for we are naturally covetous, and unpittifull of the necessities of others.

Here are to be reprooved such as doe not give being able. Reasons why we are to give, among many, may be these.

First, *God commands it*, and giveth us, that we may give to others:

Secondly, *it commends our profession*; nay, our very

n Calvin.  
comment.  
in rom. 8.  
Instit. l. 4.  
c. 8. sect. 2.  
p.

o Armin.  
in locum.

P. Bern.  
form. in Pf.  
15. super  
verba, Qui  
jurat proxi-  
mo suo, &c.

very profession of Christianity binds us to give almes, as Saint Bernard p observes; *Noli putare gratituum bonum quod exhibes proximo; debitor es sacramenti cautore & propria professione teneris*. Doe not think (saith he) that it is at thy choyse to give, or not to give; Thou art a debter as by oath, thou art bound by thy profession.

Thirdly, it is pleasing to God, Heb. 13. 16. called a sacrifice: it is more blessed then to receive, Act. 20. 35.

q Leo form.  
5. de delo-  
vis

Fourthly, it is beneficiall to them which give. The divine wisdom and justice (saith Leo q) suffereth many to labour under great miseries, that he might crown *miseros pro patientia, misericordes pro benevolentia*, the miserable for their patience, and the mercifull for their benevolence.

r Hieron.  
Epist. ad  
Pammachi-  
um.

s Clement  
Alexand.  
Pedag.

Fifthly, many promises are made to givers, Prov. 11. 25. Luke 6. 38. Giving almes is called *κοινωνία*, Heb. 13. 16. communion, or communication; for if thou givest a penny, the poor man gives thee a good prayer, and blesteth thee in the name of God, of which Job made great reckoning, Job 19. 13. and 21. 20. for this it is, that Hierome r calls *Pammachius, Mimerarium pauperum, and egentium Candidatum*; The candidate of the poore, because he was as ambitious of their prayers as others were of honours, accounting when he had given an almes, to have received rather then done a good turne. One s compares giving of almes to Tennis-play: for as the ball that is served, is returned forcibly upon him that served it; so doth God double upon us the good we have done to others, as Davids prayers returned into his own bosome, Psal. 35. 13. so doe our almes.

t Amb. fr.  
8.

Giving almes is compared to sowing of Corne by Saint Paul, 2 Cor. 9. 6. Now as sowing Corn in the earth, *ad seminantis potius quam ad suscipientis lucra cedit*, turnes rather to the benefit of him that soweth, than of the earth that receiveth the seed; so in giving of almes, the advantage is more to the giver, then to the receiver. Therefore might *Dorcas* a liberall woman, be said to be full of almesdeeds, Act. 9. 36. because the blessing of God increaseth the store of such which give; they are not the poorer, but the richer thereby.

v/c 2.

We must give in simplicity, with an upright intention, not out of our own ends. Here many are to be reproved.

First, they which give of evil gotten goods, that rob one poor man to give to another; when we give of rapines, and that which is not truly our own, it is not pleasing to God, *Honour the Lord with thy substance*, Prov. 3. 9. *Frangere esurienti panem tuum: Deale thy bread to the hungry*, Elay 48. 7. *Panem tuum*, thine own bread.

u Hieron.  
ep. ad Eu-  
stachium de  
virginitate  
servanda.

Secondly, he that gives for vain-glory, as the Pharisees dealt their almes to be seen of men Matth. 6. These wil sometimes give before company, where the world may take notice of it; but if a poore man come in private to them, he gets not a farthing. For this Hierome u taxeth a Noble Roman Dame, who being at Saint Peters Church there, with her own hands gave pieces of money to poore folks, *ut religiosior videretur*, that she might seeme to be religious; and when an old woman which had received an almes, ran afore, that she might receive another almes, pug-

*nus porrigitur pro denario*, in stead of a penny, she had a good pelt with the first, that the bloud followed. Thus *venatio magis quam elemosyna dicenda* x, is rather to be called a hunting after praise, than a giving of almes in simplicity.

x Hieron. ad  
Neopositum

3. Such as will give to a poore man liberally enough, but with this intent, to make use of such a one, to doe his worke, to run of his errands, &c. This is *generatio beneficii*, a putting of almes to usury. Surely, *Nihil venali miseri cordi d turpius*, there is nothing more base than such kind of almes giving.

Lectionis.

4. Such as will give, but to their kindred onely, not to others in what need soever they be: or to poore men so long as they please them; but if they be crossed, then the poore get nothing: this is partiality. The Cow though her Calfe pish and beat her dug, yet when her dug is full, she loweth for her Calfe that it may suck: so we must respect not our own wrongs in giving almes, but the necessity of them which are to receive.

5. Such as will bestow liberally upon a poore man, but with a naughty mind, that the poore man should be a false witnesse, commit murder, &c. Money is a great provocation to a poore man: and this is one of the worst uses of riches: which God hath bestowed upon us, not to doe evil, but good withall.

6. Those who give, that their almes might be a satisfaction for their lewd life. Some, when they have spent their life in whoredome, drunkenesse, oppression, &c. a little before their death, it may be, build an almes-house, or at their death give a dole, hoping hereby, that their former sinnes shall be forgotten, though they repent not for their faults. But this is horrible iniquity, and will not availe. If we give all our goods to the poore, and our bodies to be burned to ashes, and have not love, of God, of our neighbours, it is nothing, 1 Cor. 13.

Giving almes obtaines not impunity to sinne. That almes may be outwardly performed: two things, saith Gregory y, are necessary: the man that should give, and the thing to be given: but the man is incomparably better than the thing: he therefore that gives to his needy neighbour his outward substance, but keeps not his life from naughtinesse, *Rem suam Deo tribuit & se peccato; hoc quod minus est obtulit avari, & hoc quod majus est servavit iniquitati*: He hath given of his substance to God, and himselfe to sinne; that which is lesse to his Creator, and that which is greater to iniquity. And in another place z, *Aug.* Let no man thinke, *justitiam Dei venalem*, that in *Psalm.* Gods justice can be bought off with money, &c. p. 9. c. 11. He that giveth meat or apparell to poore folkes, and is polluted with iniquity; *quod minus est, obtulit justitie, & quod majus est culpam commisit; sua enim Deo dedit, & se Diabolo*: He hath given his goods to God, and himselfe to the Divell. *Aug.* Augustine also writeth to the like effect a.

y Greg. l. 29  
moral. c. 20.  
in illud  
Job 19. Ocu-  
lus sui caro.

z Aug.  
in Psal.

a Aug. in  
Enchir. c. 67  
& 75.

Ver. 8. He that ruleth with diligence.

Some interpret these words of Deacons, but this hath bin refused before.

Some interpret these of Lay Elders, which they imagine should be in every Congregation or Parish, for the censuring of manners. Indeed such authority is given to the Elders: But onely Bishops and Pastors are called by that name. And whereas 1 Tim. 5. 17. is alleged for Lay Elders, it can by no means be so understood, as by divers reasons might be shown; and whereas it is said, that the Elders which rule well, are worthy of double honour, especially they which labour in the word and doctrine: The relative, they which, is there put for the conjunction causall, and to be interpreted, because, as is usuall in the Scriptures.

Scultet. Appropriates this place to Bishops: I doe not deny, but by way of use it may be applied to Bishops, as also to civill Magistrates, but I cannot think them to be meant onely of Bishops: for it agrees not with the accurate order observed by Paul elsewhere, to put the Bishops between the Deacons and Deaconesses, as many would interpret the words immediately going before, and following.

These words therefore are to be generally understood of all Rulers or Governours; so the Ancients have expounded: and Lira saith, qui praest in temporalibus & spiritualibus: Temporall and spiritual Rulers. Anselme saith, but this precept is given Fratribus & ecclesiae, to the Brethren and to the Church: so also Irenaeus, and Master Gualter applies it to all, even to household Governours.

Here are two things; the gift, Ruling: the Direction, with diligence. The Bene of ruling is Diligence.

He that ruleth, *gubernans*, qui praest: this terme *gubernans* and *gubernans* is often given to Ministers, from whence comes our Priest and Prelate, which are not words of dishonour, but very honourable titles; now I mean no Leviticall Priest to offer Bullocks, &c. nor any Mussing Priest to offer an unbloody sacrifice: but Bishops and Ministers of the Gospel, so called by way of excellence, being men of authority; for they must speak, exhort, and rebuke with all authority, Tit. 2. 15.

He that; The indefinite concludes Emperors, Kings, none exmeped.

With diligence; The Greek word is sometime translated *studium*, study; sometimes *diligence*, sometimes *solicitude*, carefulnesse, as the vulgar here reads: all these three are scarce sufficient to expresse the meaning of the Greeke terme. Though they are often taken for the same in signification, yet there is a difference between them, which is not unprofitable to observe, for the full meaning of this precept.

Study is an earnest and serious bending, and application of the minde about the things a man would doe (b). We say, a bending of the brain, an earnest musing, and casting of a thing up and downe in our mindes; so that to rule with study, is to study and bear upon it with serious meditation.

Diligence, is *celeritas in exequendo*, a speedy and swift putting of the thing studied in execution. Rule with diligence, is to omit no opportunity of

putting in practice things needfull, and advisedly concluded. If diligence be not added to study, study is lost.

Solicitude, or carefulnesse, so is *curis* translated, 2 Cor. 7. 11. or earnest care, so it is rendered, 2 Cor. 8. 16. this is a study *cum timore futurorum eventuum*, with a fear of future events; when we consider the danger of doing or not doing; what good or evill may follow; what hinderances, what furtherances may be used, &c. All these *curis* signifies, and if you joyne them all together, they make up the Bene of Ruling.

Diligence, care and study, is required of all Rulers, Numb. 11. 11, 12. Moses complains to God of the burthen of all the people, which he laid upon him. Also he saith; Have I conceived all this people? Have I begotten them, that thou shouldest say unto mee, carry them in thy bosome, as a nursing Father carrieth the sucking child, &c. These words import a great deale of study, diligence and care; even as the nurse hath a great care of the infant, else it perisheth; so if Rulers be carelessse, the people are undone. 2 Chron. 19. 6. Take heed what you doe, saith Jehoshaphat to the Judges. And Acts 20. 28. Take heed to your selves, and to the flock, saith Paul to the Elders, &c. And 1 Tim. 4. 16. Take heed to thy selfe, &c. saith Paul to Timothy; now take heed, is a caveat concerning study, and carefull diligence.

Plutarch compares Princes to the Sunne, which is among the Starres, as Princes are among men; as the Sunne, saith he, by his lightsome beames and heat cheriseth the inferior creatures, so Princes are a blessing to a people; but this serves not our purpose; therefore I thus apply it; As the Sunne stands not still, but as a Gyant (as the Psalmist speaketh) continueth his unwearied course from Morn to Even; so must Princes and Rulers be alwaies in action, and studying for the benefit of their People.

To rule well is a grace given; both the advancement and the vertue are of God; of our selves, we are not able to foresee and prevent dangers, &c. Therefore Rulers are to imitate Solomon, who though his Parents gave him excellent breeding, yet earnestly prayed to God for understanding to govern the people, 1 Kin. 3. 9.

All Rulers are to be careful in ruling. They come not to a place of ease, but of great study. It is a great dignity to rule, but a great difficulty to rule well. A thing so full of care, that an Emperour affirmed sometimes, that the Ensignes of the Empire were not worth the taking up, if they lay in the streets at our feet. This care Dionysius the tyrant precily taught one of his ambitious Courtiers, by hanging a naked sword over his head by a horse haire, when he was advanced into the Chaire of Estate. Let Rulers be like the Sunne, as before; not like the Sunne in going downe, and giving place to darkenesse; they must alwaies resist the darkenesse of Popery, errours, sinne, &c. they must alwaies be in the Horizon of their Lawes, favouring the good, and punishing the evill.

But what am I to speak of Princes? I admonish you my hearers, to consider seriously of the great mercy of God to us, in setting over us so religious, just, learned, wise, and mighty a King (whom God long preserve) by whom wee live under such an equall Government, and godly Lawes, enjoying the sweet liberty of the

E e

Gof.

b Studium est  
crimi assidua  
& vehement  
ad aliquam  
rem applicata  
magna cum co  
llectate occupa  
tio. Cuiusmodi  
est. consule  
Teletum in lo  
cum.

Gospel. He hath not dealt so with every Nation: let us render due thanks to God for our happinesse, repent unteignedly of our sinnes, and earnestly pray for the continuance of these blessings. The Lord continue them for Jesus Christ his sake. Amen.

This concernes Fathers, and Mothers, and Masters of Families: for the first government was domesticall, and in it yet are wee prepared to be obedient to publike Magistrates. Hee that is not a dutifull child to his parents, and an obedient servant to his Master, it may be doubted whether hee will ever bee a good subject to his Prince.

Fathers, rule yee with diligence: The Patriarkes were admirable men and carefull, yet had untoward children, as *Isaac, David, &c.* how much more you, if you be carelesse. Indeed many are carefull to provide house and land, and great portions for their children; but this must be added, to be diligent, that they may be *godly and vertuous*. Reprove swearing, lying, and all evil betimes in them; use discrete and seasonable correction; whether they be rich or no, let them be religious.

Ministers also are here to bee admonished to study, study to shew thy selfe a Workeman, 2 Tim. 2. 15. If thou be a Minister, study thy book, study to withstand gain-sayers, impostors, &c. study to reforme the conversation of thy hearers, study to give good example. No study can be too much. Inasmuch as Satan unceasingly seekes to devour the sleepe of Christ: study thou to preserve and save them, that thou maiest give up a good account at the last day.

Yea, this pertaines to every private man, who is to rule himselfe: Thy crooked will, and disordered affections will not be ruled without a great deal of study, care, and paines. Oh how hard a thing to beat downe pride, covetousnesse, anger, &c. He that ruleth his owne minde, is better than he that ever commeth a City: How many through misgovernment, bring themselves to shame and misery in this world, and everlasting torments in the world to come? Be thou carefull.

Ver. 8. Hee that sheweth mercy, with cheerefulness.

Some have rack'd this place for the bringing in of widowes to be officers in the Church, holding that every Parish or Congregation should have widowes, or for tending the sicke, or for entertaining strangers, or for governing of younger women, or indeed, for I know not what.

It is not likely that ever there were any for tending the sick: would fathers, or children, or friends turne over the care and looking to of their sick to widows? or could they not as well as widowes? or can the sick as well affect widowes imposed, as such whom themselves should chuse to serve them, and to know their infirmities?

For entertaining strangers it is lesse likely, because that they were not entertained into common Inns or Hospitalls, but into the particular houses of the Saints: If there were any offices to be performed to strangers, why not by their owne servants? When Paul himselfe, or when Timothy,

Titus, Tychicus, Onesimus (Pauls Deacons) as I may call them, came to any Church, there is in no place mention of any such widowes or Deaconesses; neither doth Paul name them, 1 Cor. 12. or Ephes. 4. where hee reciteth Church officers; neither doth he speak of such in his salutations. When he sent Phoebe to Rome, Rom. 16. 1, 2. hee commends her not to the widowes or Deaconesses, though her self a woman, and also *Adamas*, a Deaconesse if you will.

And concerning governing of younger women; whether as a Schoole-dame to teach them to read, &c. or Tutoresse to teach behaviour, or to have the oversight of young married wives, is very idle to affirme, and scarce one Parish of forty able to afford such a widow.

Certain it is, that this word *Diaconissa* is found in the Councils and Fathers, so is there also found *Episcopa*, and *Presbytera*, as in the second Council at *Tours* in France, c. 13, 14, 20. (a) which are there and in other Councils, and some of the Fathers, taken for no other than the wives of Bishops, Priests, and Deacons, so lawfull was it in those daies for Ministers to marry.

There is very little mention or none of such Deaconesses in the Latine Church, for they never received them, or if they did, soone they cast them out. In the Greeke Church there were some such, who being maintained by the Treasury of the Church, opened the doores whereat the women entred, of the place where the Congregation met for the holy service; they also dressed their stooles: for in many places as the women sate by themselves, and not with the men, so they went in and out at severall doores. Also these poore widowes or Deaconesses attended upon the richer women at the Bathes, & did other such services, for which there is no more reason that they should be accounted Church-officers, than our Mid-wives because they tend upon the child when it is brought to Baptisme, or the poore women who keepe women in Child-bed, or such who watch with the sick while they live, and lay them forth when they are dead.

Origen (b) saith, that such widowes as continue in prayers, &c. doe set forth *diakonia*, as the Ministry of their widow-hood; where Origen meanes not an office, but a state of life wherein widowes did serve God, as sometimes Anna did; Luk. 2. Phoebe is called Rom. 16. 1. *diakona*, well rendred a servant, because of some speciall employment in which she was used by the Church of *Cenchrea*. Shee was not maintained by the Church, but was a rich woman, giving hospitality to many (c). Neither was she of that age of which widow-officers should bee chosen, for then shee had bin unfit to travell from *Corinth* to *Rome*.

That place, 1 Tim. 5. 9. is not meant of taking widowes into the number of such who should bear office, but into the number of such which should receive collection, as by the Text plainly appears; which must be such, *quas etas probat & vita*, as Saint Hierome speaks (d). They must not be young, because it is fit such should earne their owne living; they must be of good behaviour, lest the devotion of the Church should maintain wicked persons.

Acts 6. 1. It is said, that the Greekes murmured against the Hebrewes, because their widowes were neglected in the daily Ministration; not because

a Council-Tours  
secundum c. 13.  
14, 20.

b Orig. in ep.  
ad Rom.

c Rom. 16. 2.

d Hieron ad  
Salvianum cir.  
as modum  
episto.

cause their widowes were too much cumberd with businesse, as the ordinary Gloste, and *Cajetan* expound; nor because their widowes were not preferred to be Deaconesses, as *Chrysostome* seemes to interpret, and *Seda*: but because their widowes were not so liberally relieved, as the widowes of the Hebrewes (*e*). Hence came (as appears in that place of the *Acts*) the occasion of the institution of Deacons, a part of whose office it was to bee overseers for the poore, which was before done by the Apostles themselves; and thus it came to passe, that as the Church enjoyed peace, and grew rich, Arch-deacons and Sub-deacons were appointed; the first instead of the Bishops to oversee the doings of the Deacons, and the other to be employed by the Deacons, in gathering the Revenues, and in other such offices.

This place then of *Paul* wee now waies understand of Deacons or Deaconesses or widow-officers; but as a precept given to all to be cheerefull in shewing mercy.

Here are two things; the gift, shewing mercy; The direction, with cheerefulness.

Hee that sheweth Mercy; Mercy is a sweet name; but in any misery of body or minde, to have, and to obtaine mercy is most comfortable. The sweetness of it to a troubled mind unspeakable.

Mercy is attributed to God, and to man.

To God mercy is attributed properly; some things are improperly, and after the manner of men, as repentance, anger, &c. But to be mercifull (which is a sinners comfort) is of his very nature and essence. Mercy in God is his will to helpe the miserable; which will of his is one: but for the diversities of things, and the divers conceits of our minds, it hath divers appellations, as sometimes it is called mercy, sometimes Justice, &c. He is called 2 Cor. 1.3. The Father of Mercies; which are in him not from any outward cause, as they are in us, but from his owne will and essence. Though wee can never speake enough of this mercy, yet at this time we are not to speake of it, as it is in God, but as it is in man. Mercy is none of Gods incommunicable properties, but is also spoken of us; not as though it were essentially in us, but after a sort; God granting by grace that we also, who are by nature cruell, should be mercifull, that in some construction, homo should be homini Deus, one man another mans God.

Saint *Augustine* (*f*) describing mercy as it is in us, faith, it is a compassion in our hearts of another mans misery, by the which we are moved to helpe him if wee can. The Philosopher (*g*) describes it to be a griefe ob malum quod minus in indignum pati, quod ipse putabit se pati, for the hurtfull evill undeservedly falling upon another, as if it fell upon himselfe. From both whole descriptions, we may call mercy a hearty compassion of another mans misery esteemed as our owne, whereby we are moved to helpe him. Hee seemed as our owne; as speakes *Valentia* (*h*), otherwise there would bee small compassion and helpe; now we esteem another mans misery our owne, either per unionem affectus, aut per unionem realem, as *Thomas* speaks (*i*), by union of affection, as a friend is another selfe; or by reall union, when the like trouble may fall upon our selves. Which union, whether it be nŕm or po-

tenŕia, that is, whether wee actually suffer the like things, or may in possibility or likelihood, is wonderfull effectuell to stirre up compassion, and mercy: for this would God in his infinite goodnesse and wisdom, have our Lord *Jesus Christ* to take upon him our nature, that by it, he might actually and indeed partake of our defects, generall, and excepting sinne, That hee might be a mercifull and faithfull high Priest, and that we repenting, should not doubt of the same.

The workes of mercy are many, recited by *Ambrose* (*k*), to forgive them which wrong us, to visite the sicke, to helpe the oppressed, to feed the hungry, &c. And so it is some waies coincident with that we had before, Hee that giveth, let him doe it with simplicity, as *Chrysostome*, *Ambrose*, and *Anselme* observe. Here is the difference; Aliud est dare indigenti, aliud affectum misericordiae cum indigenti patiri (*l*): There we were commanded to give our goods, here to give our affections; there simplicity excluded a double intention, here cheerefulness sheweth a minde believing and hoping for the heavenly reward.

And surely this latter is a more worthy thing than the former; Exterior enim largiens, rem extra semetipsum praebeat; qui autem compassionem proximo tribuit, ei aliquid etiam de semetipso dedit, faith *Gregory* (*m*): For he which gives money, gives that which is without himselfe; but he that gives compassion, gives part of himselfe.

With cheerefulness; in laetitia, with hilarity, with a willing minde, and cheerefull countenance, and not disdainig, but vouchsafing to see the miseries of poore distressed persons, as the Greek word may be derived.

Mercy is to be shewed with cheerefulness; Luk. 6.36. Be you mercifull, as your Father is mercifull. And how God is mercifull, *David* shewes, Psal. 103. 13. As a father pittieeth his children, so hath God pittie on them which feare him. As a father, that is doubtlesse cheerefully, 2 Cor. 9. 7. God loveth a cheerefull giver; cheerefull, according to the word in the Text.

Here three things would be declared, who must shew mercy, to whom, when.

First, *Lyra* faith, per times ad potentes, this precept pertaineth to great persons; true; for they are best able to give, and God hath given them abundance, not only themselves to live in pomp and ease, but also proportionably to relieve the poore: but not onely to them, but indeed to every one, in regard of affection and well-wishes: and if giving be required, a mite, yea, a cup of cold water is accepted, where there wants ability to bestow more.

Secondly, Mercy is specially to be shewed to the godly, to the household of faith; but generally also to all: Do good to all, Gal. 6. 10. What? to wicked men? Yes, to them in great and extreme necessity. Some indeed, to spare their purses, will pretend, either that the persons bee wicked, or that they doe not know them to bee good. But mans nature is to be pittied even in an evill man; and he which gives his almes to a sinner, not because he is a sinner, but because he is a man, Non peccatorem sed justum pauperem nutrit (faith (*n*) *Gregory*) quia in illo non culpam, sed naturam diligit; releeveth not a sinners full, but a righteous poor man, because hee respects not his fault, but his nature. Mercy useth not to

E e 2 judge

g Decembris, Aretius, & alii.

l Ansel. in loc.

m Greg. mag. Mor. lib. 2. c. 26. ad vultus Iob. Compositio animae pauperis, Iob 30. 25. Dicitur.

f Aug. lib. 19. de Civitate Dei. c. 5.

g Arist. 2. Ethic. c. 8.

h Greg. de Valentia tom. 3. Dif. 3. q. 7. p. 11.

i Tho. Aquin. 2. 2. q. 30. art. 2.

n Greg. mag. 3. Prip. ad. 11.

judge of deserts, but to helpe necessity; not to examine the righteousness of a poore man, but to relieve his need (9). It is much better to helpe the wicked in their need, than to neglect the godly, which he must sometimes doe, who will understand a mans goodness, before hee will supply his wants,

Thirdly, *mercy* is to be shewed not onely when poore men for Gods sake crave of us, but when by any meanes we understand of their distresse, *Blessed is the man that considereth of the poor, Psal. 41.1.* The hardnesse of mens hearts makes godly poore men ashamed to make their cases knowne to them. He that is truly mercifull, will not stay till poore men seeke up him, but he will seek up the poore, that he may finde them, whom their modesty and shamesfastnesse causeth to lie hid. These indeed would specially be regarded and considered, *ut hoc ipso amplius gaudeant* (saith (p) Leo) *cum & paupertati eorum consilium fuerit & pudori*, that they may so much the more rejoyce, when their bashfulness is succoured as well as their need.

By this the *Apathy* and *Impassibility* which the Stoicks would bring upon our nature is confuted.

Here also are reprov'd unmercifull men, of which I will speak unto two sorts. One sort are such, which being, or surmising themselves to be wronged, are implacable, will accept of no submission or satisfaction; they will have their wills; molest, sue, cast into prison, &c. But let such remember the parable of the servant, who would be paid all, *Mat. 18.*

Another sort there is, which will *forgive*, but not *give* a farthing to relieve a poore distressed soule. I would with these to remember the parable of the rich Glutton, and *Lazarus, Luke 16.* and the manner of the last judgement, *Mat. 25.* where the Saints are not commended for suffering Martyrdom, but for mercifulnesse to the poore; and the wicked are reprov'd, not for their murder or whoredome, though they shall be damned for these, but for unmercifulnesse. There is no love of God in such, *1 Iob. 3. 17.*

Some are also eager in scraping, and laying up for their heires, that the poore can get nothing; but that surely is best laid up, which is laid up in *Christs almshouse*, which is the poore mans hand, for he and his shall finde the benefit of it afterwards.

Some on the other side spend so much in whoredome, drunkennesse; pride and abominable living, that they have nothing to give to the poor, nor to leave to their heirs, but a stinking remembrance of their unworthy names. *Duplex in turpi domo exercetur peccatum* (saith one) *alterum propter ebriorum satietatem; alterum propter expulsum pauperum famem*; That is, a filthy and a lewd house, where servants and strangers are drunke downe under the table, and to the bottom of the cellar, but the poore are chidden and cudgell'd from the gates, at the least, sent empty away. Is the cellar the chiefeest place to entertaine strangers in Gentlemens houses? and drunkennesse the best signe of welcome? If God behold these things, as he doth behold them, what shall the ends of these men be?

We are to be admonished, to be *mercifull* with *cheerfulness*.

Here are such to be reprehended, who *give*,

but *grudgingly*. This is the man *with the evil eye, Pro. 23. 6.* who when he hath given a penny, witheth it in his purse againe, and repents of his liberality.

Such also are here reprehended, which will give no more than they are compelled by law, which will not pay a Penny without a Justice his Warrant. These are like Sponges, sucke up water a pace; but they let not fall a drop, though they be full, till they be squeezed. When a man gives an almes, being drawne to it with many and violent intreaties, he loseth the grace of his gift, both with God and man. *Nemo liber debet quod non accepit sed expressit*, saith *Seneca*; *Benef. c. 1. c.* Among men he accounts not himselfe a debtor, who hath not freely received, but wrung out a penny from a rich man. And for God, that which we read, *1 Ial. 112. 5.* *A good man is mercifull, &c.* The vulgar reads *facundus homo*, He is a pleasing and delightfull man. And *Saint Augustine* renders it upon that *Plaine*, *Suavis homo qui miseretur*; He is a sweet man that is mercifull, which he expoundeth, *Sweet in the account of God*. For him who is unmercifull, and grutcheth at the poor, *Evemet ex ore suo tanquam insuavem*, saith *Saint Augustine*; He will spee out of his mouth as offensive and unflavoury meat.

Also here are to be reprov'd, who will *give*, but with *disgracefull words*, rating poore folkes that beg of them, as if they were dogges; That which is given thus, is no *almes*, but a *recompence* for evill language; but this doth not exclude seasonable, discreet, and gentle reprooves, even of them which are already distressed; for a Penny given to one whom we know to bee culpable, with a gentle admonition, is a *double almes*. When therefore thou goest to visit a poore man in his extremity, remember the excellent counsell of the wise man; *Ecclesiasticus 18. 15, 16, 17.* *My sonne*, saith hee, *blemish not thy good deedes, neither use uncomfortable words when thou givest anything*; As the dew awageth the heat, so is a word better than a gift. Lo, is not a word better than a gift? but both are with a gracious man.

Ver. 9. Let love be without dissimulation.

The love of God to us is the top of our happiness, as our love to God is the top of our duty to him.

This Scripture speaks of *our love*, which God hath commanded us to beare to him, and to others for him.

*Rollock* joynes this precept with the three last going before, (as hath been said,) as being a parcell of the exhortation concerning the well using of the gifts, which we have according to the grace given unto us.

*Saint Chrysostome* referres it also to those before, and that *Paul* brings it in as the mother of the vertues before spoken of: For he that loveth, neither spareth his cost in giving and shewing mercy, nor his labour in ruling; love thinks nothing too much, or too deare for that which is beloved. *Achilles* being ask'd what were the hardest enterprises hee ever tooke in hand, answered, Those which he undertooke for his friends; and being asked, what were the easiest; answered, the same.

The most refer this to those things which follow

o Amb. lib.  
de Heb. c. 8.

p Leo mag.  
serm. 4. de  
collektis.

Use 1.

Use 2.

Greg. Nissen.  
citat. a Greg.  
de Valentia,  
tom. 3. 9. 9. p. 4.

Use 3.

Seneca. lib. de  
Benef. c. 1. c.  
cat. a B. 1a.  
Am. in loc.

low, as the fountaine from whence all of them proceed: for indeed that which the Philosopher spake of justice, is true of love *amicitia est iustitia*. Love comprehendeth all vertue Our Saviour abridged the Law into love of God, and of our neighbour; and Saint Paul in the next chapter affirmeth, that love is the fulfilling of the Law; for though *secundum diversitatem operis*, in regard of the diversity of workes, there are many precepts: yet *secundum radicem dilectionis*, in regard of the root of love, they are but one, as Gregory saith.

I take this, and the rest which follow in this Chapter, to be certaine *Master Aphorismes*, as I may call them, concerning Christian obedience; in all which it shall not be necessary to stand upon dependence, and connexion with that which goes before, or followeth; for many of them are independent, and in themselves severally to be considered.

In this Aphorisme are two things: The subject, Love. The predicate, denied, *without dissimulation*. The affirmative hercot, *True*, and sincere.

What Love is, may very well bee known by the derivation of the word *ἀγάπη*, which here is rendred Love. Some derive it of *ἀγαμέμνων*, because love is alwaies operative, never out of action; and therefore Saint Paul hath 1 *Thes. 2. 3.* and *Heb. 6. 10.* *ἀγαπᾶτε*. The labour of love; both because it is a laborious thing to love sincerely, and because love is alwaies working:

Some derive it of *ἀγαθὸν εἶναι*, because hee that loveth, is with all his affection and desire carried to the thing beloved, to be partaker of it. Some of *ἀγαθὸν καὶ σωτηρίαν*, because he that loves, is comforted, refresheth, and taketh pleasure in the thing which he loves; as God calls our Saviour his beloved Sonne, *Mat. 3. 17.* and addeth, in whom I am well pleased. Some derive it of the Hebrew, *Ababb*, he hath loved, or of *Ahab*, hee willeth, or refresheth in.

According to these we may describe love to be a gift of the Spirit, whereby we are earnestly affected toward the objects of love required in the Law, desire to obtaine them, rest in them being obtained, and use all diligence to shew our affection unto them (a).

*Without dissimulation.* Customs of speaking hath made the Greeke word familiar in our English Tongue, without hypocrisie; which is, when we dissemble either with God or man.

Hypocrisie comes of a preposition, that signifies *under*, and a nowne that signifies *judgement*, as you would say a hiding of judgement: for an hypocrite shewes himselfe to men, so far from that which he is indeed, that men mistake in their judgement of him. It is applied to Stage-players, who counterfeit the persons and behaviour of men they are not.

The Hebrew word signifying Hypocrisie, *Chaneph*, is delivered from a root, *chanaph*, signifying, he was polluted, or contaminated: from whence some derive *Nubes* and *Nebula*, which signifie a cloud, because the brightnesse of the skie is obscured being over-cast with clouds; and hence they derive *Nebulo* (b), which is a terme of disgrace in the Latine tongue, given to men of vile behaviour; noting that, *inter omnes nebulones*, among all lewd people, the Hypocrite is the vilest.

*We must not dissemble, but be true and sincere in Doctr.* our love to God and men: 1 *John 3. 18.* *Let us not love in word, nor in tongue, but in deed and in truth.* Love must have a double relation, to the place where it must be rooted, the heart; and to the fruits it must bring forth, which are good workes; 1 *Tim. 1. 5.* The end that is, the fulfilling of the Commandment is love, out of a pure heart, of a good conscience, and faith unfeigned *Mar. 10. 16.* Be ye wise as serpents, and as doves without mixture, simple as doves; that is, too wise to be deceived, too simple to deceive.

Examples of false and dissembling Love. *Josh* to *Abner* and *Amasa*, hee imbraceth them, and speaketh courteously, but all is in *dolo*, in dissimulation; for he drawes out *dolorem*, his pocket dagger, and stabs them. So *Judas* to Christ, hee kisseth him, and betrayes him.

Love with dissembling, is like an old strumpet, who paints her face, that her wrinkles and swarthingles should not be seen; or it is like a potthead, covered over with silver drosse, as speakes the holy Proverbe, *Pro. 26. 23.*

Though the affection of love be imprinted in our nature, yet to love God and our neighbour as we ought, is the gift of God, and it proceeds from the love of God to us. For as the Sunne beames striking upon a glasse, beget a reflection of the beames upon the wall; so the love of God being fixed abroad in our hearts, breeds a reflection of love unto God, and to those things which God commands: 1 *John 4. 19.* *Wee love him, because hee loved us first.* By our love to God, wee may certainly discern whether God loveth us, as our Saviour argueth of the faineft woman that washed his feet, *Luke 7. 47.* That God had loved her, and forgiven her many sinnes, because shee loved much. The same may also be collected from our love to our neighbour, which presupposeth our love to God.

We must be studious of Love, which is commended to us as a more excellent way, 1 *Cor. 12. 31.* & 1 *Cor. 13.* & *Col. 3. 14.* Above all these things put on love, which is the bond of perfectnesse, or as some copies of unity. As the sinew in the body, the mortar in the wall, the braces and Tensons in a building, so is love in the Church or Common-wealth. Lawes are good bands, but love is a better. If there were love, there would be no need of lawes; for love doth no wrong: but though there be Lawes, yet there is need of Love.

Here are two sorts of men to be reprov'd,

1. Those which love not God; of whom may be spoken that of Saint Paul, 1 *Cor. 16. 22.* *If any man love not the Lord Jesus Christ, let him be anathema ad agramatha.*

2. Those which love not their neighbours, and these are such who are either contentious, or malicious.

1. The contentious men, or make-bates, are very fire-brands, hindring the good estate and flourishing both of Church and Common-wealth; and therefore Paul requires the *Romans* (a) to marke them that they might bee censured, which caused divisions and offences among them.

2. The malicious man, is a child of darknesse; He that hateth his brother, is in darknesse, and walketh in darknesse, 1 *Job. 2. 11.* He meanes not the darknesse of the night, for a good man may be benighted; nor the darknesse of a dungeon, for

a Confule  
disting Zan-  
Explic. c. 2.  
Eph. ad  
Philip.

b Confule Poly-  
in verb. diffi-  
mulation.

U/2. 1.

U/2. 2.

a Rom. 16. 17

for good men have bin there; but a *spirituall* darknesse, when men are without grace, and not illuminated by the good Spirit (*b*).

*b* Confule  
Aug. lib. 50.  
Ham. 40. non  
procul. ab initio

He is a man-slayer, a murderere, 1 *Job. 7. 15.* *Dispositivè* as they say, being in the high way to commit murder if opportunity serve; a murderere, *affectū*, though not *effectū*, in his desire: for *quem quisque odit, pervisse expetit*; A malicious man desires the blood and destruction of him whom he hateth.

*Use. 3.*

We are here also admonished to beware of *dissembling* in love and friendship. *Dissembling* is evill in all things, but it is worst of all in friendship, as the most contrary corrupting cause thereof; *Corruptio optimi est pessima*; Things most excellent, corrupted, become so much the worse. As there is then nothing more excellent and comfortable to the life of man than true and unfeigned friendship, so there is nothing more vile than dissembled and counterfeit love.

Here are to be reprov'd those who dissemble their love to men.

Some make great shew of love and respect to their superiors, but it is to get advancement by them; and some superiors use their inferiors kindly, not out of any true love, but to serve their *owne turne*; This is dissembling. Some love their friends in outward things, but if they will sweare, be drunken, &c. and so runne headlong to hell, they let them alone; this is no true love. Some pretend a great deale of love every way, but *mean it not*; but the contrary: these are worse than heathen, very devills in carnate. It is better to meet with any savage beast, than to have familiarity with such: For if I meet with a Lyon, I labour to avoid him; but a dissembling friend cannot bee avoided; there may be remedy for the biting of a mad dog, and for the stinging of a Serpent, *Αλλ' οὐ ἐστὶν οὐρανίου* *δις* (*c*), but for the poyson of a dissembling tongue, there is no remedy.

*c* Adag. Erasmi, Chilo. 2.  
Cens. 6. Adag. 29.  
d Amb. l. 3. off. c. ult.

These I speake a man fair to his face, but behind his backe cut his throat; most detestable (*d*) creatures, to be hated even as hell it selfe. Man-slaughter by the Law of God might have a City of refuge, but a guilefull murderere could not be protected by the hornes of the Altar, *Exod. 21. 13. 14.*

Also they are to bee reprov'd, who dissemble their love to God; This is a greater sinne than the former. *Extremus injustitie terminus justum videri cum qui non est justus*: To seeme to be just, when we are wicked, is the extremity of wickednesse, saith Plato. As to have our portion with Hypocrites, notes the greatest punishment; *Mat. 23. 31.* So to be an hypocrite, is to be one of the most abominable sinners.

There are two things whereby we may discern whether we love God truly, or no; by our *Affection*, by our *Actions*.

1. Wee earnestly desire to get the thing wee love; Dost thou desire to obtaine God as thy portion? Dost thou delight to hear his Word, the meanes of thy faith, and token of his presence? This is a sign of true love.

2. *If ye love me, saith Christ, keep my Commandments, Job. 14. 15.* It thou obeyest not the Word of God, neither dost thou love him in truth, whatsoever other outward shew thou makest. The devill can be content that men should diligently come to the hearing of the Word, and

say, they love God, if they will neglect to obey the Word; by which much shame and disgrace is cast upon the hearing and profession of the Gospel. These shall have the *greater damnation*. Thinke with what indignation God will looke upon and speake unto thee at the day of Judgement, if thou beest an Hypocrite. If thou which resortest to the hearing of the Word, beest a wicked wretch; as *Julius Caesar* said to *Brutus*, one of them which murdered him, *Quid mihi vis?* And thou my son *Evangelus*? Art thou one of them? So will God say to thee; What? In the habit of a Professor, and live like a beast? One in shew that loves me, and yet a drunkard? &c. bind him hand and foot, and cast him into utter darknesse.

When *Hermodius* and *Aristogiton* had killed *Hippias* the Tyrant, the Athenians decreed, that none should bee called by their names, unless they were nobly born (*e*): so surely such which live in whoredome, drunkennesse, pride, &c. are not worthy to bear the glorious name of Christians, and professors of the Gospel.

*e* Gill. xi  
Nott. Attic. l. 9. c. 2.

Ver. 9. *Abhor that which is evill, cleave to that which is good.*

Some have taken these words as a part of the former Precept, declaring wherein undistembled love consists; namely, in this especially, that our love makes us not to winke at, or consent to his evils, but that we endeavour to further him in goodnesse. Surely the thing it selfe is very godly, and needfull to be taught; for there are many, who if their turne be not served by their friends, even in evill things, think they are not beloved: on the other side, some thinke that they do not sufficiently discharge the office of a friend, if they doe not those things which are wicked for their friends, if they bee required, and damne their soules for their fakes; but our friendship must be *ad aras usque*, not beyond, abhorring that which is evill in them, and cleaving to that which is good.

But I take these words to bee an Aphorisme of it selfe, without any such dependence; the particular in the Greeke being (as in Hebrew) put for the Imperative mood, and to bee supplied, as *Beza* observes out of *Clement*, *Esse abhorrentes*, Abhor, as it is translated.

As before in love, so in these words the Apostle hath comprehended the summe of the Law, which is to *eschew evill*, and to *do good*.

Herein are two precepts; the one Negative, *Abhor that which is evill*; the other Affirmative, *Cleave to that which is good*.

In both are two things; The *Action*, and the *Object*.

The *Action*, in the Negative, *Abhorre*; The *Object* *Evill*.

*Evill*; Of fault, whatsoever is repugnant to Gods Word.

*Abhorre*; The *Vulgar translation* reads it *Odientes*, hating; but this is not enough to expresse the Apostles words.

Master *Calvine*, *Aversantes*; Aversion is such a detestation of a thing, when wee vouchsafe not, but scorne to looke upon it, turning away our faces, as from an odious and loathsome sight.

The Greek word is very significant; *μισέω* *μισέω*.  
The

The simple Verbe imports extreme detestation; which is aggravated by the composition, as Saint Chrysostome observeth.

*f Plin. Nat. Hist. 4. 2. 103.* Pliny (f) makes mention of a Fountaine neere Monacris in Arcadia, of which whosoever drinks, presently falls downe dead; the name of the Fountaine is *Styx*, derived of the word in the Text; so called, because it was of all men abhorred: so should wee be affected to sinne, as to a thing that brings present death; *Man drinks iniquity like water*, Job 15. 16. but every draught slayes the soule, as the water of *Styx* the body. As thou wouldest not drinke poyson, so beware of sin.

The Poets have feigned a River to be in Hell, called *Styx*, which sometime is taken for Hell it selfe. Art thou afraid of hell? be also as much afraid of sin.

The word which we have in our Translation is very full; for, to abhorre, is *extremely* to detest, with a marvelous feare, lest a thing should touch us, or we that. As if a man being ready to set his foot, where an Adder lyeth, spying it, steps suddenly back with great horror. So Ecclesiastus 21. 2. *Fly from sin, as from the face of a serpent, the biting whereof slayeth the Soules of men.* Or as a man walking in the darke night, if hee should see the apparition of some evill spirit, would runne backe with affrightment, his very haire standing upright; so should we be affected to sinne. As we abhor poyson, bells, a serpent, and the soule fiend; so are wee to abhor that which is evill.

The action in the Affirmative; *cleave*. The object, *good*.

*Good*; The chiefe good which is God, and all his commandements and promises.

*cleave*; This implies singular love as the effect of it; for *Amor unit amantes*, Love uniteth lovers.

The word in Greeke signifies such a cleaving, as when things are fast *glued* together *αλληλίστη*. This word is used of that strict bond of love, and neere conjunction between man and wife, *Mat. 19. 5. Ephes. 5. 21. A man shall cleave to his wife, and they two shall be one flesh.* Of the same sense is the Hebrew word, *Gen. 2. 24.* from which roote comes a word, signifying the joyning of things together, as Iron is soldered and welded together, *Esay 41. 7.* and as the joynts of armour which are riveted together; *2 Chron. 18. 33.* By which use of the originall words may be shadowed out how closely, affectionately and firmly wee should cleave to goodnesse.

The Hebrew word also signifies *eagerly to pursue*, as enemies doe after them upon whom they desire to be revenged, *1 Sam. 1. 6.* and indeed so should we earnestly follow after goodnesse; not as after an enemy, but with such desire to overtake; and as after a friend. And therefore David do use the word, *Psal. 63. 8. My soule cleaveth after thee*, speaking of God; *Adhæst post te*, implying, that he followed hard after God, and that hee steadfastly, and with perseverance cleaved unto him.

The meaning is, that we must earnestly seeke and follow after goodnesse, and having obtained, cleave fast unto it, thinking of no separation. We must love goodnesse, and be joyned unto it, as the Bridegroom loveth, and is joyned to the Bride; nay, we must be surer joyned; they are

but till death depart; but we must be *for ever*, being so turned into the very nature of goodnesse, that it may be said of us, as Nazianzen said of Athanasius, that to praise him, was to praise vertue it selfe. Vertue and goodnesse is *perpetuam* a thing constant and standing fast as a pillar; and therefore in regard of our weaknesse and ficklenesse, we had need cleave unto it.

The duty of Christians is to hate evill, and to cleave to that which is good, *Psal. 1. 1, 2. Blessed is the man that walketh not as the wicked, but delighteth and exerciseth himselfe in Gods Law.* To this purpose, are those known places, *Psal. 34. 14. Amos 5. 14, 15. Esay 1. 16. 1 Pet. 3. 11.*

The Apostle saith not, leave off evill, but abhor it; noting not onely an abstinence from the act of sinning, but a mortifying of the affection of sinning. He striketh at the concupiscence; not onely the act of whoredome, but whorish affections must be abandoned, &c.

So he saith not, *doe good*, but *cleave to good*; to shew, that good must be done affectionately and constantly. As the soule of Jonathan was knit to the soule of David, whom hee loved as his owne soule, so must it be between us and goodnesse.

Some will hate some kind of evill, as prodigality, but not covetousnesse; in their enemies, but not in their friends; and they will apply themselves to some good things, as to publike exercises of religion, but not to private; and they will commend good things in themselves, but not in others: But Pauls indefinite manner of speaking, teacheth, that *evill whatsoever* it be, and in whomsoever, is to be hated, and goodnesse whatsoever, and in whomsoever, is to be loved.

The beginning of Christian obedience, is to abhorre evill, and the perfection of it to cleave to *Use 3.* that which is good; and these are contrary.

What poor proceedings have many amongst us made in Christianity, who have not yet learned to cease from drunkennesse, whoredome, common swearing, &c. Art thou a drunkard? If God should suddenly smite thee with death, what should become of thee? whither shouldst thou go, in alinuch as thou hast not set one step in repentance?

Both the parts of this precept must be fulfilled; Good must bee done, as well as evill avoided; we may not separate them in our practice. Many glory that they are not drunkards, whore-masters, strumpets, thieves, &c. I would it were the glory of all our people: O, how would it beautifie our assemblies! but this is not enough. The parable damnes the evill servant for not doing good with his Talent, though hee mispent it not; and Drives for not helping *Lazarus*, though he hurt him not. Examine thy selfe therefore what good thou hast done. If thou shunnest the evill, and doest the good, thou shalt have the glory of a good Christian.

Many will do many good things; as give almes, hear the word, &c. but they will do some evill withall; which as the wild Goats, will bring death into the pot, *2 King. 4. 40.* Of this Herod is an example, who for all his reformation would not put away his brothers wife; this hee hid as a *secret* but under his tongue, as Zophar spake Job 20. 12. As Herods hearing of John, and reforming many things, could not leave him for his uncle-nesse; so neither shalt thy hearing leave thee, if thou be such a one. What thinkest thou bring-

eth

eth thee to a Sermon? Surely *hypocrite*, not *conscience*; for *this* would teach thee to hate and abhorre evill, as well as to do good.

Use 4.

Love and hatred are naturall affections, which as they are applied to their right or wrong objects, are good or evill.

The right object of love is goodnesse; of hatred, that which is evill; place love upon the world, upon sinne, upon vanity, nothing is worse than it; place hatred upon God, Religion, vertue, good men, and it is a very hellish thing; but both these upon their right objects are most excellent. As fire on the hearth, and on the roose of the house, so are our affections on their right or wrong objects.

Wo then to them which call *evill good*, and *good evill*, *Esay* 5. 20. So many call zeale, madnesse; a religious care to please God, hypocrisie, &c. most damnable titles for so good things; and on the other side, they call covetousnesse, thrift; pride of apparrell, cleanlinesse, and a delight to goe comely, &c. Painting the strumpets face with faire colours, and besmearing the face of vertue with dirt; as the Jewes chose *Barrabas* and crucified Christ; so doe they. But God separated the light and darkenesse, as in *nature*, so in *name*: His mind is to have wicked men branded with shame, and the righteous to bee commended; to do contrary, is as to make God the devill, and the devill God.

Use 5.

Our affections must bee *vehement* and *constant* against evill, and for goodnesse. But alas, alas, if we be to commend that which is good, or to speake against that which is evill, how coldly is it performed! Shall we thinke it any matter to anger the devill, and to bee at defiance with sinne? God forbid. Bee thou humbled for it, if ever thou hast shewed sinne the least favour. Was there ever so much drunkenesse, pride, &c. as in these daies? Had wee not need then to bee earnest against these things, and to abhorre them, and to disgrace them?

O then abhorre evill, as thou abhorrest hell! A holy man thus resolved, that if sinne and hell were before him, and he must needs fall into one of them, he would much rather fall into *Hell*, than into *sinne*; be thou affected and resolved in like manner.

As concerning goodnesse, follow it *eagerly*, love it *dearely*, imbrace it *steadfastly*; Say to *wisdom*, *Thou art my Sister*, and call *Understanding thy Kinswoman*, that they may preserve thy soule, *Prov.* 7. 4.

Ver. 10. Be kindly affectioned one to another with brotherly love.

**T**HIS Aphorisme speaks of Love, as that in the first part of the ninth verse; but there is this difference; that, of the love we owe to God and man; this speaks not of love to God, nor to all men; but to the Saints onely, to the bretheren, which are of one Faith and Religion with us.

Concerning this Love, there are three things to be marked; 1. The measure; *Be kindly affectioned*. 2. The kind of it; *Brotherly love*. 3. The object of it; *One towards another*.

*Be kindly affectioned*; The word thus translated, is a *Nowne*, the former being *Participles*, which with the composition thereof argueth an

increase of the thing spoken of. *Saint Paul*, I thinke, striving according to his gifts, which were very great, to expresse it unto us. *2 Cor.* 12. 31. signifies that naturall affection which God hath imprinted in beastes to their young ones, and in parents to their children.

If mothers see their children in danger, how doe they teare, grieve, and hazard many times their owne lives for the safety of their children? yea among the beastes and birds, how tender are the dammes over their young, ready, though otherwise timorous, to defend them with the danger of themselves? These are those *igniculi amoris*, sparkes of love, sowne by the God of Nature in our nature, not to bee expressed in words; noting with what an extraordinary bent of affection we should be inclined to the children of God.

*Tertullian* (g) renders *Pauls* word *φιλαδελφία* by a latin word, though not elegant, yet exceeding sensefull, *Amore fraternitatis invicem affectuosi*; which cannot in English bee better expressed, than be kindly affectionated. *g Tertul. l. 9. ad ver. Marc. de Epistol. ad Rom. in fine.*

Learned men have observed, that words ending in *usus*, doe *signare copiam quandam immoderatam rei super quadam* (h), import an immoderate quantity of the thing spoken of; *vinusus*, a man too much given to wine; *mulierusus*, one too much given to women, &c. *h Nigam. Fig. apud Gab. Noft. Arab. l. 4. c. 9.*

*Brotherly love*; before wee had *ἀγάπη* here wee have *φιλαδελφία*, signifying a brotherly friendship.

Our love is either of God, or our neighbour; the more noble species of *φιλανθρωπία* is the love of the children of God.

The measure of our love to God, is, with all our heart, with all our minde, with all our might; *Ardentissime, Sapientissime, Fortissime*; Most fervently, most wisely, most firmly.

*Peter* loved Christ most ardently, when he would have dissuaded him from his Passion; There was a great deale of affection in his love, and but a little wisdom in his affection; Christ calls him *Satan* for his labour, not blaming want of affection in him, but want of discretion; *Mat.* 16. 22, 23.

Afterward he loved him, most wisely, when hee not onely yeelded that Christ should suffer, but was ready to die with him also; *Mat.* 26. 33, 35. but yet he wanted fortitude, as appears in the latter end of that Chapter. But when Christ was ascended, he obtained grace, to receive fortitude, and such courage to his affection, and wisdom, that he became a Martyr for his Master.

The measure of our love to our neighbour, is to love him as our selves, that is, truly, effectually, constantly.

But the measure of our love to the Children of God, is, as Christ hath loved us, *Eph.* 5. 2. We must love them more than we love our selves, our own love to our selves is imperfect, but Christs love to us is perfect.

The affection wherewith wee should imbrace one another, is called *brotherly love*, because brotherly love exceeds all other naturall love amongst men.

It exceeds the love in marriage, because this is by choice, that by nature.

It exceeds the love between Parents and Children, because it is not reciprocal for the inequality

lity of the persons; this is most equall. Histories make mention of some, who have preferred their brethren before their owne children, and that the Arabians were wont in inheritances to prefer brethren before children; which custome in the Annals of *Spain*, is said to be now in force among the West Indians. This is most sure, that our Saviour calls his Church, as his Spouse, so his Sister, at the least five times in the Canticles, to note the greatnesse of his love to her; for which cause also, the wisheth that Christ were her brother (1).

i Cant. 8. 1.

Our love then to one of true Religion with us, must be as the love of brethren, that is, most earnest; so is the love of brethren by nature; but we have obtained a more excellent Brotherhood. We have nor carnall *Abraham* to our Father, as had all the Jewes; but spirituall *Abraham*. Nay, by Christ, wee have God himselfe to bee our Father, and the holy Church of God to bee our Mother.

Tertull. Apol. 39.

And for this is it, that the Congregations of Saints were of old called Fraternities and Brotherhoods, as *Tertullian* in his Apologie (k), and others.

One to another; Our love must be mutuall, which ought to bee an incitement to us to love, because God commands all the Brethren to love us.

Dollet.

Among true Christians and Professors of the Gospel, Brotherly love must flourish. H. b. 13. 1. Let Brotherly love continue. 2 Pet. 1. 7. To godlinesse, Brotherly love must be added. Saint *John* in his whole first Epistle almost increates of nothing else but of brotherly love; the commandment whereof he calls, both an old commandment, and a new; 1 *Iob*. 2. 7, 8.

Old; Either because it was at the first imprinted in *Adams* breast, and commanded in the Law; or because it was growne out of practice, through the corruption of the times.

New; Because of the most excellent and never before heard-of example thereof in our Saviour Christ, who so loved the adopted children of his Father, that he gave himselfe for them, when they were his enemies.

Or because it is renewed every day in the hearts of the Elect by the Spirit of Truth and love.

Or because it is most excellent, as new things are commonly best.

Or because it was specially and often commended to us in the last Sermon of our Saviour Christ, *Iob*. 13. 34. as is the use of the word *Novissimus*, and *Novissimè*, in Latine, *Hierome* reports of *Iohn*, that when hee was very old, hee would bee brought to Church, and only would say thus, My little children, love one another (l).

1 *Thimom*. com in epist. ad Gal. c. 6. Use 1.

We must live and love as brethren, holding together, bearing with one another, and helping one another, as *Isab* and *Abishai* resolved, 2 *Sam*. 10. 11, 12. Drunkards hold with drunkards, and Papists with Papists, &c. as *Simon* and *Levi*, brethren in evill. The band of Religion and grace should more firmly unite us, Ministers to oppose Ministers, or generally Protestants to quarrell one with another, is very lamentable.

m Tertull. in Apol. c. 39.

It is good and pleasant for brethren to live in unity, *Psal*. 133. 1. In *Tertullian* (m) his time,

the Christians did incredibly love one another, even *ad superum Gentilium*, to the amazement of the Heathen. See, say they, how these Christians love one another, and are ready to die one for another. But our contentions and wrangling, even about trifles, may make men amazed, seeing we professe unity, and live in division and separation.

Histories make mention of one *Visnus*, a Christian Physician, who being ready to suffer Martyrdom for the Gospel, began to waver and faint; which when *Vitalis*, a holy man saw, though he knew it would cost him his life, leapt to him, comforted and encouraged him; for the which hee was also condemned to death (n). We ought to love the brethren, as to lay down our lives for them; 1 *Iob*. 3. 16.

n Nic de Ly. 1a. Com. in 1 *Iohn* 3. Use 2.

Whosoever joyne with us in the true profession of the Gospel, we must tender and love them as brethren, though they be strangers, poor, despised in the world, yet if they be truly religious, they must be deare unto us.

As *Solomon* discerned the true mother by her affection; so may wee a true Christian by this note. He shall dwell in Gods holy hill, who honoureth them which feare God, saith *David*, *Psal*. 145. 4. By this we know, that wee have passed from death to life; saith *John*, 1 *Iohn* 3. 14. And by this wee have assurance of our Adoption, and that we love God; for he that loveth him that begat, loveth him also that is begotten of him; 1 *Iohn* 5. 1.

Woe then to them, who have no other cause of their ill will and malice toward some men, but because they are the Children of God, which should bee the greatest attractive of our love.

As it was said in *Tertullians* time, as he writ in his Apology for the Christians; *Bonus vir Caius Scius*, in hoc tantum malus quod Christianus; *Caius Scius* were a good man, if hee were not a Christian; so is it said now by many; Such a one is a good man, but hee is too carefull about his conscience and religion; he will not saile along the stream of good fellowship with us, and therefore I cannot love him.

If thou hast done so, or said so, repent, and learn to love all such which feare God. If thou lovest Christ, thou must love them which believe in him also. When *Darius* his mother had saluted *Hephestion* in stead of *Alexander* the Great, who was *Alexanders* Favourite, she blushed and was troubled; but *Alexander* said to her; It is well enough done, for He is also *Alexander*. Thou lovest Christ; thou must also love thy brother, for he is a Christian.

Wicked men disgrace the holy brotherhood; Use 3: see thou grace it by thy good life. When people flocke to a Sermon, some profane man will say, Yonder goes an hypocrite, one as proud as the devill, covetous, deceitfull, &c. What is the cause they say thus? Surely we are many of us guilty, and by our lives prove their words too true. Oh, how shalt thou answer it, that gloriest in the name of a Brother, and yet livest like a hell-hound? When the Jewes by their abominable lives polluted the name of the Lord in their captivity, how grievous was it to hear the Heathens disdaining them, with, These are the people of God; a goodly people they are, *Ezech*. 36. 30? So what a feare full hearing is it, when  
F i such

such as make shew of a more zealous profession, shall by their false dealing, covetousness, pride, &c. cause even profane wretches to scorn them, and dishonour God, with these taunts, These are your Sermon-mongers; These are the Brethren and Sisters in Christ. If ever thou lookest to have any comfort in the communion of Saints, live like a Brother, and not like a Pagan.

Ver. 10. — In honour preferring one another.

**T**His short sentence contains a Morality concerning a civill and respectfull behaviour of one towards another. The Gospel requires, that with godlinesse wee should joyne good manners, and not live barbarously.

Here are two things, the Subject spoken of, Honour. The duty concerning honour, to prefer one another. Where the act, preferring; The object, one another.

In honour; Of divine honour he have not here to speak. Praise, glory, and honour are things proper to God; but he permits us to have them, and to yeeld them to others.

These three words are usually taken for one; but there is difference.

Praise is in words; *laus*, of *laus*, a word, and *animus*, praise; when wee make in the course of our speech honourable mention of others for their virtues.

Glory; *gloria*, is in opinion, as the word also signifies, which is, when men have a reverent opinion of any, or when men are accounted virtuous, or to have that, as the Philosopher said (*h*), which all wise and good men desire to have.

Honour; *honor*, comprehends both the other, and is a testification of the good opinion, which wee have of other mens desire to excelency; by outward signes; as commendation, respectfull salutations, verses, uncovering the head, bowing the knee, erecting statues, &c.

Maintenance; Also is a testification of honour; and therefore Paul calls the provision for widowes, and for Ministers, by the name of honour, 1 Tim. 5:3, 17.

Preserving; Or preventing; not to tarry till others honour us, but to be first and the leader, as the Word signifies; which in good actions is the glory of a Christian.

One another; Honour must be mutually given; which I would not restraints to equals, and those of the same ranke, but rather extend to all, superiours, equals, inferiours; yet not so to be understood, that superiours should in the same manner honour inferiours, as inferiours honour them; but that, saving to themselves the right and respect of their place, they should give testimony of the virtues of their inferiours, in such sort as may be fit for their inferiours to receive, to encourage them in goodnesse.

The Apostle would have us neither proud, nor partiall and barbarous; he would not have order to bee taken away; for the Church is not a den of rude Cyclops, but an assembly, where all things are to bee done *supplices* and *gravis*, decently and in order.

Believers must prevent and prefer one another in courtesie and honour. Mat. 23. 6, 7. The Pharisees are reproved for loving the chiefe places at meetings, and greetings in the Market, &c. Phil. 2. 3. In lowlines of minde, let each of them others better than themselves.

Two speciall reasons may bee given of this doctrine.

First, *Prefering one another in honour*, maintaineth brotherly love. Wee are hardly brought to account them our friends, or to love us, who neglect us; yea, our hearts rise against them: for which cause it may be, as Interpreters gather, Saint Paul placed this precept, next after that of brotherly love, which is cherished by it. Master Calvin (*l*) calls neglect of others, *Venenum*, 1 Calvin in loc. an effectually poyson to alienate mens mindes, and to give honour, *fomentum amoris*, a fosterer of love.

Secondly, every one is bound to encourage other to vertue and Religion: a speciall way hereunto, is to honour them which be religious. *Honos alit artes*, Honour nourisheth Arts, as the saying is, What breeds Learned, or Marriall men, but honour?

— *Tu sola animos, mentemque peruris*

*Gloria.*

Glory inflames men to great and noble enterprises; the force of which inflaming made *Mutius Scaevola*, that noble Roman, so insensible of the other flame, that when King *Porfenna* was amazed at his fortitude, he answered, That his body was but vile, in comparison of honour.

I read of a war that was between the *Venetians* and the *Genowayes*; in the first battell the *Venetians* had a great overthrow; whereupon at their returne home they Ennobled thirty of the basest Families of them that had served in that Warre; which so wrought in the common people, that every one was forward both with his uttermost ability, and in his owne person, and with his children to further those wars; so that in a short time afterwards they subdued the *Genowayes*. If Religious and godly persons were had in honour as they ought to bee, many more would strive to be godly and Religious.

Here are justly reproved such, who are so far from preferring others in honour, that raile, and revile them which are worthy, and if any be more eminent than themselves, they labour to disgrace them, thinking they stand in their light; so endeavouring by the ruines of other mens reputations to build up their own.

Such also which thought themselves will yeeld no honour to any, yet will receive as much as you will give them; nay, they thinke their deserts are never sufficiently honoured. These are *ambitions*; and it is the judgement of God upon such, that while they seek for honour more than for vertue, of which honour is the due reward, they should become despicable, and of base estimation.

We may desire honour; Solomon saith, A good name, which is a point of honour, is to be chosen, Prov. 22. 1. And Saint Paul willeth us to thinke of those things, to which praise is due, if there be any praise, Phil. 4. 8. David is stirred up by praise, and a desire of glory, to fight with Goliath; What shall be done (saith he) to the man which killeth this Philistine? It is lawfull to desire honour, if it be by vertue and goodnesse. As Ambition, so a contempt of honour, is a fault, neither is any worthy thing to be expected from him, who is not some way touched with a desire of glory. Such also are to bee reproved, who affect a kind of rudenesse toward their betters; accounting it a perfection of mortification, not to give men and

k. Aris.  
Rom. 1. 5.

Dolt.

and women of honour and worship the respect due unto them, by their birth and place. This is *Cynicall* and dog-like; yea, it is unjust; for we are commanded to give honour to whom honour belongeth, *Rom. 13. 7.*

But they are wicked, and carry themselves profanely.

Indeed if great persons grow very scandalous in their offices or lives, it will fall out that their inferiours cannot so chearefully honour them as they would do; yea, and many times they are despised in the hearts of them, whose knees performe unto them civill respect. Yet for their place and birth it is Gods ordinance they should bee respected; as *Paul* acknowledged *Festus* though a wicked Governour, *Act. 26. 25.* So old men, so rich men are to be honoured, because of their use in the common-wealth.

It is not so hard to honour others, as to prefer them before our selves, and to prevent them. If thou wouldst performe this precept,

First, Remember that in good actions, it is the greatest honour, and becomes the greatest persons, to begin. Secondly, hee that honoureth a good man, more honoureth himselfe; for it argues a love, and a discerning of worth; and the more, the meaner the person honoured is. Thirdly, labour to thinke others better than thyselfe; though not in regard of high place, birth, learning, riches; for it may bee thou knowest the contrary; yet in regard of some spirituall endowements; for those which are most honourable in birth, do not alwaies most excell in vertue.

When therefore thou art to performe respect to thy neighbour inferior to thee in outward calling and estate, thinke that he may in some vertuous excellency go beyond thee as far, as in our ward things thou goest beyond him. Hee may have a stronger faith, more patience, more power to bridle his anger, &c. Thus Saint *Augustine* (*m*) admonisheth Virgins not to contemne married women: Thou (saith he to the Virgin) hast more power over thy fleshly desires, but it may bee a married wife is stronger than thou to endure martyrdom, and to suffer persecution.

Think also, that hee may have fewer and lesse finnes than thou. Thou knowest thy owne vile heart and wicked affections, thou knowest not anothers; and therefore in the apprehension of thy owne sinfulness, thou hast cause to be of *Pauls* minde, who thought himselfe the chiefe of all sinners, *1 Tim. 1. 15.* (for then knowest thy owne finnes by experience, other mens by speculation; and as he that hath the tooth-ake, thinke none to have the paine he hath, because hee feelles not other mens; so perswade thy selfe of thy evilnesse. Or if it should appeare, that other men have committed more grosse finnes than thou, yet think they may have more to excuse them; as that they have been more violently tempted, or have not had so good meanes of preventing sin, as thy selfe, or have more heartily grieved, and repented than thou.

If wee could come to bee perswaded of these things, it would not be so difficult, and seeme so unreasonable, to prevent even our inferiours in giving honour.

Inasmuch as we must honour one another, wee are all to bee admonished to behave our selves,

that wee may bee honoured.

Some go about to get honour, by buying places and titles of honour; of whom I onely say thus much, that hee much distrusteth his owne virtues, who trusts so much to his purse. *Use 3.*

Some thinke to get honour by their gay clothes; Indeed *Esops* Ass thought himselfe honoured, when the people bowed to the gay and golden image which he carried on his back.

Some by building faire and sumptuous houses; and so it comes to passe, that many come far and neer, to see their costly and curious buildings, but perhaps none come to see them, and that justly, if they have neither vertue nor goodnesse to be seen or esteemed. These and the like are vain courtes.

How then should a man get honour? Surely thus: If we speak the best words, and do the fairest deeds, said *Agesilaus*. If we be such as we would be accounted to bee, said *Socrates*. If wee follow righteousness and the feare of God; for the righteous shall bee had in an everlasting remembrance, saith *David*, *Psal. 112. 6.* And I will honour them that honour me, saith God, *1 Sam. 2. 30.*

*Haman* is angry, because *Mordecai* honoureth him not; so it may thou art, because men respect thee not with salutations, and other tokens of honourable esteeme. But peradventure thou art a drunkard, a common swearer, &c. Alas, what heart can a man have to honour a drunkard? Thou hast most cause to be angry with thy selfe. If thou wouldst be honoured, leave thy base practices, and doe things honourable and worthy of the praise of praise-worthy men.

Ver. 11. Not sloathfull in businesse, fervent in spirit, serving the Lord.

Though these three might be severally handled, yet because they are distinguished in the Greeke Copies, not with any of the greater, but with the smallest distinction, I will consider of them together.

And so we observe in them two things: The duty; *Serving the Lord*: The manner, Negatively set downe, *not sloathfull in endeavour*; Affirmatively, *fervent in the spirit*; that is, not negligently and coldly, but diligently and zealously.

*Not sloathfull in businesse*: O. study and diligence, see before, verse 8. The word translated *sloathfull*, is the same used, *Mat. 25. 16.* Of the servant who hid up his Talent.

This *sloathfullnesse* is a negligence in the duties of godlinesse, for the trouble and labour that accompanies them, which is one of the seven deadly finnes.

*Fervent in the spirit*: Some by spirit understand charity; some the holy Ghost; some, which is best, the soule, with the affections.

By fervency is signified zeale, *zēlō* signifies to boile, per *Onomatopœiam*, because when liquor boyles, it makes a bixxing noise: Our affections then must boile, and be hot with zeale for things of God, having indignation against evil.

Anger is with a boyling of the blood about the heart; and this is in a zealous man, his blood is up and boyles if God be dishonoured.

This is added to the former, as the care of it; *Fervency* and heate, will drive away *sloathfullnesse*.

Ff 2.

The

Obj. 11.

Ans.

Use 2.

Qui bonis fa-  
vet, faver sibi,  
et non bono.

m. Aug. lib. de  
sancta virgin  
c. 44. & 47.

The Poets say, *Frigus pigrum*, slothfull cold, because it makes us slothfull; as when a man is cold, he is stiffe, and slow, and can hardly stir his joynts; but if hee be hot, then hee is agile and nimble; for heate is active, as wee see the swift and fierce motion of the fire. If a Pot be leeching on the fire, it is in continuall motion, and many times hardly kept out of the fire, such a stirring thing is heate: so if wee have any heate of holy desire and zeale in us, wee will bee alwaies in action, diligent in praying, hearing, reading.

*Serving the Lord*; Some have read, serving the *Time*, as Ambrose, Calvin, Peter Martyr, &c. the Greeke words *καιρος* and *καινος* being not so much different in old briefe writing, and so easily enterchanged. But they mean not by such reading, that we should be as *weathercockes*, turning with every winde; but that we should wisely consider what is fit for every season, and to redeme the opportunity of well-doing.

But the most and best Copies, have *καινος*, serving the Lord.

*Doct.* The service of the Lord must be performed with fervency and diligence; Psal. 2. 11. *Serve the Lord with feare, and rejoyce before him with reverence, Feare and reverence imply diligence*; it agrees not with the feare of God, to be negligent; Luk. 2. 37. *Anna served God with fasting and prayer night and day; not a day in a weeke, or an hour in a day, but night and day, there's diligence*; with fasting and prayer, there's *fervency*.

*V/c 1.* Great is the honour of beleevers; They are Gods *Servants*. Though service seeme to have some baseness in it, yet to bee Gods servant is *freedom*, and *honour*; as our Church prayeth, *whose service is perfect freedom*.

Great is the freedom and honour of Princes servants, much more is the service of God an honourable service,

1. Both in regard of the *person* whom we serve, who is *God*.

2. And of the service it selfe, which is no base drudgery, but a most cleane and neate service, the service of *righteousnesse* and *holinesse*.

3. And of the *reward*, and *wages*, which is *Eternall life*.

Seeing God is so honourable a *Master*, his service so *faire*, and his *wages* he gives so *great*; what should be the reason that God should have so few servants in comparison of those beggarly and tyrannous Masters, *sinne*, and the *devill*, whose best services are the highest transgressions, and whose greatest preference is hell, with the torments thereof? Rom. 6. 21. The end of those things is death: But doe not many come to the Church and serve God? True, they do, and many come not; and if all that come, were good and trusty servants, it were somewhat.

Noblemen, and Gentlemen, have two sorts of servants: some household servants, that do service every day; some *retainers*, who come at good times, and shew themselves in their liveries, and do some little matter, it may bee carry up some dish to the Table, and all the yeere after are their own men, following their own businesse, and not their Masters.

So it is in Gods house; The Lord hath too many *Retainers*, who put on their Liveries once a yeere, it may bee at Easter, and then they will waite at their Masters Table, but all the yeere after serve their owne lusts, never regarding

the advantage or credit of their Master.

What if thou sometimes appearest in thy Livery? Is this to serve God? Whose services are thy blasphemies, drunkennesse, whoredomes, lying, &c? Surely the Devils: because under the semblance, and in the livery of a true Christian, thou walkest in the waies of wickednesse; thou shalt have the loser damnation; and shalt bee found a Traytor to God, and a servant to the Devill; for his servants yet are to whom yet obey, Rom. 6. 16. It is not the Livery, but the obedience in the whole course of our lives, that approveth us to be the true servants of God.

Hate *sloth*, especially in holy duties; Never did a lazie servant performe good service. Is there any hope that the husbandman, who spendeth his daies in sleeping, and idleness, should ever have a good crop? *V/c 2.*

He that is slothfull in his worke, is the brother of him that is a great waster, Pro. 18. 9. Thou wilt say thou art no drunkard, nor whoremaster, &c. It may be so; but if thou beest negligent and idle, thou art the brother of a great waster. The Prodigall or drunkard in two or three yeeres consumes a great estate; so dost thou by slothfulness, though in a longer time: now thou sellest an acre of Land, and then an acre, and so in time thou makest an end of all. A ship dasheth against a rocke, and sinks suddenly; another through the Masters negligence leaketh, and by little and little sinketh to the bottom. What difference is there? One man is runne through with a sword, another languisheth of some incurable and mortall sickness, and in the end dyeth of it; what difference?

He that is diligent in his businesse, shall stand before Kings, and not among the meane sort; Pro. 22. 29. Where then shall hee stand which is slothfull? Surely, in the end, among the drunkards, and such who by riotous living have spent their estates. Though thou have not runne out with such wicked wretches into extremities, yet at the last, negligence in Gods service, and idleness, will bring thee to be in the same predicament with them.

To what may you impute the poverty of many in our Townes, but to their idle living, they will not labour; Poverty comes upon the slothfull as an armed man; Pro. 24. 34. The Traddelman grows not rich without labour, and doe we think to obtaine Heaven without labour?

Shake off idleness, take paines to read, heare, meditate, to strive against sinne, to mortifie corruptions, &c. The time is short, and the labour is great, but the reward will pay for all.

Let not the paines discourage thee; if thou canst obtaine the love of God, of righteousness, of heaven, thou shalt never feeble the labour. All things are easie to him that loves. We see in Hunters and Hawkers, what great paines they will take, and never complaine; what's the cause? They love the sport. So if wee will take no paines to learne godlinesse, to heare and obey the Word, there is no love in us to such things.

It is a sore labour to serve him, and such must be damned in the end; but though it bee a great labour to serve God, yet the end makes amends for all.

We must serve God with *fervency*; John was a *V/c 3.* burning and shining lampe; Job. 5. 35. His shining is knowledge, his burning is zeale. Many among

mong us shine reasonably in knowledge, but their affections are *key-cold*. They are like *glow-worms*, which shine so bright in the night, that you might thinke them too very fiery; but take them up, and they are cold: so many make a goodly shew in words, but in their practice they are as cold as Ice. To what may we impute the great overflowing of sinne in these daies? Surely to the want of zeale. In many places Magistrates are not *servant*, nor Officers in a Towne, to punish disordered persons, nor Ministers to reprove them.

Fire is of this nature, that it either consumes things put into it, or turnes them into his owne nature: so if we were inflamed and fired with holy fervency, either drunkards, blasphemers, &c. would be converted, or placed there where they should do no hurt by their lewd example. Iron put into the fire, puts on the nature of fire: how much more if there were due fervency in thee, shouldst thou be able, or to convert the blockish drunkard, or to rid the world of such a lewd lozell?

Ah my brethren, there was never more need to shew our zeale; let us stirre up our zeale as fire is stirred up. Let the drunkards, uncleane persons, and all the rabble of wicked wretches, feeble the heate and fervency of our zeale, that both we may please God, and they avoid the tormenting heate of hell fire, it is possible.

Ver. 12. *Rejoycing in hope, patient in tribulation, continuing instant in prayer.*

These three teach us how to behave our selves in tribulation.

Great is the wisdom of Gods Spirit in Saint Paul, in placing these things; next unto *fervency* in Gods service, hee joyntly these exhortations concerning afflictions; for it is a hard thing to serve God in affliction, which quencheth zeale, and maketh us slacke in performing holy duties.

Now for the preventing hereof, he bids us in the midst of our troubles to remember our *hope* of the promises to come, and of the salvation of our soules.

And because troubles come not seldome, once in twenty yeeres, but thicke and threefold; therefore he bids us to be *patient*, and to be ever exercising our selves in *prayer*, which will bring exceeding comfort.

In the first of these are two things; the Action, *rejoyce*; the Object, *hope*.

*Hope*, is a grace of God, whereby wee expect good to come, patiently abiding till it come.

*Rejoyce*; Joy, is an affection whereby wee take delight in the good that is present, when we obtaine the desired end, wee rejoyce. This in naturall things is called *Cessation*, in unreasonable creatures *delectation*, in us, *Joy* (A).

But how can we joy in hope, seeing joy is of good present, hope of good to come? Solomon saith, *Pro. 13. 12.* The hope that is deferred, is the fainting of the heart; and the absence of heavenly things procure sighing, *2 Cor. 5. 2.*

There is joy in hope, from the certainty of the things hoped for; though they be now absent, yet we are certaine, they shall be present. Besides, they are not wholly absent; they are present in part; wee have the beginnings, the first fruits;

hope hath a taste of them, as saving knowledge, peace of conscience, &c.

The remembrance of good things past hath joy annexed to it, much more the hope of good things to come; but the chiefest joy, is in enjoying good things present.

The hope of Gods children breeds in them joy; Rom. Dett. 5. 2. Wee rejoyce in the hope of the glory of God, 1 Pet. 1. 8. Believing yee rejoyce with joy unspeakable.

The way in the midst of the waters of afflictions to keepe our fervency in Gods service, is to pray, not so much for the abating of afflictions, as for the increase of hope; I will runne the way of thy Commandements, saith David, when thou shalt enlarge my heart; that is, when thou shalt make me to rejoyce in the hope of thy mercies. The way to heaven is a straight way and a narrow, that we can hardly passe through it, both in regard of our corrupt nature, and the afflictions as rubs in that way: now David prays not that the way may bee enlarged, and made even and smooth; but his heart: let the way bee what it will, the power of his hope will helpe him through with joy.

This is the way then to relieve our selves under the Crosse; so our Saviour wisheth unto us to sugar the bitterness of persecution with the hope of a great reward in Heaven (A). It may bee thy Crosse is greater than thou art well able to bear: Thinke of the joyes to come, the hope of these will (though not quite take away, yet) make the crosse tolerable.

How sweetly did Stephen fall asleep under a shower of stones, as if hee had passed out of the World in a bed of downe? The reason, He saw Heaven open, and Christ standing at the right hand of God; this made him forget his pain.

Thus was Moses able to esteeme the rebukes of Christ greater riches than the treasures of Egypt, Heb. 11. 26.

Thus did our blessed Saviour releve his humanity in his sufferings, even by the hope of the joy that was set before him, Heb. 12. 2.

By this did the Martyrs set light by death, and the torments of fire; no doubt they were sensible of the paine, but the sweetness of their hoped joy, overcame the feeling of their present torments.

We ought not therefore to suffer the Crosse to dismay and vanquish us, that we should not be able cheerefully to serve God; for though wee have the greatest losses of this life, wee have the greatest joyes of the life to come. These ought to make us merry, for wee have hope. Let Turkes, Jewes, and all profane persons, mourne in afflictions; for they have no hope. *Tristetur & defeat, si sibi mali sit in seculo, cui non potest bene esse post seculum*, said Cyprian (P); Let him grieve which fares ill in this world, who hath no hope to fare well in another world.

He bids us rejoyce in hope of good things to come: Ergo, &c. Good things to come are certaine to us, and great.

Certaine; for if it were but a peradventure, or a hap-hazzard as they say, whether we should have them or no, wee could not rejoyce in the hope of them. This Text is enough to confute the Papists in that, wherein they esteeme of the certainty and assurance of Gods children, as of a presumptuous and ridiculous thing. If wee cannot

n. 19. 12-9.  
31. 4. 3.  
Quest.

Ans.

p. Cyprian.  
contra Dem.  
trianum.

Use. 2.

cannot be assured, there is no use of this precept, for uncertainties breed not joyes, especially such which relieve in the day of affliction.

They are great, otherwise they could not make us rejoyce under crosses, which sometimes are most piercing, grievous, even unutterable. If the medicine bee not stronger than the disease, health is not recovered; so if the joyes to come were not greater than the greatest sorrowes, we could not hold our own, but must needs forsake God.

They must needs be wonderful great; for no eye hath seen, no eare hath heard, neither hath it entered into mans heart, to conceive the greatness of them, 1 Cor. 2.9.

They are a farre more exceeding, even an eternall weight of Glory, 2 Cor. 4.17.

If the present joy be unspeakable and full of glory, 1 Pet. 1.8, what will the future be?

The joyes of the Saints in this World, are that hundred fold more than our sufferings, Marke 10.30.

It shall be said at the day of judgement to the good servant, Enter into thy Masters joy, Mat. 25. 21. Great joy, because our Masters, and because that enters not into us, but we into that; such which we cannot comprehend, but are comprehended of it.

Use 3.

Here is to be observed the divers dispositions of godly and wicked men; The greatest joy of the godly, is the hope of Heaven, and therefore their conversation is in Heaven, their affections on things above. The wicked let Heaven, and things to come, goe: They say, who will shew us any good? Tell them of faith, and hope, &c. they relish them not; but tell the covetous man of a good bargaine, of a bag of Gold; the drunkard of the best wine, and roytous company; these are their joyes.

Lift up your hearts from the puddle of these things below, take heed you surfeit not in the use of things of this world; It is a hard matter in outward things that are lawfull, to take but a moderate draught. How many have perished in their abuse? prize them not too high; though they are transitory in their use, yet they may bee eternall in the punishment for their abuse.

O foolish brats of Adam, who for a draught of wine, for a bag of gold, for a moment of pleasure, lose those unspeakable, eternall, and most glorious joyes;

The end of all Solomons pleasures, was Vanity of vanities, and vexation of spirit, Eccle. 2. 11. What say the man do that cometh after King Solomon? vers. 12.

Use 4.

The life of godly men and women, is a life and estate of joy. The wicked thinke that the life of a man tearing God, is a melancholy, dumpish life: Why? Because they cannot take pleasure in vanity, and laugh, and bee merry in things sinnefull. In very deed that which is a carnall mans greatest mirth, is, for the most part, the great sorrow of a godly man, and makes his heart to melt for griefe.

Have they then no joy? yes, matter of great joy. The voice of rejoycing and salvation is in the Tabernacles of the righteous, Psal. 118. 15.

Saint Pauls manner of speaking, 2 Cor. 6. 10. is well observed by Anselme (q); As sorrowfull, saith Paul, yet always rejoycing. Quasi tristis, he

bringeth in the sorrow of the godly with a *quasi*, as it were sorrow; not that it is sorrow indeed, but as sorrowfull; as if it were a painted sorrow, not true sorrow indeed, as painted here, is not true fire indeed; but when hee speaks of joy, there is no *quasi*, but true joy. The sorrow of Gods children hath a *quasi*, their joy hath none.

So Heb. 12. 11. No chastisement seemeth joyous, but grievous; they seem to bee grievous, but are not; marke the manner of speaking: As it were, and seemeth.

But the sorrowes of wicked men are sorrowes indeed, in good earnest, as wee say; and therefore they are cryed out upon; Woe to them, they are bidden to *houte* and lament, to weep and roar, for the sorrowes which shall come upon them; and the godly are as often bidden to be merry and joyfull, to rejoyce, and again to rejoyce.

The wicked man is as if we were glad and merry, and he seemeth in this world to rejoyce; here is his misery; his joy hath a *quasi*, but his sorrowes are indeed. *Florent ad tempus, pereunt in aeternum? florent falsis bonis, pereunt veris tormentis*, saith Augustine (v); They flourish and joy for a time, but they perish and mourne for ever; they joy in false and deceivable good things, and they perish in true and remediless torments.

1 Aug. in  
Psal. 53.

Let us then continue in prayer, and reverently receive the Word and Sacraments, that wee may every day have better warrantile and evidence of our salvation, and that we may be more and more confirmed in this joy-breeding hope. Amen.

See farther of these things, and of patience, and prayer, in my Exposition upon the 8. Chapter of this Epistle, from the 17. verse, to the end of the Chapter.

Ver. 13. Distributing to the necessity of the Saints; given to hospitality.

IN this Verse are two precepts; both concerning many, and that not common, but to the Saints.

The first is generall, concerning giving, lending, or any such thing; whereby the Saints are releevd. The other speciall, concerning Hospitality.

In the first are three things. 1 the A&S; distributing. 2 The persons to whom; to the Saints. 3. The object, or materiall respect, which is to be had in distributing; in their necessity.

The word here translated distribute, implies a communion; that we should make their necessity ours, in regard of affection; to be affected with it, as if it were our own case; and that we should make our substance theirs, to far as it may serve to releve their necessity. Though wee have a propriety in our goods, yet to lay them common, as occasion of times and persons shall require.

In extraordinary times, to part with all, as they did in the Primitive times, our life must not bee too much, much lesse our goods.

In ordinary times, not to doe as the Papists teach to be perfection, to give away all, and to live by begging; but to distribute part, according to our ability. Solomon wiseth us to let the waters of our fountains to be dispersed and flow forth; to give the water, not fountaine and all, Pro. 5.

16. Wee must have *plum facilem*, not performatum,

rum, as Seneca said, a purse that will bee easily opened; not that hath a hole in the bottome; unde multa exant, nihil exidat, which may yeeld much, but lose nothing; according to which, Paul charges rich men, *exornamini alim*, to be ready to give with facility, 1 Tim. 6. 18.

*Saints*; There are *pauperes diaboli*, the devills poore, such as have spent riotously their Pattimonies, and are glad of an *hospitall*, or faire to beg, or do worse. And there are *pauperes mundi*, such which comming of poore parents, live in a poore estate. And *pauperes Christi*, such as have suffered spoiling of their goods for Christs sake, or which being otherwaies poore, professe the Gospel; *Christi poor* are here specially meant; These are the *Saints* here spoken of.

Of these, some onely make an outward profession in show; some are inwardly sanctified also: These specially are to bee relieved, if we could discern them.

*Necessity*; Not *memoria*, *uivis*, memories, as Ambrose and some other; nor uses, *uibus sanctorum communicantes*, as Beza; but *necessities*: Beza preferres *uses*, because hee would not have men stay their giving, till men be brought to necessity.

But necessity is threefold; extreme, when there is nothing left to releeve a mans selfe; *Grievous*, when there is but a very little; *Common*, when there is somewhat, but not enough. This *Common necessity* well includes Beza his uses, unlesse hee would have men relieved before there bee need; which I thinke he meaneth not, because he saith, that *Delicia*, and *superuacanea Officia*, Delicacies, and needlesse Offices are not here signified, which is very good; and therefore, necessity to be preferred before *Uses*.

*Dof.* The poore *Saints* are carefully and respectfully to be relieved, Gal. 6. 10. Let us do good to all, specially to them which are of the household of Faith, 1 John 3. 17. Who soever hath this worlds goods, and seeth his Brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

*Obser. 1.* The honourable title of a *Saint* is given by the Spirit to poore ones, who in outward things have, it may be, not so much as a rag to hang on their backs; God is no acceptor of persons; but rich or poore, they that teare and worship him, are deare unto him.

*Obser. 2.* The providence of God is hereto be admired, who knowing that the *poor* are much hated in the World, especially if they bee godly, hath also called some rich unto the state of godlinesse, and charged them with the care of the poor, that they might be relieved.

As the stomack receiveth the meate, not for it selfe onely, but to disperse it into the rest of the body, and as the mother-veine in the liver brancheth the blood into every part of the body; so rich men have received their abundance, that they might distribute to the *Necessity of the Saints*. God commanded there should be no beggar in *Israel*, Deut. 15. What then shall bee done with them? shall they be whipt out of the Countrey, and driven away? no, but their wants ought to be supplied, that they be not forced to beg; according to which, our State hath most religiously enacted a Law for the provision of the poore in every parish, and for the correction of vagrant beggars, that will not submit themselves to or-

der. So there was a Council at *Tours in France*, wherein a Canon was agreed upon, that every City should maintaine their *owne poore*. If such Lawes and Canons were observed diligently, it might come to passe that it might bee said of us, as it was of the Primitive Church, *Acts 4. 34. There was none among them that lacked*; There shall be poore, but they are so to bee succoured, that there may be no *Beggars*.

Two sorts of men are here to be reprov'd.

*V/c 2.*

1. Those that spend liberally upon their whores, in drunkennesse, in pride of apparrell, in the unnescessary and phantasicall use of Tobacco, in vanity, but will not spare a penny to releeve a godly poor man. If a man will bee an Instrument of their unlawfull lusts, hee may get something of such men; otherwise not.

Distributing our goods to the poore is called *Sowing*; A good Husbandman desires good ground to sow his seed on. If thou sowest thy money and thy estate in Cock-pits, *Tabling-houses*, *Tavernes* and *Alehouses*, in houses of Harlotrie and filthinesse, this is a *Barren land*, the harvest thou shalt reape, not onely Beggery in this World, but the Curse of God, and eternall damnation in the World to come.

2. Those who being put in trust, deale undirectly and partially in distributing the rated collections for the poore; not respecting *sanctity* and *honesty* of conversation in the receivers, but either *kindred*, or because they have been their *servants*, or have been ready to runne on their errands, or some such thing; giving liberally unto them, how vile and wicked soever their behaviour be.

*Tertullian* (a) calls the Collections for the poore, *Deposita pietatis*, the stocke of godlinesse, not the stocke of drunkards, idle persons, lyers, swearers, thieves, raylers, skolds, Sabbath-breakers, &c. If such as are chosen Over-seers for the poore, would make conscience of their doings, and give either onely to them which are godly and of good behaviour, or most liberally unto such, it would bee a meanes to encourage them to go on in such good course, and also to reduce into better order the disorderly poore, when they should see so singular respect to bee had to *godlinesse* and *veruue*.

Here the poore are to be admonished to remember, that wee are specially bound to distribute to the necessity of the *Saints*; and therefore, if they would be relieved and receive collection, that they feare God, hate idlenesse, beware of filching and stealing, deale truly and justly, governe their tongues, &c. otherwise, they are to know that Collections may be with-drawn from them, unlesse it be in the case of extreme necessity.

*V/c 2.*

Ver. 13. — Given to Hospitality.

This is the other Precept, concerning a speciall mercy to the poore, which is *Hospitality*; a relieving of godly strangers which are destitute, and taking and entertaining them in to our houses.

*Given to Hospitality*; The word in the original signifies eagerly to pursue and follow; which being attributed to persons, is evil, and is as much as to persecute; if it bee applied to things, then it is good or evil, as the things are good or evil.

evill which we pursue; and it implies, singular love to the thing, and great labour about it.

It is very well translated, *Given to Hospitality*; for such phrase notes eager affection, and following of a thing; so we say of a covetous man, *given to money*; of a common drunkard, *given to drink*, &c.

*Dofirs* wee must be Hospitable to the Saints. Heb. 13. 2. Be not forgetfull to entertaine strangers, &c. 1 Pet. 4. 9. Use Hospitality one to another without grudging. Abraham is an example hereof, who late in his tent doore in the heate of the day, not idly, but looking about every way to spie a stranger to give entertainment unto, as a Hunter, as *Chrysolome* notes, looks in every bush and brake for a Hare.

*Vfe 1.* We are to be admonished, when occasion shall be offered, to be hospitable, to be *amantes hospitum*, as the Syrian Translator reads it. In the Primitive times there was great need to bee admonished hereof, when Christians were turned out of house and home, and banished for Religion. If any such we can finde, let us account it an happy occasion, and let us shew the fruits of the Gospell. The Sodomites were punished partly for their inhospitality; wee know not to what wee or ours may come: Scorne not, nor make nice to afford him roome in thy house, at thy table, whom Christ vouchsafes to receive into Paradise.

*a Tertul. lib. de prescrip. advers. haeretic. c. 20.* Tertullian (a) makes it to bee one of the three notes of a Christian, and calls it *contestatio hospitalitatis*, the contestation of hospitality:

which that you may understand, you must know, that the ancient Christians had some privy token, ticket, or watchword, which they used among themselves, and with this Religion, that whosoever brought the same, was presently received, releevd, and furthered in his journey; and not to have done this, and acknowledged such token, was to have renounced Christian Communion. Tertullians contestation, is the acknowledgement of such token or watch-word.

And because many which were no Christians, having got the word, counterfeited themselves Christians, that so they might partake of the hospitality of the Saints (b), the word and token was often changed, and at the last in the Councell of Nice, agreed to bee committed to writing, which were called *literae formatae*, which beside the forme and stile, had foure Greeke letters subscribed: *o. v. s. a.* that is, *o. v. s. a.* *o. v. s. a.* The Father, the Sonne, and the holy Ghost.

Many were by the hospitality of the Christians one to another converted to Christianity; so Pacomius (c), a souldier under Licinius the Emperour, seeing the entertainment that Christian souldiers gave one to another, how they pitied, helped, and succoured one another, being in want, or sicke, or wounded, was moved to approve of their Religion, which taught them so much goodnesse, and was upon that occasion converted.

And Nazianzen reports of Julian, that Apostate Emperour, that he observing such things to credit the profession of Christians, and to encrease their number; exhausted a great part of his treasury to the poore, and for entertainment of strangers, that thereby he might keep men still in their Heathenisme.

*Given to hospitality*; The reason why we are so

backward in hospitality, and barren in good workes of all kindes, is, because we are not *given*, and addicted to them. If wee would give our selves to God and godlinesse, setting our hearts upon goodnesse, it would neither be hard for others to perswade us to duties, nor for us to practice the same. All Davids thoughts were taken up in studying how to please God. What was the reason? Hee rejoyced in the way of Gods commandements, as in all manner of riches; and the words of God were sweet as honey to his taste, *Psal. 119. 14, 103.* He was *given* to the Word of God, and to holy obedience; no Epicure more *given* to delicate fare, nor covetous man to riches, than David was to the law, and therefore is he so famous for obedience.

Ver. 14. *Blesse them which persecute you; blesse and curse not.*

*I*N this Verse the Apostle sets downe our duty toward our enemies.

In it are two things: The Precept, and the Amplification.

The precept: *Blesse them which persecute you*; where, the action, *Blesse*; the persons, *them which persecute you*.

*Blesse*; To blesse is sometime attributed to God, and indeed most properly to him; for hee is able to blesse; his *benedicere* is *benefacere*; hee is said to blesse, when he bestowes good things; not so here.

Man is also said to blesse, either God; and then it signifieth praise: or Man, and then it signifieth prayers and well-wishes. Erasmus expounds it, to speake well of, and to praise; but all men are not to be praised; neither is it reason to speake well of our persecutors for persecuting us, and yet we may not give ill words.

To blesse then, is to wish all temporall and spirituall good things to our enemies; but with this difference, *spirituall* good things absolutely, because they cannot abuse them: temporall things (if it bee for Gods glory, and good for them.)

*which persecute you*; I understand this not only of Tyrants, but of all enemies and persecutors; of those which strike with the sword; and of those which strike with an *Ismaels* tongue; and of those which leade a wicked life; for this is a kinde of persecution. Lot was thus persecuted, not by being smitten, but *malos mores videndo*, saith Augustine, by seeing their ill behaviour. It is a great grieft to a good minde to endure the ungodly conversation of profane men. *Magnus bonorum labor, mores tolerare contrarios*, saith Augustine (a). And David saith, *Woe is me that I sojourn in Mesek, and that I dwell in the tents of Kedar*, *Psal. 120. 5.*

*Blesse and curse not*; This is the amplification, by a repetition, where the same thing is delivered, both affirmatively, *blesse*, and negatively, *and curse not*.

*Blesse*; This affirmative is repeated for two causes; first, to note the gravity and weightinesse of it, that we should not slightly passe it over; secondly, to note the difficulty of it; for there is nothing more difficult to our corrupt nature, than to wish well to them which persecute us.

*Curse not*; To curse is a thing so much practised,

*b Lucien, de peregrino in dia, Peregrinus.*

*c Sulpicius in vi. 14. Maii.*

*a Aug. ser. 24. I sojourn in Mesek, and that I dwell in the tents of Kedar, Psal. 120. 5.*

*vfe. 2.*

fed, that you cannot be ignorant, that it is a wishing of the plagues and judgements of God upon such things or persons with whom wee are offended. This negative is added in the repetition for two causes; first, to admonish us to blesse in truth, not to speake well, and meane ill; secondly, to note *constancy*, that no thing or person is at any time to be cur'd.

Doctr.

*We must not curse, but blesse our enemies.* Mat. 5. 44. *Blesse them that curse you; doe good to them that hate you, and pray for them which despitefully use you, and persecute you.* Of this David is an example, who prayed and fasted for his enemies when they were sicke, *Psal. 35. 13, 14.* So is our Saviour Christ, and Stephen also, praying for their enemies, *Luk. 23. 34. Act. 7. 60.*

Quest. Answ.

Are all bound to this? Indeed the Papists teach, that this and such like are not delivered by the way of precept, but of counsel; and that if a man would be perfect, hee must performe it, otherwise hee may doe well enough, though he obey it not. But it wee consider the reason used by our Saviour Christ to this precept, *Mat. 5. 45. That you may be the children of your Father which is in Heaven,* It will bee manifest, that every man that desires to be the child of God, is bound hereunto.

Quest.

David many times cursed his enemies: Did he well?

Answ.

Yes; But hee considered them not as his *owne* enemies, but as they were Gods enemies; and then he considered them not as men, but as hee saw by the spirit of propheticie, that they were *incorrigible sinners*; and so may wee in a holy zeale curse wicked men in the generall supposition of their impiety, saying with Paul, *If any man love not the Lord Iesus, let him be accursed.* 1 Cor. 16. 22. but not in particular application, unlesse God reveale their finall obstinacy unto us.

Saint Augustine saith, that Davids imprecations are rather *prophecies*, shewing what shall come unto them, than *curse*s of his owne, as desiring that such things should come to passe. See more of this in my exposition upon the 11. Chapter of this Epistle, p. 170.

Quest.

Can the denouncing of the curses of God used by Ministers of the Word against drunkards, blasphemers, &c. be justified?

Answ.

Yes; they doe it onely *declarative*, declaring what shall come upon them if they repent not. Ministers may not consider of such, as they are (it may be) their enemies, for so they must love them; but as they are Gods enemies. Saint Augustine may bee an example, *Non hoc ago* (saith (b) he) *ut sim homine convitiandi superior, sed errorem convincendo salubrior*; I strive not in reproving my adversary to out-goe him in railing and evill words, but to make him better by convincing his error and fault. A Ministers reproofe must be *medicinal* not *poisonfull*.

b Ang. contra Iudeos Par. lib. 3. c. 1.

Use 1.

Thou must with well to thine utter enemies, and pray for them as heartily, as for thy selfe; *Durus est hic sermo*, this is a hard saying. The doctrine of a Pharise is, *Love your friends, and hate your enemies*; and the voice of Nature corrupt is, *Pericant amici, dummodo una intereant inimici*; Farewell friends, if our enemies may go to the pot with them. Atheists and our great Politicians, for these scorn our Religion, What magnanimity, say they, is in this? Much more say I, than to curse our enemies, and to doe them

mischiefe; for in praying for them, and doing good, we become like to God himselfe, as teacheth our blessed Saviour, in the latter end of the fifth Chapter of Matthew.

Polanus tells (c) of one Thomas Linacre, an English man, who reading the 44. verse of the fifth of Matthew, cried out; O my friends, either this is very absurd, or we are no Christians, So contrary is this precept to an un sanctified nature.

Take knowledge of thy corrupt nature this way; mortifie it, that thou maiest approve thy selfe a true Christian.

Thou livest it may bee among Papists, or among deboist and profane people which hate and persecute thee; use no railing, nor cursed speeches against them, for this is to make them the more eager against thee and thy religion; but (abhorring their errorrs and vices) blesse them, and speake well of them, so shalt thou adorne thy profession; bee most contrary to them, and mitigate their fury. *Fatigatur improbitas patientia*, the patience of the Saints makes persecutors weary of their parts, and many times shameth them. *Who is he that will harme you, if ye be followers of that which is*, or of him, which is good?

Wee may not curse our enemies; and great reason; for that belongs to God; and therefore he tells Abraham, saying, *I will curse them that curse thee*, Gen. 12. 3. God will not have Abraham to curse his enemies, but hee will have that reserved to himselfe, who knows how to do it without passion and inequality.

If thou sayest, thou art provoked, this excuseth thee not, but manifesteth thy cankered nature: A flint hath fire in it, but unlesse it bee as I may say, provoked by the Steele, it is not seen. If when wicked men provoke thee, thou speakest fiery words, thou shewest well enough what is in thee.

The Ancients observe, that when God gave the devill leave to afflict Jobs body, hee spared his tongue, that feeling his paine, he might easily raile and curse; so pleasing a thing is cursed (speaking to the devill).

But wee may not curse any, nor the devill, *Iude 9.* Though the devill deserves to bee cursed, yet it must not goe out of the Arch angels mouth (d). So, though thy enemy deserves to bee cursed, yet such speaking becomes not thy mouth.

d Hieron. contra Iudeos. in c. 3. ep. ad Titum.

It makes my heart to bleed to heare how common and ordinary these words of death are in the moutes even of children, as well as of men and women, and that against, not onely things without life, but against their cattell, their friends (no marvell if against their enemies) yea against their owne bodies and limbes, whereby they shew themselves to be little better than the very limbes of the devill.

We must not curse but blesse; for we are heires of blessing, 1 Pet. 3. 9.

Surely it cannot be but the signe of a wretch: It may be some Goliath, some uncircumcised Philistine, accustomes himselfe to such grievous things, but the tongues of the children of God drop no such gall and poyson, but hony and oyle, and much graciousnesse.

How can wee our selves bee free from the Plague, Pox, and the Vengeance of God, when

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we cease not to wish these to others? For as the Bird taking her flight from her nest, fetches a compasse, and by and by returns thither again; so curses come in where they goe out; and evill words returne upon our owne heads, as doe stones hurled against the winde. As a man that takes up an Adder in his hand, or fire to throw against his enemy, hurteth himselfe most; so it is with them that curse their adversaries.

An evill word may not come out of thy mouth, because thou takest *verbum bonum*, that word of God, even thy Saviour, into thy mouth at his Table. Is it fit thou shouldst use that tongue to cursing, with which thou praisest God, and beggest of him things needfull? What shall it profit us to sing a Psalm, if with the same tongue we vent the corruption and payson of our hearts, by evill and cursed speeches? *Doth a Fountaine at the same place send forth sweet water and bitter?* Jam. 3. 11.

Use 3.

The children of God shall have enemies ewe to persecute them; let us bee sure to make God our friend, &c.

Ver. 15. *Rejoyce with them that doe rejoyce, and weep with them that weep.*

**T**His verse contains a Precept, whereby wee are commanded to have a fellow-feeling of the estate and condition one of another, and to bee affected with the things which befall other (not only Christians, but) men.

This singularly shewes our love to our Neighbours, and draws our Neighbours love to us.

And because all things befalling our Neighbour, may be referred either to prosperity or adversity, therefore he delivereth a Precept, teaching us how to behave our selves toward them in both these estates, namely, to *rejoyce* with them that are in prosperity, and to mourne and *weepe* with them which are in adversity.

In both these are two things; the Actions, and the Persons about whom these actions are to bee employed: *Rejoycing* belonging to the joyfull, and *sorrowing* to the sorrowfull.

*Rejoyce*; Joy is an affection whereby wee take delight in present good things, either of our own, or of our neighbours; and it is either *inward* in the heart, or *outward*, expressed in the countenance, words, &c. both are here meant.

*With them that rejoyce*: The effect is here put for the cause; rejoycing for prosperity, because prosperity causes joy.

*Weep*; The effect is here also put for the cause; he meanes, grieve, or be sorrowfull, as opposed to *rejoyce*; but hee saith *weepe*, because sorrow brings forth teares; and because hee would give us to understand, that when wee make shew of joy, it must bee from the heart, hee said, *rejoyce*, which is the Affection; and that when we grieve, it is not enough to say so, but it must outwardly appear, he said, *weepe*.

Wee are called to both these, and wee have cause of both in our selves and others: on the one side, the favour of God to make us rejoyce; on the other side our sinnes to make us mourne.

The persons, are generally to bee understood; not only our kindred, and speciall friends, but all men, known, or unknown; beleivers, or unbelievers,

The world is too little for Christian charity, it reacheth to all men, yea, to all creatures in their kind.

The summe is, that wee divide joyes and sorrows with other men.

*We ought in all things that befall our Neighbours, to be so affected, as if the same did befall our selves.* Phil. 2. 4. *Looke not every man on his own things, but every man also on the things of others; that is, so looke, as that you account them to pertain to you. Remember them that are in bonds, as bound with them.* Heb. 13. 3.

An example of rejoycing in the prosperity of others, we have in Saint Paul, 1 Thes. 3. 7, 8, 9. *Therefore brethren we were comforted over you in all our affliction and distress, by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God againe for you, for all the joy wherewith wee joy for your sakes before our God.* An example of sorrowing in the adversity of others, we have in Saint Paul also; 2 Cor. 11. 28, 29. *The care of all the Churches, saith hee, cometh upon me; who is weak, and I am not weak? who is offended, and I burn not?*

So Nehemiah, though hee enjoyed much credit and pleasure in Shushan, in the Court of Artaxerxes; yet when he understood by Hanani, of the affliction and reproach of the people of God, hee *sate downe, and wept, and mourned, &c.* Neh. 1. 2, 3, 4.

Also Saint Cyprian (d), a famous Bishop and Martyr, most passionately shewes himselfe affected with the case of such as fell away in the time of persecution; mourning for them with many teares; as if himselfe had fallen, or felt his owne breast pierced with the swords of the enemy.

d Cypri. serm. de lapsis, non procul ab initio.

These were not of the mind of such which say, Every man for himselfe, and God for us all: and which care not though all others bee ruined, so they may be safe.

Are these Precepts generally, injoyning to rejoyce with all men, and to weep with all men? to mourne for the misery of the Pope or Turke?

Quest.

Yes; we are to be affected so toward the children of God, because wee are all members of one body; as the members do all rejoyce when one is had in honour, and all are sensible, and touched with the paine of one: so ought it to bee among us. And towards others which are not the children of God, we are to be so affected, because all men are our Neighbours, whom the Law requires we should love as our selves.

Answ.

As therefore David rejoyced in the experience of Gods mercy to him in the death of Nabal, not out of a desire to have Nabal plagued, nor as hee was a man, but Gods enemy: so we are not to delight in the misery of the Turke or Pope, as they are men, but to be affected with it; but as they are Gods enemies, and the Churches, wee may rejoyce in their overthrow, and with the same.

Must wee rejoyce with all men in all occasions which they take of joy or sorrow?

Quest.

No; For it is a sport to a Foole to do mischief, Pro. 10. 23. and folly is joy to him that is destitute of understanding, Pro. 15. 21. If therefore the drunkard shall rejoyce in his drinking, or any man rejoyce in evill, let them rejoyce alone; let us rather weep.

Answ.

Also many will weep when they are crossed in their

their

their tastes, as *Ammon* is sicke for his sister *Thamar*; 2 *Sam* 13. 2. and *Abah* for *Naboth* his vineyard; 1 *Kin* 21. 4. Here we are not to weep with them, but for them.

Vse 1.

The Stoicks are hereby confuted, who accounted all affections to bee vicious: but wee have cause to thinke the worse of our selves, if wee bee without affections, in cases commanded. It is one of the sins of the last times, *Rom* 1. 31. 2 *Tim* 3. 3.

Hereby divers are to be reprov'd :

Vse 2.

1. Such as will be ready enough to *rejoyce* with us in *prosperity*, but *sorrow* us in *adversity*: These are false friends, whom I cannot better compare than to Mice and Rats, which will come to a Barne when there is store of Corne in it; but when the Corne is gone, they are gone also; which sheweth, that they came not for love of the Barne, but of the Corne; so many love their friends only for that which they have.

*Wealth maketh many friends; and he that is poore, is hardly acknowledged of his brethren*; *Pro* 19. 4. 7. But a true friend loveth at all times, and a brother is born for adversity, *Pro* 17. 17.

*Hypocrisie* in Religion and friendship, is to bee hated.

2. Such also which will *weepe* with those that *weepe*, but will not *rejoyce* with them that *rejoyce*. Are there any such? Yes, very many; and *Chrysostome* affirmeth (and I easily beleve it) that it is much harder to *rejoyce* with them that *rejoyce*, than to *weep* with them that *weep*.

For if we come by some lamentable fire, or by some man lying in much paine at the point of death, even *Nature* will teach us to have compassion; as in the example of the Samaritan, who was affected with the misery of the wounded man in the Parable, *Luke* 10. 33. But when our Neighbour flourisheth and thrive, we are more enclined through corruption to *envy* him, than to be glad of it, and *rejoyce* with him. The brother of the Prodigall did not *rejoyce*, but *envy* his entertainment. *Cain* no doubt loved *Abel* well enough before time; but when God preferred *Abel*, he *rejoyced* not with him, but hated him, and slue him. *Saul* made much of *David*, till upon the conquering of *Goliath*, the ten thousands were attributed to *David*, and but the thousands to himselfe; for then he *envied* him, and sought to slay him.

3. Some are so far from *weeping* with them that *weepe*, that they *rejoyce* at those things which make their Neighbours *weepe*, and insult over them, adding affliction to the afflicted. Thus did the Edomites in the day of the destruction and captivity of *Judah*; they mourned not over their brethren the Jewes, but *rejoyced*, and spake proudly against them in their distresse; for the which the Lord reproveth them, and threatneth them with destruction, as wee read in the Prophet *Obadiab*. Thus did the Papists insult over the poore Martyrs in their misery, making themselves merry with their torments. But remember thou the counsell of the Holy Ghost, *Pro* 24. 17. *Rejoyce not when thine enemy falleth, and let not thine heart be glad when hee stumbleth: keepe the Lord. See 15. and it displease him; and hee turne away his wrath from him unto thee.*

4. Such also are to be reprov'd, who though they insult not over such as bee in calamity, yet are noe way touched with their calamity;

they are so wholly taken up with their pleasures, that there is no place left in their hearts to grieve for others, neither will they give themselves leasure to consider of other mens misery. Such a one was the glutton *Dives*, and such are taxed, *Amos* 6. 4. which feast it themselves, but are not grieved for the affliction of *Joseph*.

Art thou one of these, all in pleasure? Seest thou no cause of mourning? Looke into the World; consider the miseries of the Churches in forraigne parts; consider of the monstrous sines of the time, the beastly drunkenness and whoredome, the abominable blasphemies and pride, and the presumptuous profaness, whereby God in all places is dishonoured and provoked. Looke into thine owne bosome; view there thy ignorance, thy atheisme, thy hypocrisie, thy pride, thy covetousnesse, thy blasphemous thoughts, thy abominable lusts, &c. If thou hast not put off the nature of man, and renounced goodnesse, thou shalt finde cause enough to abate thy pleasures, and with Rivers of teares to bewaile the misery of others, and thine own.

See then that thou endeavour to fulfill this most just and profitable Precept.

I say just; for wee are all of one blood in *Adam*, and therefore just, that we should be thus mutually affected.

I say profitable, both to our selves, and to those also, with whom we either *rejoyce* or *weep*: To our selves.

If we be in prosperity, we are soon overjoyed, and so in danger to forget God; here it is profitable to consider the miseries of others, to moderate the excess of our joy.

If we be in adversity, we are so weake, that a little sighing soyleth us; here consider of the goodness of God to others, that so thou maiest mitigate thy griefe, as *Paul* though himself in bonds, yet *rejoyced* at the liberty of others.

To them with whom wee are to *rejoyce* or *weepe*.

For if a man abound in all outward happiness, and have no body to impart or communicate his happiness unto, hee must needs bee herein miserable; and a companion in our joy, addes much unto it. Also if a man be in misery, it is a great comfort to have a friend to console with us: As a plaster to a wound, so is a friend to a friend in misery; and therefore is a friend somewhere in *Saint Augustine* (a) called *Medicamentum vite*, The salve of mans life. And *Ambrase* saith, that to condole, comforteth a friend, and draweth an enemy *Ad afflictum disciplina dominicam*, to affect both us, and our Religion.

a Apud Augusti de Amicitia, c. 5.

If we are to *rejoyce* at the least good of others; much more at the greatest, that is, at the conversion of sinners, at which the very Angels *rejoyce*, *Luk* 15. 10.

And if we must *weep* with others for outward losses and afflictions; much more ought we for the sinnes of men: for the dishonour of God, by the drunkenness, whoredome, pride, &c. of wicked beasts, who profanely contemne the Gospel, and hasten the damnation of their owne soules.

The joy and sorrow of one, is the cause of the joy and sorrow of many; If thou fearest God, thou causest many to *rejoyce*; if thou beest wicked, thou causest many to mourne. Blessed is hee

who so liveth, that hee causeth joy and thanksgiving to God on his behalfe.

Ver. 16. Be of the same minde one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

**I**N this verse are three short precepts.

The first in these words, *Be of the same minde one towards another*; of the same opinion and judgement; or which is most approved, of the same affection; and so it is the generall of those things commanded in the 15. verse.

The second and third are in the rest of the words, in both which *pride* and *arrogancy* are forbidden, by which it is that men do not agree with others in judgement or affection.

*Mind not high things, but condescend to men of low estate.*

Beza translates it, *Non elatē de vobis sentiemus*; think not highly of your selves; this is not so well. For first, it is then the same in sense with that which followes in the third place. Secondly, *of your selves* is not in the Text. Thirdly, the word here is not *exaltation*, which Beza's words render; but *exaltation* which signifies, not to thinke highly, but *high things*; which though they be very neere, yet there is difference; even such as is between the mother and the daughter: for *minding high things*, proceeds from a *high conceit of our selves*.

But *condescend to men of low estate*; *humilis*, may be referred to things; and so it agrees with *humilis*, *high things* and *low things*; and also to lowly and meane men; to which soever you referre it, the sense is the same; for hee that will not condescend to men of low estate, will thinke ordinary things too meane for him; and on the contrary.

So that in this second precept, having two branches, *pride* is forbidden, and *humility* commended: for the which I refer you to my Exposition upon the 11. of this Epistle, verse 20, upon these words, *Be not high minded*.

The third precept; *Be not wise in your own conceits*. In these words is noted the cause of *minding high things*, and of the neglect of our neighbours, which is *selfe-conceit*; reprov'd here and forbidden by the Apostle; who takes the right way to cure pride, to strike at the roote.

Of pride I have before written, Chap. 11. ver. 20. and of an immoderate estimation of our own wisdom in the third verse of this Chapter, and some of the verses following it; of the which this is a repetition in the judgement of learned *Patres*. Though I have largely handled this before; yet because the two former precepts, in this verse depend upon this, and also the peace of the Church on the obedience of it, I purpose to add something briefly unto that which hath before been delivered, *Prudence* is here forbidden, not *all*, not *true*; but as it is here described, *Prudence in our own conceits*.

*Sapientia* is about necessities; *prudentia* about contingents; which is thus defined by *Lipsius* (a): *Prudentia est intellectus, & delibatus rerum futurarum & appetendarum*; *Prudence* is an ability to discern and chuse things to be avoided and desired; rightly called *the eye of the soule*; the

*art of living*, as *Physick* is the art of health.

Then is a man said to bee wise *apud se*, in his owne conceit, when he thinks his own wit sufficient, and that he needs not to be taught of any; so *Chrysostome* describes it.

*Ubi may not be wise in our conceit*, Pro. 3. 7. *Be Dolt, not wise in thine owne eyes*, Pro. 29. 12. *Seest thou a man wise in his owne conceit? there is more hope of a foole than of him*.

If thou hast received any gifts, be not conceited of them. Thy beauty and health are subject to change, by the fit of an Ague. Thy goods and state subject to casualty, by fire, thieves, &c. though thou hast wit and knowledge, yet thou hast much ignorance, many finnes and infirmities which may humble thee. The Apostle in this Chapter increaseth of the duties of love to our neighbour, and forbids a conceit of our own prudence; therefore to be wise in our owne conceits, is contrary to love.

Where such conceitedness takes place, there will never be content in opinion or affection. All ages have proved, that it hath bin the mother of heresies. What bred the *Arrians*, *Donatists*, in ancient times, but a priding themselves in their owne wits? And in these daies, what hath brought forth among us our *Separatists*, or *Pharises*, and other troublers of our Church, but a conceit of their own worth, admiring their owne devices above all other mens?

Thinke meanely of thy owne abilities, and that another may see as much as thy selfe; contemn not the opinion of a man more unlearned than thy selfe. The Gardiner hath sometimes spoken reasonable things. A wispe of straw may kindle a great blocke. *Abraham* may learne of *Sarah*, *Moses* of *Jeibro*, *Naaman* of his Maid-servant, *Apollon* of *Aquila*, &c.

Separate not thy selfe from the Church, but separate thy pride from thy selfe, and walke modestly.

*Saint Paul* gives here precepts of good life to beleevers, forbidding the conceit of their owne wisdom; therefore it cannot stand with faith and salvation. It may, if it meddle not with matters of faith, but it intrude it selfe into the mysteries of Religion, and to have a stroke in setting downe the way of salvation, there is nothing more dangerous. And yet many rely upon their naturall reason; but if thou beest no more than *animal rationale*, thou canst not be saved. It is as hard for a rich man to be saved, as for a Camell to goe through the eye of a needle; but much more hard for a man wise in his own conceit; because *prudencia* is a thing more excellent than riches, and our confidence therefore more in the same.

The Jewes trusting in their owne righteousness persecute Christ; and the Angel of the Church of *Laodicea*, trusting in her owne riches, neglecteth the true riches. It is hard for Noblemen, rich men, and eloquent men to bee saved, saith *Hierome* (a). If therefore thou wouldest bee able to beleeve and bee saved, thou must doe two things.

First, *deny thy selfe*, and thy owne wisdom and reason, Luk. 9. 23. It is hard, but it must be done before thou canst bee fit for heaven, or the understanding of heavenly things. If any man seems to be wise, let him be a foole that he may bee wise, 1 Cor. 3. 18. our high thoughts must be cast downe,

a Lipsius civi-  
lis doct. lib. 1. c. 7.

a Confid. Hiero-  
in cap. 3. l. 1. m.

downe, and brought into captivity to the obedience of Christ, before we can believe and be saved, 2. Cor. 10. 5.

Secondly, submit thy selfe to be wholly governed by the word of God, *This maketh simple men wise, Psal. 19. 7. Yea, wise to salvation, 2 Tim. 3. 15.* Many thinke that they can by their naturall reason so order themselves that they shall be saved; but in very deed without the direction of the Word, wee are little better than bruite beasts, as *Agur* a holy man confesseth himselfe, *Pro. 30. 2, 3.* As a smith taking a glowing iron out of the fire, with his bare hands, so is he which thinketh to conceive of the doctrine of faith by his naked reason: But if when the Word commands things contrary to reason, thou canst subdue thy reason, and beleeve the Word, thou maicst understand it and be saved.

*Abraham* beleeved the Word contrary to his reason, so did *Moses*, so did *David*; so if thou acknowledgest God in his Word, he shall direct thy paths, *Pro. 3. 6.*

Our life is as a wilderness, wee are travellers; as the children of *Israel* travelled in the Wilderness forty yeeres, and many of them never came into *Canaan*; so many are a long time studying to be saved, and never attain it, because they refuse the guidance of Gods Word, and trust to their own reason.

Ver. 17. *Recompence no man evill for evill: provide things honest in the sight of all men.*

**T**His verse contains two precepts; the first is a prohibition of retaliating injuries; and this is the genus of that which was delivered before, verse 14. And it is also particularized in many words in the three last verses of this Chapter; to which place I referre to speake of this matter. Surely revenge is a sweet thing to flesh and blood, and hard to diswaide, or else *Saint Paul* would not so often, and in so many words here forbid it.

The second precept is to provide things honest in the sight of all men. Some make the sense of this to be as the affirmative part of the former precept; as if he should say, *Recompence not evill for evill, but doe good.* Some expound, *Thinke or presume the best of every man;* but the best and most naturall is, that we should have a care of our conversation, that it should be wise, sober, just, &c. to give no offence, but such as may bee approvable and justifiable before all men.

In it are two things; first, the duty; secondly, the amplification.

The duty; to speake and do things honest. The amplification, from the manner, provide; from the witnesses, before all men.

Things honest; That is, good, comely, becoming a mans place, calling and profession. What *Seneca* is, *Saint Paul* sets downe, *Phil. 4. 8.* which may be a commentary of this. *Whatever things are true, honest, just, pure, lovely, of good report; if there be any vertues, or praise, thinke on these things.* Wee must not speake or do that which may disgrace our persons, callings, and profession. This is the field we should walke in, and the flowers we should gather, are these honest things.

Provide; Better than procure, as some tran-

slate, and more naturally agreeing with the word, from whence comes *providus*, providence. Provide, that is, take care before-hand; looke before you leape; whatsoever you speake or doe, bee wise, and fore-cast how it may be taken, whether it be fawfull, expedient, what good or hurt may follow, &c.

*Ambrose* well expounds it; *Providere est futura ante oculos habere, ut ea gerantur quae possint, postquam facta fuerint, in reprehensionem non venire; sed laudi esse sine apud Deum sine apud homines:* To provide, is so to see future things before our eyes, that those things may be done, which being done, may not bee reproved, but have commendation with God and men. We must be carefull to avoid back-reckonings.

In the sight of all men; Must we then please all men? Wee may not humor and please men in evill; *Galati. 1. 10.* but if doing good will please them, it is especially to be endeavoured.

Neither doth the Apostle meane, that wee should doe good to this end, that we may be seen of men; this is the hypocrites end, who in publicke will do many times very much, but in private and secret nothing at all. Hee is not moved by conscience, but onely by the praise of men. We must doe good before men, but not to this end; but to glorifie God, to beautifie our profession, to be an example to others. *Famam debemus hominibus, & conscientiam Deo;* say the Fathers; Wee owe our good name to men, and our conscience to God. It was a good commendation which the Athenians gave of *Phocion*; *εὐφρανόμενος, ὅτι οὐκ ᾔσχετο δέσσειν;* H: did not desire to seeme, but to be good.

All men; Some will abstaine from evill, and speake and doe good, before some men, as before a Preacher who will reprove them, or before some godly Christians, who cannot indure their vanity and profanenesse; but if they be in other company, they have, as we say, a glove for every hand; they are for all companies, for Papists, for Protestants; &c. for all religions; for drunkards, for swearers, &c. for all sinners. But wee must bee in all companies, in all places, at all times, of Christian and godly behaviour.

It becomes all believers to be so many of their conversation, that their sayings and doings may bee justified before all men. *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. Phil. 2. 15, 16. That yee may bee blamelesse and harmlesse, the sonnes of God, without rebuke in the midst of a crooked and perverse nation, among whom yee shine as lights in the world; holding forth the word of life:* And *Paul* as hee gave the rule, so hee with *Timothy* and *Titus* are examples thereof; *2 Cor. 8. 21. For Paul* there affirmeth of himselfe and them, that they provided for things honest, not onely in the sight of the Lord, but in the sight of men.

Every man must have a speciall care of his carriage and behaviour, that it it may be warranted; for the attaining whereof two things must be done:

First, the Word of God must diligently be studied, because that is the rule of our life, shewing us what is good and bad, what offends God and good men, and what pleaseth them. If wee bee ignorant and strangers in the Word, wee must needs erre in opinion, and in our actions.

Second-

Secondly, there must be a pondering of things, and a due consideration before wee venture on them. Merchants dealing for a commodity, will cast before-hand what gaine it will bring, in what request it is, how he may utter it, &c. So must we fore-thinke of the issue of those things we speake or doe; for our deeds, yea, idle words, shall bee called to account. Wee have not done with our workes when wee have done them; and though our words passe as the winde, yet they are registred, and there is a day of reckoning. If our wicked wretches would consider, how they shall be able to answer for their pride, uncleanness, drunkenness, &c. I think they would not be so outrageous as they are.

*Use 2.* All men ought to have a care of their reputation. Many regard not what men say of them. But such are condemned by the very Heathen. A good man, saith one (a), will never *parvisacere probus ne aliis videatur an improbus*, make light account what men esteeme of him. And another (b) saith, *Negligere quod de se quisque sentiat, non solum arroganti est, sed etiam dissoluti*; To bee carelesse what men thinke of us, is arrogancy and dissoluteness. And another (c), *Ego, si bonam famam servasse, sat ero dives*: which wee may render in the words of the holy Scripture; A good name is rather to bee chosen, than great riches, *Pro. 22. 1.* He that wastes his inheritance, but much more hee that lavisheth out his good name, is an infamous wretch.

As a good name is the fruit of righteousness, so it commends righteous deeds to men. A man ill reported of, shall never do halfe so much good in his calling, as a man well reported of for his virtues.

As our stomacks loath good meat brought in a stutish platter; so an ill name gives distaste even to good actions.

*Use 3.* A good name riseth out of honest things. *Famam extendere factis, hoc virtutis opus*, said the Poet. It is onely vertue that can emblazon our Names. By what did *Abel*, *Noah*, *Abraham*, and the rest of the elders obtaine a good report? *Saint Paul* tells us, by their faith and righteous living, *Heb. 11.*

Pride, drunkenness, whoredome, profaneness, are not the way to get a good name. Figges grow not upon thornes, nor is a sweet ointment compounded of stinking ingredients. And therefore *Solomon* saith, that *The memory of the just shall be blessed*; but the name of the wicked shall rot, *Pro. 10. 7.*

*Cain* and *Esau* were wicked men, and many hundred yeeres after their death, the Scripture speakes of them with great reproach; *Profane Esau*, *Heb. 12. 16.* and *Caine* that was of the wicked one, that is, the devill, &c. *1 Iohn 3. 12.* But how sweet is the remembrance of *Abel*, of *Abraham*? &c.

So how odious is the name of *Judas* to this day when he is spoken of? hee is called *Judas* the Traytor; but *Peter*, and *John*, and *Paul*, are called *Saint Peter*, *Saint John*, *Saint Paul*; Their names are lovely.

If thou beest a drunkard, or otherwise wicked, how basely doe men esteeme and speake of thee out of thy hearing specially? and when thou art dead, every man will rejoyce, and say, Is hee dead? Hee was a very wretch, a drunken beast, an unconscionable lewd liver, the world is well

rid of him. What a heavy thing is it so to live, as to black our names with an everlasting reproach, and to make them as odious as the dirt of the streets, yea as the dung of men?

Many, though they deserve to be ill spoken of, yet will take it hainously, if men report of them as they are. Oh our wretchedness, that live like devils, and yet would bee accounted of like good Angels.

Art thou angry because men speak ill of thee? Be angry, that thy selfe wilt not suffer them to speake well by thy abominable carriage. As a man that findes fault with the greatness of a fire, and yet never ceaseth throwing on of billets and faggots; so is hee who is angry at his ill name, and yet never leaves the practice of evill things.

If thou doest well, and yet art slandered, comfort thy selfe; if thou givest not a just ground of an ill fame, it may bee as *dura*, *Petrarch* (d) saith, but not *durabilis*, hard, not durable; thou shalt out live it by the blessing of God.

When thou art ill reported of, doe as *Seamen* doe; in a storm they put into some harbour and haven; so when thy name is tossed in the mouthes of men, take harbour in the haven of thy conscience; if that be pure, and calme, and peaceable, though thou be reproved of men, thou shalt be approved of God.

Why in the sight of men? that they should speake evill of us, and disgrace us? No; but that they may bee stirred up by the examples of godliness, before their eyes, to bee godly also. As thou shalt be called to account how thou profitest by the Word, and judgements of God, so also how by the examples of the godly.

Here are to be reproved such, who carrying the name of Christians, doe by their lewd living disgrace Christian profession. *Religionem ipsam religionis disciplina commendat*, saith *Hierom* (e); Let our religious life commend our Religion.

The wicked world is given to speake ill of the Gospel, and of those that professe it; let us in the feare of God make them eate their words, and so live, *Ut nemo de nobis male loqui absque mendacio possit* (f). That none may speake evill of us, but that all the world may see he lyeth: Having such conversation among the Gentiles, saith *Peter*, that whereas they speake against you as evill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation; *1 Pet. 2. 12.*

Oh the grievous imputations, which are cast (and deservedly) upon many, who are diligent in frequenting Sermons; whereby the very holy ordinance of God sinketh in the nostrils of men; But we should depart from the hearing of the Word so reformed in our lives, that we might cause men to honour the preaching of it, and to acknowledge that it is a blessed thing to attend upon Gods Word.

It is a great policy of the Devill to draw those that seem most forward in outward profession, to naughty living; for hereby hee brings the profession it selfe into contempt and hatred, and keepes men from the same: For when such are vicious and dissolute, will disseable, and deale falsely. it is the fashion of carnall men not only to condemne the particular persons that live so ill, but all that make a more exact profession

*d. Franciscus Petrarch. de remediis utriusque fortune. lib. 2. c. 14. consilium caput. 25.*

*Use 4.*

*Use 5.*

*e. Hieron. ep. ad Cal. de iustitia matri fiam.*

*f. Hieron. ibid.*

session of the Gospel than others do ordinarily, they are naught (say they) all the packe of them. This was the practice of the Devil in ancient times, as witnesse *Irenæus* (b), and *Eusebius* (c).

It is too much that thou thy selfe shouldst be evill spoken of; but the holy Gospell, with the profession of it, and the whole company of religious and godly people by thy meanes to be blasphemed, is most horrible, and cannot be without the curse of God.

Ver. 18. *If it be possible, as much as lieth in you live peaceably with all men.*

IN the 17. verse, we are commanded to provide things honest in the sight of all men; for it becomes a Christian to be *Stupidius* *et* *simpliciter* *et* *admirari* *et* *admirari*. To know things that bee, to practise things that be decent and good; and amongst all the things that become a Christian, peace hath not the last place. This is commanded in this verse.

This precept hath two parts: The duty; the limitation.

The duty; *Live peaceably with all men.*

*Live peaceably*; Whether you translate it, have peace, keep peace, observe peace, love peace, exercise peace; *live peaceably* comprehends them all.

Peace is eternall, which is, *Pax numinis*, the peace of God which passeth understanding, this wee have by Christ with God; *Internall*, which is, *Pax pectoris*, the peace of conscience, proceeding from the former; *Externall*, which is, *temporis*, the peace which wee have with men for the time wee live in the World. Wee must be studious of all these, but the last onely meant in this place.

*With all men*; some will live peaceably with their benefactors, friends, kinsfolke; but wee must *with all men*, friends or foes, good or bad.

And because this is not alwaies lawfull and possible, therefore he addes a limitation, which is two-fold.

*If it bee possible; as much as lieth in you*: In the first of these, the glory of God is provided for; in the other, private and corrupt affections are excluded.

*If it bee possible*; For oftentimes Conscience, and the Truth, will not permit a peace. It it will stand with Gods glory, with a good Conscience, with the truth, then *live peaceably*; but if not, then a just war is to bee preferred before an unjust peace.

*As much as lieth in you*; Say not, he hath wronged me, he began with me, &c. Forgive, forbear, as much as lieth in thee be peaceable.

Peace; Is a mutuall consent betwixt two, or more: now because other mens hearts are not in our hands, it sufficeth if wee doe *what lieth in us*: That which lieth in us, is to bee distinguished from that which lieth in others.

*A Christian must labor to live peaceably with all men.* *Psal.* 34. 14. *Seek peace, and pursue it*; and *Heb.* 12. 14. *Follow peace with all men.* Vices follow us, virtues flye from us: as we must run escape from vice, lest it overtake us; so we must runne as fast after peace and the other virtues, if we will overtake and obtaine them; and wee must *study to bee quiet*, *1 Thes.* 4. 11.

May it stand with this precept for Christians *Quest.* to bear arms, and to go to war?

*Warre* is lawfull, but not a *warring minde*. It is lawfull for the chiefe Magistrate to defend and recover his right; but first to offer peace, *Dint.* 20. 10. That hee may do *what is him lieth* for peace.

As it is lawfull for him to draw his sword against private robbers, so also against publike.

This place is used by some (d) against *mercenary warfare*, when men make a trade of it, to fight for hire, for or against the right; but it speaketh not against them who are *lawfully sent* to the maintaining of a just cause: And how far he that goeth to warre is to enquire into the justice of the cause, I will not here search with the Casuists.

Is it lawfull to sue at the law? for this seems to be a kind of war, and contrary to peace. *Quest.*

It is lawfull, if there bee just cause; for the Magistrate beareth the sword to punish wrong doers, and to defend the right, which hee cannot do, unless he know it; and how shall he know it, if there be no Plaintiffe?

Thou maiest sue, but with these cautions.

1. Thy cause must be just.

2. Not for trifles.

3. Not till thou hast offered peace, and it bee refused, and that more than once.

4. Not accounting him whom thou impleadedst, as an enemy.

As Physicke is lawfull for the recovery and preservation of health, so is the Law, for defending and recovering a mans right.

Here the excellency of peace appeares, inasmuch as it is so straightly charged upon; the name of peace is sweet, much more the thing it selfe. *Vse 1.*

Peace is a heavenly thing; God is the God of peace, Christ is the Prince of peace, the Gospel is the Gospel of peace. Peace is a condition of the good Angels; *Peacemakers* are called the children of God.

As peace in a mans conscience is most excellent, so is it in the Church and Common-wealth; wherein warrings and dissensions are in their proportion as the troubles of a distressed minde.

The enemies unto peace are to be reproved: there are some who are never well, but when they are in brabbings, contentions, futes; if they be out of these, they are as a fish out of the water. *Vse 2.*

These are *fire-brands*; beware of them; be thou neither the author, nor a party kindling any dissension; if any be kindled, bring thy bucket, and if it bee possible, and as much as lieth in thee, quench it.

A contentious person in a Towne is a great plague; as ill an neighbour as one can dwell by. *David* complaineth of such Neighbours; *woe is me*, saith he, *that I sojourne in Mesek, and dwell in the tents of Kedar; My soule hath long dwelt with him that hateth Peace: I am for peace, but when I speake, they are for warre, Psal.* 120. 5, 6, 7.

To be peaceable with the peaceable, argues a civil minde; to be unpeaceable, with the unpeaceable, a corrupt mind; to be peaceable with the unpeaceable, a Christian mind; to be unpeaceable with the peaceable, a devilish mind.

Hast thou gotten peace? hold it: Is peace gone?

b) Irenæus ad-  
versus her.  
l. 1. c. 24.  
c) Euseb. Ec-  
cles. 1. 4. 7 &  
5. 1.

Doct.

gone ? run after it, seeke it and pursue it.

It is not enough to receive Peace when it is offered; but we must offer it, and do our best that it may be entertained.

Doth thy Adversary offer thee Peace ? then Peace followeth thee; imbrace it with joy: doth he not offer it ? then doe thou shew thy selfe a child of Peace, and knock at the gate of Peace. Say not hee did thee wrong, hee ought to seeke peace; if he will not, it is his weaknesse and folly; be thou more wife and strong. He is the worst that begins a quarrell; but hee is the worstest, that seeks an end by procuring Peace (e).

e Plutare. de  
sollicitudine.

*Aristippus* and *Æschines*, two famous Philosophers, fell at variance; *Aristippus* comes to *Æschines*; Shall wee not be friends, faith hee ? yes, with all my heart faith *Æschines*: Remember faith *Aristippus*, that though I am your elder, yet I fought the peace; True faith *Æschines*; and for this, I will alwaies acknowledge you the more worthy man; for I began the Strife, but you the Peace.

A better example than this wee have of *Abraham* and *Lot*, in the 13. of *Genesis*. But O my brethren ! how farre short come we of *Abraham*, nay of the heathen Philosophers in this point ? Our calling is in, and unto peace, 1 Cor. 7. 15. On a time two noble *Lacedæmonians* were at mortall harred; the King of the *Lacedæmonians* called *Archidamus*, meets with these in the Temple of *Minerva*; requirés them to put their matter to an indifferent umpire; they chose the King himselfe; hee makes them sweare to abide his order; they swear: Then faith the King, I order, that you shall not go out of this Temple, till you be friends; and so they were reconciled: for it was not lawfull to break an oath made in the Temple of *Minerva* (f).

Col. 3. 15.

f Eras. Apo.  
b. 1.

Wee are the Temple of God, and wee meet together in the Temple of God, and partake together of the holy things of God; wee are scarce Christians, if we should not lay downe all contentions and quarrels. The devill is the author of dissention; who as hee first went about to sever Man from God, so now he laboureth to sever man from man. Christ is our *Solomon*, the Lord of peace; and the Church is the *Shulamite*, the Lady of peace: If thou belongest to Christ or his Church, be peaceable.

If thou hast a contentious stomack, and wouldst remedy it, remove the cause, and the nourisher of strife.

The cause is thy lusts, *Jam.* 4. 1. of which there are foure principall, *Envy*, *Jam.* 4. 2. *Pride*, *Pro.* 13. 10. *A desire of revenge*; of which in the three next verses. *A delight to meddle with other folkes matters*, 1 *Thes.* 4. 11.

The nourisher is the Tale-bearer; Mortifie those thy lusts; and for the Tale-bearer, heare what *Solomon* faith; where no wood is, the fire goeth out; so where there is no Tale-bearer, the strife ceaseth, *Pro.* 26. 20. To these adde earnest prayer, to be endued with the wisdom from above, which is peaceable, *Jam.* 3. 17. and thou shalt be able to live peaceably; *probatur est.*

W/e 3:

If it be possible; It is not possible for good men to live peaceably with all men; for the more they enjoy themselves to goodnesse, the more doth the devill stirre up wicked men to disturbe them.

Can a good Magistrate, Minister, or other man

see God dishonoured, and not reprove it; yea, not seek to reforme it ? If he do, then hee can have no peace with them, though hee hath the more with God and himselfe.

How shall wee carry our selves towards drunkards, blasphemers ? &c. Shall we not reprove them to preserve peace ? God forbid. Let us rather lose peace, than truth and justice.

What shall wee doe then ? Wee must reprove, but in peace; having waive with the vices, and peace with the persons of men. Hee breaks not Gods peace, nor the Kings peace, nor the Churches, which having a calling reproveth; but hee which obeyes not the truth. When *Ahab* said to *Eliab*, Art thou be that troubleth *Israel* ? *Eliab* answered, I have not troubled *Israel*, but thou and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed *Baalim*, 1 *Kin.* 18. 17, 18.

If the truth and righteounesse be violated, pluck up thy heart, be valiant, and fight the Lords battell: not hating the persons of men, but their impiety, ipsos miserrans, ipsam impugnant, as *Theophylact* speaketh, pitying the men, and not sparing or pitying their impiety. Wee may not cease to reprehend the wicked, nor may wee neglect to love them which are reprobated. We may not be carnifices, faith *M. Calvin* (a), but medici vitiorum.

a Calvin Com-  
ment. in ep. loc.  
c. 3 v. ult.

To conclude this point, neither may we under the pretence of piety broach quarrels; nor under the pretence of peace betray the truth.

Ver. 19. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, faith the Lord.

IN the eighteenth verse, the Apostle exhorted unto peace; here he forbideth revenge, as contrary to peace. Revenge is not the way, as some think, to procure their peace, but rather to begin an endless war.

He reserves this for the last place of this Chapter, because it is most difficult, as *Tolet* observes.

Though twice before *Saint Paul* hath touched this, yet now very largely he handleth it, in this and the two next verses, where are three precepts with some reasons annexed.

He useth many words, as if no words were enough to teach our corrupt nature this lesson. And as a naile is not driven into a knotty piece of timber without many blowes, so here he useth many precepts and reasons, because corruption easily admitteth not this doctrine.

In this verse is the first precept forbidding revenge, with a reason to enforce it.

The precept is set downe negatively, *Avenge not your selves*; and affirmatively, *But give place unto wrath*. Both these are amplified by a friendly compellation, *Dearly beloved*, the better to persuade to obedience.

*Dearly beloved*; *Saint Paul* useth this gentle speaking in this place most aptly; for as a soft word turneth away anger, so it strongly persuades; and hereby hee admonisheth them of brotherly love, unto which revenge is most contrary.

*Saint Paul* is here an example to Ministers, how they should speake when they would persuade

swade unto things contrary to nature; not but that when wee have to deale with refractory persons, we may put on severity.

*Avenge not your selves*; Here is the Action denied, *avenge not*; and the object, *your selves*. All revenge is not here forbidden, for some is lawfull; but it is never lawfull to *avenge our selves*.

Revenge is a requiting wrongs offered to us, with the like, or more.

*Give place to wrath*; Our owne wrath say some; as it he should say (as they interpret) Be not angry; suffer not your anger to arise. Indeed anger is a desire of revenge: this sense is good, but no way agreeing with the phrase of the Apostle.

Many both ancient and later Interpreters, referre it to the wrath of God; and so the reason followes excellently well; *Avenge not your selves*, but commit your cause to God; let him alone, he will sight it; for he hath said, *Vengeance is mine, I will pay*.

Yet in my opinion, *wrath* is better understood of the wrath of our adversary; decline it as David did Sauls speare, rather than give thy enemy as good as hee brings. This sense agrees with the ordinary acception of the phrase, and with the sense in which Paul useth it in another place.

The same phrase is used by Paul, Ephes. 4. 27. *ne quis irascatur vobis*, neither give place to the Devil; that is, as Saint James speakes, *irascimini non diabolo*, resist the devil. The meaning then I thinke of Saint Pauls *non irascimini* here, is according to Saint James his phrase *non diis irascimini*, resist not wrath; *Avenge not your selves*, but give place; that is, resist not the wrath of your enemies; rather pocket up injuries; and so it agrees with the commandement of our Saviour, Mat. 5. 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, *non resistis*, that you resist not evil; &c.

For it is written, *vengeance is mine, I will repay*, saith the Lord; These words containe the reason, which is taken from Gods right and authority, thus; That which is Gods right, wee may not take. But to revenge is Gods right; Ergo, And lest the Minor should be denyed, hee confirms it with the authority of Scripture; *It is written*. The place is Deut. 32. 35.

*Vengeance belongs to God, not to us*. To God; Psalm. 94. 1. *O God to whom vengeance belongeth*; O God to whom vengeance belongeth; and as David doubleth it, so the Prophet Nahum, Nahum 1. 2. *The Lord revengeth, the Lord revengeth*. That of Deuteronomy is also repeated, Heb. 10. 30.

Not to us; Pro. 20. 22. *Say not I will recompence evil*. And Prov. 24. 29. *Say not, I will doe so to him, as hee hath done to me*. Hee forbids the words of revenge, much more the stroke of the hand.

Many will threaten; I will be even with him; I will sit on his skirts; These speeches are forbidden. *Recompence not evil for evil*, said Paul before verse 17. Yea, we must bee so far from revenging wrongs, that we must rather prepare to suffer more, Mat. 5. 39. And Saint Paul again, 1 Thes. 5. 15. *See that none render evil for evil to any man*.

And there is great reason for this: for,

First, it should be left to us to *avenge our selves*, wee should bee both *Accusers, Judges* and *Executioners* in our owne causes, which were most unequall.

Secondly, also we are subject to much *ignorance* and *partiality*, taking those things many times to be wrongs which are not; or if wrongs, not in the intent of the doer; construing things at the worst; being full of passion; revenging sometime a word with death, and winking at greater matters. But God is without passion, most wise, most iust, knowing the heart, and all circumstances; and therefore it is reason, that vengeance should be proper to him.

Revenge is Gods part; ours is patience and beneficence.

But God gave a Law, Exod. 21. 24. Repeated Obje. Lev. 24. 20. *Eye for eye, tooth for tooth, blemish for blemish, &c.*

That precept was not given to private men, but to the Magistrates as Gods deputies to whom hee hath committed the sword to take vengeance of wrong doers; and so when they draw the sword, God himselfe revengeth, not they.

It is written, Psal. 58. 10. *The righteous shall rejoice when he seeth the vengeance*. He shall wash his feet in the blood of the wicked. If a man may rejoyce in the destruction of his enemy, and trample upon him in his blood, it seemes hee may re-venge himselfe upon them.

That place is not to bee understood of private revenge; but of Gods judgement when he meets with wicked men; and the joy of the godly, is not in the hurt, or evill, or paine, or shame, or death which their enemies suffer, but in that God is glorified in executing judgement, and themselves delivered thereby. Thus the Israelites rejoyced when the Egyptians were drowned; and David at the death of Nabal.

A godly man delighteth not in the punishment of his enemy whom hee hateth not, but in the justice of God whom he loveth, *non de malo inimici*, saith Anselme, but *de bono iudice*, not that his enemy suffereth such evill, but that we have so good and upright a Judge.

Our Saviour Christ saith thus to his Apostles, Obje. He that hath no sword, let him sell his garment, and buy one; it seems therefore that it may be lawfull for us to revenge our selves, Luk. 22. 36.

I will answer this in the words of Saint Ambrose (x); *O Domine cur emere me jubet gladium, qui servire me prohibet? cur haberi precipis quem velas promi? nisi forte, ut sit parata defensio, non ultio; ut videat potuisse vindicare sed noluisse*; O Lord (saith he) why dost thou bid me buy a sword, which forbiddest mee to strike with the sword? why commandest thou me to have that which thou forbiddest to draw? It may bee for just defence, but in no wise for revenge; and that when wrongs are offered me, it might appeare, I could revenge, but would not in conscience of thy commandement.

May a man then use the helpe of the Magistrate in his wrongs?

Yes; hee that goeth to the Magistrate goes to God, who revengeth either immediately by himselfe, or mediately by the hand of the Magistrate. Alwaies provided thou use not the Magistrate to revenge thy selfe that way on thy adversary; for this were to make the Law, the Magistrate, and God himselfe the instruments of thy vile,

Dum furor in  
cursu est cur-  
rentis corde furor  
15

Do. Tr.

Ans. x. Amb. c. 10. in illa  
verba Luca.

Vse 1.

vile, malicious and revenging minde.

The way to qualifie an enemies anger, and to stay further wrongs, is not to resist, but to give place to his wrath.

Corrupt nature saith, *veteremferendo injuriam inquit novam*; Put up one injury, and thou shalt have enow. But grace teacheth other waies; he must have a very ill nature, that will follow upon a man, who gives place to his wrath, and makes no resistance.

All violent things have the more force upon things which resist; so a stone wall is more shaken with a Canon; than a banke of earth: a sword broken by the force of lightning, the scabbard remaining untouched.

As a streame stopp riseth the higher; so resist the wrath of thine enemy, and hee will swell with the more fury.

Anger is a sickness; *Initia morborum quies curat, remedia in remissionibus applicanda*, say the Physicians; Resist is the best cure of the beginning of the Feaver; remedies are to be applied in the remission; so, if thy neighbour begin to bee angry, doe thou forbear, and give place; deale not with him while the fit is on him; words are then as cold water in the burning of an ague, they increase choler during the fit, hee is as a mad man; for *Ira brevis furor*, Anger is a short phrensie; what profit to speake to one that is phrantick.

Vse 2.

All revenge is forbidden, but of our selves: If any man commit blasphemy, drunkenness, whoredome, &c. revenge it according to thy place and calling; for the cause is not thine, but Gods: If men will do wickedly, let them hear of it, and smart for it, if it be in thy lawfull power.

If the cause be thine owne, then *avenge not thy selfe*; to revenge is forbidden thee. Here then all rebellions, seditions, and insurrections, under a pretence of redressing wrongs, are forbidden; also to render taunt for taunt, rebuke for rebuke, blow for blow, evill for evill; 1 Peter, 3.9.

Some thinke that their owne security is purchased by revenging themselves upon their enemies, by maiming their bodies, weakning their estates, taking way their lives, or driving them out of the Countrey. What security is it to bee out of the danger of a mortall man, and to lie open for it to the wrath of the immortall God, who is a consuming fire?

Many thinke that it is the sign of a poor spirit, and cowardly, to put up a wrong, a word, or a blow. It is *manliness*, say they, to strike again, and to be revenged.

It is *manliness*? Nay, it is *childishness*, and *boyishness*; Thus do Mothers still their babies, and little children. When a child falls, or is displeased with one, if the Mother say, give me a stroak, and Ile beate it, striking at the party that angered the child or stamping upon the ground; then the child leaves crying, and is quieted. To revenge, is a way to quiet Children, it should not be such satisfaction to a Man.

To revenge, is the part of a foole; Anger, saith Solomon, that is, a desire of revenge, *resteth in the bosome of fools*, Eccle. 7.9.

Nay, it is *brutishness*; Anger a dog, and he will fly in your face; touch an Ass, and he will wince, and kick, and sting.

Thine enemy railleth on thee, and striketh thee, and thou thinkest that herein hee hath done evill; if then thou raillest, and striketh him, thou imitatest him in that which is evill.

Theodosius the Emperour, being moved to execute one that had spoken evill of him; answered, that if his enemy were dead, he had rather restore him to life, if it were in his power, than being alive, to put him to death; *Vox Imperatoris digna*; a speech becomming an Emperour.

Surely it argues a noble nature, not to revenge our wrongs; as may appeare in the story of David; when David had his enemy Saul at an advantage, and could have kil'd him in the Cave, he spared him; whereupon Saul among other words, spake thus to David; 1 Sam. 24.18, 21. *Thou art more righteous than I, &c. And now behold, I know well that thou shalt surely be King, and that the Kingdome of Israel shall be stablished in thine hand: How did hee know it? even by his royall minde, that hee abstained from revenge, when it was in his power.*

Beware how thou dost wrong to any, especially to Gods children, who are as the apple of his eye; though they will not strike againe, yet God will, whose blowes will be surely set. Vse 3.

If the wicked Judge was overcome at the poore widdowes instance; much more will the just God avenge, and that speedily his owne Elect, which cry day and night unto him, Luke 18.6, 7, 8.

Eusebius (a) makes mention of three wretches, that falsely accused Narsissus, a Bishop of Jerusalem; The first to avow his accusation, swore thus; If I lie, let me bee burnt to ashes: The second thus; Let me, my whole body be tormented and wasted with a cruell disease: The third, thus; Let me be smitten with blindness. a Euseb. eccl. hist. l. 6. c. 8.

Now marke the judgement of God; The first by a sparke of fire falling upon his house in the night, was with his whole Family consumed to ashes. The second languished, and died of a tormenting disease. The third, seeing Gods revenging hand upon them, confessed the conspiracy, and repented; and wept so abundantly for his sinne, that he lost both his eyes; the Lord turning his revengfull justice, into a mercifull blessing unto him: For to lose his eyes, was the *revenge of justice*; but so to sorrow for sinne, as to lose them by the teares of true repentance, was a *blessing of mercy*. How sped Cain for murdering of Abel? The Sodomites for wronging of Lot? Pharaoh and the Egyptians for oppressing of Israel? The 43 children for mocking of Elshaz? Verily he is a God that judgeth in the Earth; Psal. 58.11.

And if God thus avengeth his adopted Sonnes; even poor Lazarus of his enemy, how much more will he avenge with fiery indignation the enemies of his naturall and only begotten Sonne Jesus Christ? What fore vengeance and punishment shall bee rendered to the rebellious Jewes, the blasphemous Turkes, the Idolatrous Papists, the prophane Protestants, who by their drunkenness, whoredome, contempt of the Gospel, &c. daily offend and provoke the very Sonne of God, our Lord Jesus Christ?

Verse 20.

Ver. 20. Therefore, if thine enemy hunger, feed him; if he thirst, give him drinke: For in so doing, thou shalt heape coales of fire on his head.

**I**N this verse is the second Precept, concerning the prohibition of Revenge, which depends upon the former, and issues from it, as appears by this Particle *Therefore*; and it is an illustration of it by the contrary; for to feed our hungry enemy, is contrary to revenge. The Argument may thus be framed,

If wee may not avenge our selves, then wee must feed our enemy being hungry, &c.

But wee may not revenge our selves, as appears verse 19.

Therefore we must feed our hungry enemy.

It followes well in the first proposition, because to deny food to our hungry enemy, is revenge; which is taken *inferendo mala*, and *subtrahendo indigentibus bona*; when wee inflict evil, and when we substract that which is good from them when they need: so it shall bee imputed unto men at the last judgement, not onely because they have hurt the poore Saints, but also because they have not releevd them, it being in their power.

This verse is taken out of the Proverbs Pro. 25. 21, 22.

In it are twothings: The Precept, and the Reason.

The Precept; *If thine enemy hunger, feed him; if he thirst, give him drinke.*

Herein wee consider the Action, and the Object.

The Action, *to feed*, and *to give drinke*; by one needfull thing, all being understood. As in the Lords Prayer, by *bread*, is meant all things wherby life is maintained; so here by *food*, and *drinke*, all things usefull, and profitable, are to bee understood; as if hee should say, Helpe him with thy purse, with thy counsel, comfort him; shew unto him, though thine enemy, all offices of love and kindnesse.

The word translated, *Feed*; is very pregnant: *אָמַן*, is not every feeding, but as Birds feed their young, with all cheerefullnesse; or as sicke folkes, and young children are fed, with much tending and tendernesse, their meat being minced and cut, and prepared for them; or as a man feeds his friend, carving to him of the best, out of singular love: so the Hebrew word, Pro. 25. 21. *Hafchekhu*, rendered, *give him drinke*, is translated by Pagnin, *Propina*, noting that wee should not onely see that he have drinke, but drinke to him as a token of true love.

*Thine enemy*, This is the Object; not he whom thou hatest, for thou must hate none, but hee who hateth thee. In the Proverbs it is, *Siofor tuus*; if he that hateth thee.

It is an easie matter to doe this to our friends, but wee must doe it to our enemies, which seeke our hindrance, it may be our life; this is a hard lesson, but we must learne it: For if wee love them which love us, what thanks have wee? for sinners also love those that love them, Luk. 6. 32.

*Amicos diligere omnium est, inimicos autem solum Christianorum*, said Tertullian (6); Every man can love his friend, but onely a true Christian loves his enemy.

The Object is amplified by the condition and state of it; *Hunger and thirst.*

*If thine enemy be hungry, if he thirst.*

The Jesuits say, If thine enemy bee in extreme necessity, so that if he bee not presently releevd, hee will perish; and withall if the not feeding of him would be scandalous to us; then it must bee done, otherwise we are not bound. This Exposition may well enough fit their savage and bloody courses; but the Spirit of God gives no such liberty, as appears in this place: for that which we must aime at herein, must be *to heape coales of fire on our enemies head*, as it followeth in the reason, which may, and must be done, as well out of the case of scandall, as in it; and in common and lesse necessity, as well as in extreme; yea, we are to praise God, if hee vouchsafe such an opportunity to honour us, that wee may approve our faith to God, and our love to our enemy, though it be in secret.

If he hunger and thirst, that is, when he is left able to hurt us, and when wee have the greatest advantage against him, both of opportunity and power to hurt him, then must we doe him good; which doubtlesse must bee a great argument of grace.

For in so doing, thou shalt heape coales of fire on his head.

In these words is the reason, taken from the fruit and benefit that shall come of feeding our hungry enemy.

The phrase is somewhat strange, and hard to be understood; and the harder, because the practice of it is so rare, and so much out of use.

Some have given the sense thus: For in so doing, thou shalt increase his punishment; but this is to revenge our selves, and though this follow upon our implacable enemies, yet wee may not intend it.

But the best meaning is that of Hierome and *Aufsen*; as if you should say; For in so doing you shall convert him, or confound him; and this is no more against charity, than it is to preach the Word to them, of whom to fore it is the *savour of life*, to others, the *savour of death*.

It is a proverbiall speech, familiar doubtlesse among the Jewes, whereby they signified, that kindnesse to an enemy, would, according to the nature of fire, either purge his rancor, if he were curable, or, if incurable, consume him; that is, make him more guilty: for the fire hath a double effect, according to the variety of the subject; as, if it be gold, to purifie it, as the Prophets tongue was purged with a coal from the altar, *Esay 6*. If it be chaffe, or stubble, to consume it.

*Feed him, give him drinke, Coales*; These shew that wee may not thinke it sufficient once to do good to our enemies, wee must often doe them good, never ceasing to performe all kind offices, till we have (if it be possible) won them to be friends with us.

*We must do good to them that hate us, that we may Do it, win them.* Pro. 25. 21, 22. Mat. 5. 44. *We are charged to do good to our enemies*, as *Exod. 23. 5*. Much more to himself.

If thou see thine enemy degenerated into a beast, and as the Ox or Ass following his carnall lusts; or if thou see him fainting under the burthen of his abominable sinnes; it is thy part to bring him to his Master and owner, that being reconciled to God, hee may bee

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unchained from his finnes, and not perish eternally.

This is one of those things which the Papists terme *counsels*, which we may chuse whether wee will performe or no; as not being bound, unless we purpose to be perfect; *Dignum patella operculum*; A fit doctrine for a Jesuits mouth, But the Apostle peremptorily infers this out of the former verse, and commands it.

What's the reason the Papists teach so? verily because it is agreeable to their practice; They account us Protestants to be their enemies; doe they feede us? and give us drinke? Yes, with gall and vinegar, as the Jewes dealt with Christ; with the bread and water of affliction; otherwise it is their charity to starve us.

Doe they *blesse* us? no, they curse us with bell, booke, and candle. Doe they doe us any good? Yes, when it is in their power; if hanging, and burning, and exquisite torments bee good; yet wee must take their Religion for a charitable Religion: But the stories of the Church in these latter daies well enough discover their burning charity; The Lord turne their hearts.

Use 2.

Here we may learne an *art* of making our enemies to be our friends; which *art* consists in doing all the good and kindnesse wee can, for the evil they have done us.

Thus did *Iacob* pacifie and reconcile his brother *Esau* to him, *Gen. 33*.

The curstest dogs will by casting them a piece of bread, be quieted.

When one had railled on *Alphonfus* that famous King of *Aragon*, he sent him by and by a purse of gold; being asked the reason; Oh, saith hee, when doggs barked, their mouths must be stopp'd with some morsell; and so by this meanes, he cured him of his black mouth, and made him for ever after golden mouthed.

Many complaine that there is no charity now a daies, no love amongst men; whats the reason? Surely men doe not good against ill. When thy neighbour hath trespassed against thee, thou presently arrestest him; when he doth thee wrong, thou raillest on him; is this the way to have love? or rather to breed endlesse hatred and enmity? *Ut amicus ama*, said the Heathen Poet; If thou wouldst have thy enemy love thee, love him first; This is the way; if he shew hatred, presently doe thou some way or other shew kindnesse and good turnes; Heape coales of fire on his head. Saint *Augustine* writes notably to this purpose;

x *Aug. lib. de*  
*sermone* 12.  
(x) *Nulla est major provocatio ad amandum, quam prevenire amando; nimis enim durus est animus, qui si ultro dilectionem non vult impendere, nolite respondere*; There is no greater provocation, saith hee, to love, than to prevent in loving; for hee must have a very hard heart, which though hee will not of his own accord yield love, will refuse to requite love.

Use 3:

Here such are to bee reprov'd, who practice contrary to this Precept: There bee some, who if they bee wronged, will bee sure to sit on their skirts, if it be seven yeeres after; These will have not onely a tooth for a tooth, one action for another, but ten for one; These are monsters.

Others there are, who will forgive their enemies, but not forget them; if they see them in need, they will not hurt them, but they will doe

them no good; But when *Esau* had his enemies at the vantage in the midst of *Samaria*, hee not only did them no hurt, but fed them, and gave them drink, according to this Commandement, and sent them safely away.

Other some there be, which will not hurt their enemies, yea, they will doe them good. How? They will pray for them; In what manner? That they were in Heaven. Alas poore soule, thou deceivest thy selfe; How canst thou pray that thine enemy may have that blessed life, when thou wilt not relieve and maintaine this his momentary and miserable life?

Thou prayest not so much that hee may live in Heaven, as that hee may leave the Earth; not so much that hee might enjoy that life, as bee deprived of this, which is a kind of murder.

Their case is very fearefull, who being provoked by kindnesse from them whom they have wronged, will not lay down their malice and desire of revenge, and be reconciled; they shall be burnt and consumed with the coales of fire which are heaped upon their heads.

Use 4.

If it bee thus between man and man, then is the case most grievous betwene God and us; we provoke God every day, yet God to winne us, heapes coales of fire on our heads, bestowing abundance of blessings upon us. But the more hee followeth us with his favours, the farther off wee are; hee intreates us to bee reconciled; and as a pawne of his love, hee gives us health, liberty, peace, plenty, comfortable seasons, &c. and yet wee acknowledge him not.

How doth the Lord complaine against *Israell* for this? *Hear, O Heavens; and give eare, O Earth: for the Lord hath spoken; I have nowised, and brought up children, and they have rebelled against me.*

The Oxe knoweth his owner, and the Ass his Masters Crib; but *Israel* doth not know, my people doth not consider. *Ab, sinfull Nation, a people laden with iniquity, &c. Esay 1. 2, 3, 4.*

O piercing words! Wo, wo unto them of whom God in so lamenting and sorrowfull manner complains, if they doe not repent. They must needs perish and be consumed in the indignation of the Lord.

Thinke of it you drunkards, blasphemers, uncleane persons, &c. God hath bestowed upon you life, health, food, rayment, yea, the liberty of his blessed Gospell; if these coales of the fire of Gods love move you not to repentance, they shall bee turned into the coales of bell fire, everlastingly to torment you.

Ver. 21. *Be not overcome of evil, but overcome evil with good.*

IN this Verse is the third Precept, concerning not revenging our selves, wherein the Apostle in short and excellent termes artificially coucheth and compriseth the two precepts delivered in the two former verses.

In the nineteenth verse wee had a negative precept; *Avenge not your selves*. Unto this answereth the first part of this verse, *Be not overcome of evil*. In the twentieth verse was an affirmative Precept; *Doe good to thine enemy*

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my in his need; unto which answereth the latter part of this verse, *but overcome evil with good.*

Me thinks Paul concludes this chapter, as great and rich men doe their feasts; for as they relive for the last service some rare and curious dainties; so here in the last place for a conclusion, he shuts up this Chapter with this most excellent saying, this being here, as Christs wine at the Marriage feast.

The precept here is set down negatively, in the first distinction of the verse, and affirmatively in the second.

In the negative are three things; first, the thing forbidden, *to bee overcome*. Secondly, the persons who must not bee overcome, *Believers*; for to them hee writes. Thirdly, that of which they must not bee overcome, *evil*; either in themselves, their owne corruptions; or in others, the malice of their enemies shewed in injuries and wrongs: Then is a man overcome when he is provoked by the malice of his adversary to requite injurious words and deeds with the like.

The affirmative Precept hath foure things; first, the thing commanded, *to overcome*. Secondly, the persons which must overcome, *believers*; for indeed onely victory becomes them in regard of their faith, 1 John 5. 4. Thirdly, that which is to bee overcome, their adversaries *evil*; and also their owne. Fourthly, the weapon with the which they must fight and overcome, *with good*; that is with humility, kindnesse, beneficence, loving carriage, &c. and then it is *salubre certamen*, that I may use *Augustinus* word, *ut non sint duo mali*, a profitable combat, that their should not bee two evil ones.

The malicious man and the godly, are as two enemies combating, each seeking to vanquish his contrary. The weapons wherewith they performe the fight; on the part of the malicious man, injuries and wrongs; on the part of the godly man, good turnes and kind dealing. The successe should bee, that the godly beleever should have the victory, which is, when he is not drawn to revenge himself, like his adversary, but his adversary drawne to peace, love and friendship; by the benevolence and beneficence of the beleever.

This Verse is brought in by a Prolepsis, (a) whereby Paul preventeth an objection.

We must not revenge our selves, but doe good to them which do us evil, saith Paul.

This were (saith the carnall man) to bee accounted a Meacock, a coward, of a base mind.

Nay, saith Paul, this is the way to victory and triumph. For when a man being provoked by injuries, requiteth not his enemy with evil, but with good, he both overcomes himselfe, and his adversary; himselfe, in not obeying his lusts, which will egge him on to revenge; His adversary, when he cannot by him be stirred up to do evil, being provoked by wrongs.

Believers must overcome their malicious enemies with goodnesse, and not bee overcome with their evil. The proofes of the Doctrines in the nineteenth and twentieth verses, prove this also. It may also be proved by manifold examples.

Not to mention any examples of the Heathen,

of which many, and those of very famous persons might be brought.

It is reported of one *Wenceslaus* (b), created by Pope Lyster Duke of Bohemia, that having intelligence, that his brother *Bolislav* treasonably sought to take away his life, hee proceeded no otherwise against him, but onely in words to reprove him for his fault. Afterwards notwithstanding, *Bolislav* traiterously set upon his brother the Duke with his sword drawne, as hee was early in the morning coming from his Chapell. But the Duke grappling and closing with him, threw him to the ground, tooke away his sword, and cast his perditionnelle in his teeth. And (which is wonderfull goodnesse against wonderfull ill) restores to him his sword, saying, Though thou hast deserved that I should kill thee, yet I pardon thee; *nam prestatibilis est Abstem mori, quam Cainum vivere*; for (saith he) it is much better to die an *Abel*, than to live a *Cain*.

*Joseph* also is a worthy example hereof in his kind dealing to his malicious brethren, when it was in his power to have been revenged.

Neither would *David* suffer the malicious practices of *Saul* so to overcome his goodnesse, as to do him any hurt when he had him twice at a dead lift, as we say.

And above all examples, is that of our ever Blessed Saviour, who savingly conquered our itnesse with his goodnesse, giving even himselfe to the very death of the Crosse for us his enemies.

Here come to bee reprov'd such, who suffer their patience to bee broken upon every slight occasion, not bridling their anger, but growing into untemperate speeches. It were to bee wished, that the grievous finnes which are daily practised, could overcome our patience on Gods behalfe; but in our owne causes, meeknesse, and doing good for ill are most comely.

Allo our hot-spirres, who are ready upon every occasion to challenge the field, deeming (most fallly) those actions to be honourable, which are contrary to Gods law, and wherein he that kills, finnes mortally; and he that is killed, perissheth eternally.

Likewise, those who overcome not evil with good, but good with evil, as hereticks, and enemies to the truth, persecuting them that profess it, thereby to make them to renounce it; with these may bee joyned all such, who are the devils factors, to entice men and women to whoredome, theft, &c.

And those would not be left out, who endeavour to overcome evil with evil; such are those who in losses that come to them by thieves and evil disposed persons, resort to the devill in Witches and Sorcerers for helpe; with whom may bee numbred those, who account it valour to out-swear and out-drinke one another, as if (Wretches that they are) they strived who should doe least for God, and most for the devill.

A beleever must not onely not bee overcome with evil, but he must overcome. Hee must not bee a *neuter*, there must be no truce, no compromising of the matter, hee must fight it out, and thinke of nothing but victory.

The wisdom of the world, and the wisdom of

a Catechism in  
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Doctr

of the Word are contrary. The World judgeth meekenesse, putting up, and not revenging injuries, to be basenesse, cowardise, timidity and weaknesse. Adam before his fall gave names to things according to their natures; but since the fall, his posterity, through blindnesse and ignorance, have so mistaken things, that they have contrarily named them; Drunkennesse, they call good fellowship; Coverousnesse, good husbandry; Revenge, true metall, valour, manhood and fortitude.

But the Word of God tells us, that not revenging our selves, but doing good in stead of evil, is the *Noblest victory*. Nay, to revenge our selves, especially in every petty injury of words or deeds, is a signe of great weaknesse and corruption: As it is a signe of a weak stomacke, not to be able to bear and concoct lighter meats; so of a weak minde, not to digest small wrongs, as the giving the lye (a naughty word I confesse) but yet our firmity in grace should be more, than to be moved to revenge thereby. See this point most learnedly, strongly, and godly demonstrated in his Majesties elegant Exposition upon the Lords Prayer.

As when a man cannot endure to be touched, it is a signe he is not found; so when we cannot endure a crosse word, without thinking of revenge, it is a signe of an unsound and corrupt mind.

Nay, it is a signe of a *weak-witted man*, to revenge injuries; If you should see a mans patience so much overcome at the biting of a flea, or stinging of a gnat, that hee should draw his sword in revenge, would you not thinke him silly, and little better than a foole? How can you thinke more worthily of him, which for a crosse word, or for taking the wall, presently drawes his dagger, and must bee revenged in blood?

A mad Bedlem meets thee, and railes on thee; what art thou hurt by it? if thou shouldest raile againe, or goe about to revenge thy selfe, would not all men say, that thou hadst lost thy wits, and deserved Bedlem? Now he that in his anger raileth on thee, and wrongeth thee, for the time hee is mad.

It is surely a most comfortable thing, when a man in wrongs offered, can so quell his passions, as to abstaine from revenge, and instead thereof to *doe good*. When a man hath done wrong, it is comfortable to be forgiven; but to be able to forgive, and to doe an enemy good, I appeale to Gods children, if it be not most sweet unto them, that God so enableth them by his Spirit, for the which they more rejoyce before God, than in all outward riches.

As the Philosophers declare the noblenesse of the sense of seeing above other senses, because it suffers not by contrary objects, so doth it much ennoble us, the lesse wee feeble our selves in injuries to be carried away with a desire of revenge.

This is most glorious; for hereby wee *overcome the devill*, who would have us offend God; hereby wee *overcome our adversary*; for as hee is overcome in disputation, who by force of argument is brought to be of his adversaries opinion, so he is not overcome in this case, who cannot bee drawne to bee like his adversary in doing of evil. Hereby also wee *overcome our selves*, which

is more than to conquer a City, as Solomon saith, *Pro. 16. 32.*

A mean and weak man may *kill his adversary*; but to *kill a mans owne lusts*, and to overcome himself, is *victorious magnanimity*.

When then flesh and blood, and carnall men, shall say, what will you put it up at such a mans hands as he is? Bee not moved with such words, Remember this golden saying of Paul; *Bee not overcome of evil, but overcome evil with goodnesse*. As for a Turke to overcome a Christian; a Papist a Protestant; the devill a good Angell; so is it for a beleever to bee overcome of the evil of his adversary.

If thou hast an enemy, here learn how to overcome him; he that would doe this feat, *None est Mauri jaculis nec arcu, Nec venenatis gravida sagittis, Pharetra, needs neither bow and arrowes, nor a sword, nor a pistoll.*

What is then to be done?

There are foure things requisite hereunto.

The first thing is to bee furnished of a weapon to trust upon; and this is *goodnesse*. Good turnes are a surer conquest than blowes. These have tamed and overcome the rage of the fiercest Lyons; concerning which *Gellius* (x) hath a strange story. There was (as *Gellius* reports from one *Appion*) one *Androclus*, a slave to a Noble man of *Rome*, who being brought out of Prison to combat with a very great and strong Lyon, and expecting nothing but to bee torne in pieces, and devoured by that hungry savage, The Lyon came to him, and fawned upon him, licking his hands and his feet. The cause of the courtisie of the Lyon was this; *Androclus* being in *Africa* with his Master, to whom the Government of that Province fell, ranne away from him into the Desarts for his cruelty; being there in a Cave, this Lyon came to him groaning and halting, and offered to him his paw, grievously wounded with a stub, with gesture as though hee desired his helpe: *Androclus* plucks out his stub, washeth and dresseth the wound; for which the Lyon as a carefull servant diligently provided for *Androclus*, bringing him every day part of his prey, continuing so for the space of three yeeres; afterwards this *Androclus* was taken, and sent to *Rome* to prison by his Master; not long after the Lyon also, whose fierce nature was conquered by that good turne done by *Androclus*, that hee would not hurt him. Whereupon the Emperour pardoned *Androclus*, set him free, and gave unto him the Lyon; of whom the people usually said, *Hic est Leo hospes hominis; hic est homo medicus leonis*; this is the Lyon that fed the man, this is the man that physickt the Lyon.

Let the credit of this story be upon the Author; yet this is most apparent in experience, that fire quengeth not fire, but water; so vice, of vertue; hatred, of love; and evil is not overcome of evil, but of goodnesse.

The second thing, to *strike our adversary* in the *speeding place*, which is not under the fifth rib, nor in any part of his body, but in his corrupt lusts; for Paul saith not *overcome thine enemy*, but *overcome evil*; thy adversary and his evil are to bee distinguished; take away his evil, and hee will cease to be thine enemy, and to hurt thee, and will be thy friend.

The

Use 4.

Quest.

Ans.

x A Gel. not.  
Antic. l. 5. c. 19

The third thing, is to be practising in the feats of this manner of war, before wee deale with our adversary, as hee that is to play his prizes, often practiseth before hand.

This practice is to bee performed upon thy selfe, by striving to overcome the *evill in thy selfe*, and then shalt thou be the fitter to overcome it in *thine adversary*. Hee that is a *slave* to his owne lusts, shall never overcome the *evill of his enemy*.

*Diogenes* being asked of one how he should bee revenged of his adversary, answered: Even thus; If thou thy selfe becommest an honest and good man. For indeed, if our enemy grieve to see us have a *good house, good children, good cattell, a good crop*; much more will hee bee grieved to see us *our selves* to bee good. Oh how doth it vex

the *devill himselfe*, when wee fight against our lusts, as pride, covetousnesse, uncleannesse, desire of revenge, &c. This also makes us the better able to deale with our adversary, and to overcome the evill in him, when we have overcome the same evils in our selves.

The fourth thing is devout and earnest prayer to God, by whose grace onely wee are able to keepe his commandments; that hee would sanctifie us throughout in body, soule and spirit, that in this, and in all other duties required, wee may obey and please him, through our blessed Lord and onely Saviour *Iesus Christ. Amen.*

*Now to the King eternall, immortall, invisable, the only wise God, be honour and glory for ever and ever. Amen.*

## AN EXPOSITION UPON THE THIRTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.



In the two first verses of the twelfth Chapter, was a Generall exhortation to obedience: and at the third verse began particular expressions of the Generall in divers cases; among which, obedience to Magistrates is a principall, and is handled in this thirteenth Chapter.

There was great necessity of Preaching this doctrine in *Pauls* time; for many Christians interpreted the liberty by Christ, to have freed them from subjection to Government; by reason whereof, divers cruell persecutions were raised, and Christianity had gotten a very ill report, it being put into the eares of Emperours and Princes, that Christianity allowed not of Magistracy.

For some such reason in effect, it is necessary that in these times also, this Doctrine of obedience to Magistrates should bee taught, and the people thoroughly catechized and punctually instructed therein; which point is so fully handled here, and with so many reasons confirmed, as in no place the like; for the which, this Chapter is called *Pauls Politiques*, though other things also be handled therein.

For it hath three parts: The first sheweth our duty to Magistrates, which is *Subjection*; The second, our duty to all men, which is *Love*; The third, our duty toward our selves, which is *Temperance*.

The duty to Magistrates is declared in the first seven verses,

Ver. 1. *Let every soule bee subject to the higher powers:—*

In the latter end of the twelfth Chapter hee spake against Revenge; now, lest any inferre, therefore not lawfull to use the Magistrate in cases of wrong; *Saint Paul* seasonably adjoynes a commandement to bee *subject* to Magistrates, and so, not publike but private Revenge to be unlawfull.

This first part containeth two things; first, a Precept; secondly, Reasons of obedience thereunto.

The Precept peremptorily set downe in these words, hath the Thing, *Subjection*; and the Persons, which are two, yeelding subjection, *Every soule*; and to whom it is to bee yeelded, which are set downe, *Powers*; and distinguished, *Higher Powers*.

To begin with the Exposition of the last words first.

*Powers*; Not Angels (though the Greek word <sup>a *Requis*</sup>) may bee so construed elsewhere) but Magistrates, nor Ecclesiasticall Magistrates properly, but civill Magistrates, whose is the sword, and to whom *Tribute* is due.

Civill Magistracy is an ordinance of God for the punishment of evill doers, and for the praise of them that doe well, *1 Pet. 2. 14.*

He saith not, To Emperours, Kings, &c. but *Powers*; naming the Thing, not the Persons; because, though the Officer may be wicked, and in regard of his person be unworthy of respect, yet the Office is to be honoured and respected; and the Power alwaies to be obeyed.

Pow-

Powers, in the plurall, For there are divers kinds; A Monarchy, an Aristocracy, a Democracy, when one alone, when some of the best, when the people, or most part rule all things; under which of those forever we live, we must be subject thereunto.

Higher; *superiorem*, which are, *superiores*, in authority, as it is translated, 1 Tim. 2.2. that is, high, or excellent Authority; For there are Powers from God which are more *maior*, and not so generall and publike, as of Fathers, Masters, &c. which are not meant in this place.

And not onely to the Supreme Magistrate, but unto all Governours sent and appointed by

b. 1. Tit. 2.13, him, as Saint Peter expoundeth (b).

14.

Be subject; The word signifies an orderly subjection; and implies the reverence of the heart, respectfull language and gesture, obedience without resisting, &c. A subjection willing, and in due manner.

Every Soule. Soule, for the whole Man, by a Synecdoche, he being so called from his most noble part; The Magistrate hath most power over the bodies of their Subjects; but Soule is named, either by an Hebraisme, or to shew the manner of the obedience required, that it must be *ex animo*, even from the very soule.

Every soule. No exemption of any who enjoy the benefit of the Lawes in the Common-wealth, of which they are members, upon any pretence whatsoever, in regard of Ecclesiasticall calling, or otherwise.

Doct.

All which live under any Civill Government, must unto the Governours yield obedience and subjection, Mat. 22. 21. Render unto Caesar the things that are Caesars. Tit. 3. 1. Put them in mind to be subject to Principallities, and Powers, and to obey Magistrates, 1 Pet. 2. 13, 14.

Obser.

This obedience is to be limited, in things lawfull, and not contrary to the Word of God.

Use 1.

The Magistrates in the Apostles time were enemies and Persecutors, and yet he requirer subjection to them; and Titus is charged to put the people in continuall remembrance of it: much more are we to preach obedience to the godly and religious Magistrates.

Must Nere be obeyed, and ought not much more King Charles, a Defender of the Faith, a Nursing Father of the Church?

Use 2.

The Gospel doth in some sort meddle with obedience to the Civill Magistrate. I say in some sort, as that it is lawfull to be a Magistrate, and that he may and ought to be obeyed; for we must have the testimony of the Word for the lawfulness of these things.

But to set down Lawes of Civill business, of Contracts, of Successions, of Conveyance of Lands, of Pleas, of Punishments, of War, &c. in the Common-wealth; or of the times of meeting for the Service of God, or of reading of the Scriptures, or of Garments, or Gestures to be used in the Administration of holy things, &c. in the Church; it belongs not to the Gospel in particular, to enact, but these things are to be directed by reason, being not contrary to the Word.

The calling of the Physician or Carpenter, is lawfull by the Gospel, and it requireth of them that they should deal conscionably; but what drugs, or what course of prescribing the one

should use in every disease; or what plot, or tools the other should use in building, the Gospel determines not; but these are left to the judgement of right reason; So for particulars in Church or Common-wealth.

Moses had the execution of all Government, both civill and ecclesiasticall among the Israelites, and performed it in his owne person. *Uthra* his Father in law seeing it, tells him that the thing which he did was not good (c), and adviseth him to a course much more convenient. In giving sentence, and just determining of Sins, Moses saw more than *ferro*; but in the orderly and more easie proceeding therein, both for Moses and the People, *ferro* saw more than Moses by reason and experience.

He which readeth the Gospel as a Book of State Policy, or a Book of Statutes, abuseth it: For the principall scope of the Gospel is to reveal the Will of God concerning Remission of Sins by Faith in Christ, and in the Generall to exhort to a righteous Conversation.

The Brownists therefore and others, are greatly to be blamed, who absurdly deny and condemn all Canons and Constitutions concerning order, which are not in so many words set down and commanded in the Gospel; but of this more in the next Chapter.

Here are to be reproved the Donatists, who *Use 3.* took away the Authority of Civill Magistrates, expounding this place onely of Ecclesiasticall Governours, whom Saint Augustine confutes (d).

Also the Anabaptists, and Libertines, they being so called for urging a Liberty in outward things, who deny the use of a Magistrate, among Christians, to be lawfull, and which in the memory of our Fathers, armed the rude multitude in Germany against their Magistrates, and Priests.

d. Aug. l. 1. cont. Epist. Parm. c. 7.

Also the Popish Clergy, who from the highest to the lowest of them, hold themselves not bound and subject to the Civill Magistrate, but in all criminal causes appeal to their Ordinary, and are not punishable, unless they be first degraded, and so delivered to the Secular power.

But the Apostle saith, Every soul, and Saint Chrysostome (e) expounds, If thou be an Apostle, as Evangelist, a Prophet, or whatsoever thou art, thou must be subject; and these things are commanded to all, both Priests and Monks, and not only so Seculars.

St. Bernard (f) also to a Bishop writeth of this matter thus: *Si omnis anima, & vestra: Quia vos exceptionem universitate? Si quis tentat excipere, decipit decipere.* It every soul, then yours: who excepted you from this Universality? He which attempteth to except you, attempteth to deceive you.

f. Ad Henric. Ep. Sen. Epist. 42.

The Priests of the Old Testament were subject to their Kings; our blessed Saviour submitted himself. So Paul, Acts 25. 10, 11, 12. and yet the Pope intolerably usurpeth, and his Bishops, over Emperours and Kings.

The Emperours, Henry the fourth, Henry the fifth, Frederick the first, Otto the fourth, Frederick the second, and Conradus his Son, were deposed by Popes. And of the Insalency of Bishops, contrary to this Precept, do our own Chronicles make mention; as of Becket against Henry the second; Longchamp against Richard the first; St. Hugh of Lincoln, stoned for his Treason against King John, and Henry the third, his Son; This

This was that good Sir Hugh, whose day was the Seventeenth of November, in whose stead the Coronation of Queen Elizabeth was placed, at the which the Papists stormed.

The persons of all *Clergy* are to be *subject* to the Civill Magistrate: Emperours, Kings, and Princes, I confesse, have endowed *Clergy men* with many Immunities long ago; and in this Land Statutes have been made for the Privilege of *Clergy men* (e), by which privileges they are not exempted from the bond of *Subjection*, but from certain *taxations*, or *impositions* of service: as from *warre*, from *watching* and *warding*, and such like. For no King can make void the bond of the obedience of his Subjects, no more than a Father can discharge his Son, or a Husband his wife.

The Gospel *take*th not away Civill Authority, but rather *stablisheth* the same, so that a King *Popish* is but half a King, in Comparison of a King *Protestant*, who under Christ Supremely governeth over all *Persons*, *Causes*, and *Things* within his Dominions, according to the Gospel.

It is necessary for the People to understand that the Gospel *constituteth* not *new* Governments, but *commandeth* to reverence and *obey* them that are.

The froward perverseness of some, under a pretence of Conscience, refusing to submit unto the reasonable *constitutions* of Authority, hath caused the Gospel to be disgraced as a profession denying obedience to Magistrates; let all be *subject*, that we may win due *credit* to the Religion we profess.

Ver. 1. — For there is no power but of God: the powers that be, are ordained of God.

IN these words is the first Reason of the Precept: where we have the Reason; and the Amplification.

The Reason is taken from the efficient cause, or Author, which is God: All powers are of God, set down Negatively for the more force.

Those things which have God for the Author, are to be acknowledged: But God is the Author of all Powers; of Monarchies, Aristocracies, Democracies, and of those which are subordinate unto them.

They are not of Satan, as Fanaticall spirits have affirmed; neither hath mans reason the honour of this invention; but the very wisdom of God; whereby it appears, that good Laws, and Magistracy, are things Divine (a).

The Amplification is from the manner, how they are of God: they are ordained of God. Not by toleration, as sins and sinful men: nor as the punishment of sin, as famine, the sword, sickness, wild beasts: we may pray against these, and oppose them; but we must pray for the Magistrate (b), and submit to him; the Magistrate is by divine Ordination as a thing exceedingly beneficiall to the State of Mankind.

Ordained; this word implyeth two things, Invention, and Ratification: God invented and devised the order, that some should Govern, and the rest Obey; and he maintains and upholds it.

Order is an apt disposition of things equall and unequall; which to be *established* together, so as thereby they should be *accomplished*, made

perfect and durable, must needs be a worke of Gods singular wisdom. Both the beauty and safety of the Universe, or whole World, is in Order: If we consider the Heaven and Earth, the Oby and Spheres, the Stars wandring and fixed, the Elements, the Faculties of Man's Soul, the divers Members of the Body, and their use and situation, there is a most comely and usefull Order. So some to be rich, some poor, some high, some low, some of one quality and aptness, some of another, and so to be arranged together, that they should mutually respect, second, and strengthen one another, must needs be from a Divine beginning: and from hence did the Philosopher affirm that Right, Law, Authority Politicall, was nothing else but an order between the Citizens (c). So are the three States of our Land, the Lords spiritual, Temporall, and the Commons, called *ordines regni*, the orders of the Kingdome; So Mat. 8.9.

Ordained; that is, ratified, constituted, allowed, commanded, or any other word which you can invent for the being and remaining of authority and Government.

As the order and motion of the heavens is continued by the power of God, so is Magistracy and Authority. Were it impossible that so many heads should be subject unto One, especially if he be such a one as Nero, if God did not bring it to passe? For the multitude, is *bellua multorum capium*, a beast of many heads, and *mobilis vulgus*, the common people are as wavering as the Sea; so that hee who rules the waves of the Sea, doth overrule the unstable multitude herein; Hence David saith that it is God which subdueth (in order) the people under him (d). The Devil is such an enemy to Magistracy; and our corrupt nature so contrary to rule and order, wee being also of such divers, and contrary dispositions; that if God should not lay David's people flat on the ground before him, he could never rule them.

God hath appointed, ordained, and in excellent order established polities, and states. Pro. 8. 15. By mee Kings reign; and Princes decree justice. Dan. 4. 25, 32. The most high ruleth in the Kingdom of men, and giveth it to whomsoever he will, Job. 19. 11.

The devill saith, Luk. 4. 6, that all the Kingdoms Obje. of the world are his, and that hee will bestoweth them, and the power of them, as he will.

The Devil is a lyer, and the father of lies, therefore he is soon answered. The order of the Common wealth of the Bees is not from him; much lesse of reasonable men.

1 Pet. 2. 13. Kings and Governours are said to be the ordinance of man.

Of man, is not to understood causally, but subje. jectively, because it is executed by man; or objectively, because it is about the society of man, or finally, because it is for the singular good of man.

But some Magistrates are wicked, as Phocas Obje. who killed his Lord Mauritius, and so invaded the Empire. So the Turk, and Pope, are tyrants and enemies to the Gospel; are these of God?

There are three things to be distinguished, the power, the manner of obtaining it, and the use of it; (e) the power is of God, be he a beleever, or an Infidell that hath it; but the use of it, if it be evil, and the coming to it, if it be corrupt, is of our selves, and of Satan.

The Pope, if hee be a Bishop, is to be obeyed where he is a Bishop; the power is of God; But

2. Annot. 4.  
Edm. 1. r. 1.  
6. 1. Ric. 2.  
c. 3.

2. 4.

2. 2. N. 2. 1.  
Ran. 2. 1.  
Callimachus.

2. 1. Tim. 2. 1.  
2.

c. 2. 1. 1. 1. 1.  
L. 1. 1. 1. 1. 1.  
6. 1. 1. 1. 1. 1.

d. 1. 1. 1. 1. 1. 1.  
H. 1. 1. 1. 1. 1. 1.  
H. 1. 1. 1. 1. 1. 1.  
S. 1. 1. 1. 1. 1. 1.

Doctr.

Ans.

Obj.

Ans.

Obj.

Ans.

c. 1. 1. 1. 1. 1. 1.  
L. 1. 1. 1. 1. 1. 1.  
A. 1. 1. 1. 1. 1. 1.

1 So com. Hist  
2. 6 c. 23.  
3 Plat. in Syl.  
4 Falsiculus  
remp.

if he attaine the chaire by blood-shed, as *Damasus* the first (f); by *compacting with the devill*, and doing homage to him, as *Sylvester* the second (g); by subtilty, as *Boniface* the eight; and by *tribuy* and unlawfull force, as almost all of them, as histories record; this is of the Devill.

If hee bee a temporall Prince, the Power is of God, and he is to be obeyed. So also of the Turke. God by these two taking vengeance on idolatrous and wicked Christians.

God gives the Kingdome of Heaven only to the Godly; but earthly Kingdomes hee gives as well to the wicked, as to the godly. He which gave the Empire to *Augustus*, a sweet and gracious Prince, gave it to *Nero*, a very monster of men; he which advanced *Constantine* to the Imperiall seat, who was the most worthy Emperour that ever yet the world saw, advanced *Julian* also, a most damned Apostate. For as *Saint Augustine* saith, *Injustum non est*, &c. It is not unjust that wicked men should receive power over the world, that good mens patience should be tried, and evil mens wickednesse punished. By the power given to the devill, *Job* was tried, that hee might appeare to be righteous; *Peter* was tempted, that hee might not presume of him'selfe; *Paul* was buffered, that hee might not be puffed up; and *Judas* was condemned, that hee might hang himselfe (h).

h. Aug. rom 6.  
i. de nat. boni  
adver. Mal. 40.  
c. 32.  
Vise.

The use is both for Magistrates and people.

For Magistrates.

1. Instruction; that they remember that they are men; that they use the authority for God, which they have received from God; & at they maintaine true Religion, &c. that they must give an account of their government.

2. Comfort; The calling of a Magistrate is full of labour, and danger, so that the Imperiall robes have been accounted not worth the taking up, for the cares which are wrapped in them. This is the condition of all, specially of Protestant Princes, having the Devill, and so many Jesuits and Papists daily seeking their subversion: But good Kings and Princes may comfort themselves; for they are ordained by God, and hee will protect them, as the experience of famous Queene *Elizabeth*, and of our most mighty and gracious Sovereigne King *James*, doe manifestly declare.

For the Subjects and people.

1. That they use all reverence to their Governours. The dignity of a King or Prince, is a kind of Divinity. They differ not in substance from their Subjects, but in use, so much that they are called gods in the Scriptures (b).

h. Exo. 22. 28.  
Pla. 82. 1, 6.

Wee must not thinke of them, looke on them, speake of them, as of meere men, but as the Deputies, Lieutenants, Vicegerents, and Magnificent representations of the Majesty of Almighty God; honouring them next unto God; and *solo Deo minores*; as those who are onely lesse than God: For a King, *Sic omnibus major est, dum solo vero Deo minor est*, is so greater than all, while he is lesse than the true God alone, as said *Tertullian* (l).

i Tertul. ad  
Scapulam,  
paulo post ini-  
sum.  
h. 1. 1. 1. 1. 1.  
omnis in  
gubernatorem.  
Thucydides.  
i. Exo. 22. 28.

Many take a wretched liberty to tax their Governours; It is meate and drinke to evil Subjects to speake of the faults of their Princes (k); but be thou ware, for it is written, *Thou shalt not revile the Gods, nor curse the Ruler of the People* (l). Is it fit to say to a King, *Thou art*

wicked? or to Princes, *ye are ungodly*? *Iob* 34. 18. It is not fit but deserves severe punishment. *Fear God, and the King*, *Proz.* 4. 21. *1 Pet.* 2. 17.

2. That they be obedient; Hee that hath commanded us to obey our naturall Parents, hath commanded us much more to obey our Princes, who are more worthy fathers. Hee that forbids murder, forbids disobedience also; from which disobedience comes all disorder and confusion in Church and Common-wealth.

Many mens consciences sticke at some things commanded by the supreme Magistrates, whose consciences sticke not to breake the peremptory commandement of God, to obey the Magistrate.

3. That they be thankfull for their Governours; They are the *Breath of our nostrils* (m). As the taking away of the breath is the death of the body, so the taking away of Governours, is the death of the State. *David* is called the *Light of Israel* (n). So are all good Kings to the Common-wealth, as the *Sun* is to the world. m Lam. 4. 20.  
n 2 Sam. 21. 17

Some pethaps may thinke that to be left to our selves, to doe that which is good in our owne eyes, were best; But as servants and children left to themselves will soon ruinate the family; so Subjects left to themselves will soon undoe the Common wealth: The State of the Children of *Israel* was never worse, than when there was no King in *Israel*, but every man did what was good in his own eyes (o). o Iudg. 21. 17

Let us be thankfull for our good Lawes and Governours, and pray that God may continue them. Amen.

Ver. 2. *Whoever therefore resisteth the Power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.*

IN this verse is a second reason to force subject: on to higher Powers, and it is taken from the contraries, thus, Wee may not resist, Therefore we ought to be subject; for that is to be done, whose contrary is to be abhorred.

The Antecedent is proved by two arguments; the first from the quality of the fault; the second from the greatnesse of the punishment.

The quality of the fault is, that hee which resisteth powers, resisteth the ordinance of God. The punishment is great, even damnation.

Hee which resisteth; To resist, saith one (a), is not to be subject; and the Greeke word (b) notes such a resisting, as when a man is contrary to the order established; and is either by force, as rebels; or without force, as by contumacious denying of the lawfull commandement in things Civill or Ecclesiasticall; or by cunning eluding, and crafty avoiding of the Law; or by hindring justice from due execution, by wrong information and false suggestion: For Princes often see and heare by other mens eyes and eares, and therefore seldome see and heare the truth; And by this means a good, and wary, and wise Prince is bought and sold; the subjects abused and wronged, without the knowledge, and contrary to the intention of the Prince, as *Ziba* abused *David* and his Master also (c). a. 2 Sam. 16.  
b. seq. & 19.  
c. 24. & seq.

Resisteth the ordinance of God; Here is another word which is translated to resist, which signifies to stand against (d), whether it be by force of armes or arguments; It is a military word; and such

such Paul useth, that wee may understand refusing to obey, to be a greater sinne than we make reckoning of.

And he which *resisteth*. Here is the same word with the last; the word *resisteth* is three times used, and every time put in the present tense; but in the Greeke, onely the first is in the present; the two last in the time past; as if you should render it; Hee that *resisteth* the power, *haib resisted* the ordinance of God; and he that *haib resisted*, shall receive damnation. This is observed by a learned man (*f*), who thereby noteth, that many times when we doe not obey Magistrates, wee intend not to *resist* them; but when we have not obeyed, then it is plaine wee have *resisted*.

*Shall receive to himselfe damnation.* He saith not, it is like, or it may so fall out; but peremptorily, *He shall receive.*

*Damnation.* Punishment here by the hand of the Magistrate, whose lawes he hath broken, and eternall punishment in the world to come, if hee repent not.

Receive to himselfe. They are the cause of their  
owne judgement, and hurt themselves more than  
the Magistrate by their disobedience.

A grievous punishment remains for them which  
 resist authority, Pro. 17. 11. A cruel messenger  
 shall be sent against an evil man who feareth rebellion.  
 Pro. 24. 31, 32. My sonne, feare the Lord and  
 the King, and meddle not with them that are given  
 to change, or are seditious; For their calamity  
 shall rise suddenly, and who knoweth the ruine of  
 them both: Ecclesiastes 8. 11, 12. 4. 5. & 10. 10.

Though wee must not resist, yet wee must not obey unlawfull commands by doing them; for the power of a Prince is limited : and if it agree not with the Word of God, then hath place that saying; *We ought to obey God rather than men.*

It was the nefarious voice of *Anthonius Bassianus Caracalla*, Emperour of Rome, which hee sucked from his mother. *Si libet, licet* : If it like me, it is lawfull. Hee murdered his brother *Geta*, and requiring *Papinian* a famous Lawyer to defend this fact, received this answer ; It is easier to *commit* parricide than to *excuse* it ; for which hee caused him also to bee slaine. *Godly* Princes are *contrary* to *Caracalla*, and *godly* subjects are like to *Papinian*, rather choosling to die than to doe that which is worse than death.

The men of *Calicut* will doe whatsoever their Emperour commands, though it bee to worship the devill, as they say they doe; but we must *Fear God, and the King.*

Princes may not bee resisted, but they may bee reprov'd by them which have a calling to do it, so it bee in wisdome and humility; and so that the reproofe of the faults no waies tends to the prejudice of their power.

It is not lawfull by any humane or divine law revealed, for a Subject or inferiour Magistrate to take armes against his Prince, though a wicked man.

Though *Saul* unjust and tyrannically persecuted *David*, yet he never lift up his hand against him, but honoured him alive and dead, as you may read in his Story; of which *Bacannus* writes dangerously and erroneously (*f*).

Our Blessed Saviour would not suffer *Peter* to

defend him with his sword against the present authority, though it did unjustly."

Peter commands all servants to be *subject*, not  
only to good masters, but to the *firoward* (g)

Take heed how thou *resistest* thy Prince upon  
and pretence, or takest part with such; and suffer  
not thy selfe to bee deceived by any thing thou  
shalt read in any learned mans works which may  
tend thereunto : and of these especially beware  
of a booke intituled *Vindiciae contra tyrannos*, set  
forth by *Stephanus Janus Brutus*, to the dishon-  
our and disparagement of Kings and Prin-  
ces.

Abhorre *Insurrections, rebellion, treason*; great is the *fine*, and great is the *punishment*; as may appear in the punishment of *Corah, Dathan, Abiram*; of *Abolon, Sheba*; of the *Guizes* in France; of the *Gowries* in Scotland; of the *popish Priests*, and divers *sejufitted Gentlemen* in England, both in *Queene Elizabeths daies*, and also in the daies of our most gracious King *JAMES*, whom *all*, God, the *ordainer* and *defender* of Kings, brought to shame and ruine for their treasonable practices.

The persons of Kings and Princes are sacred; The Poet said, and we say, *sacred Majesty* (i). They are the Lords anointed, and God hath a special care of them. *Great deliverance giveth hee to his King* (k). It is hee that giveth salvation to Kings, that delivereth David from the burisall sword (l).

From a wonderfull escape of *Titus* at the view  
of the walls of Hierusalem, *Iosephus* collects,  
*Imperatorum pericula Deum curare (m)*, that God  
takes care of Princes in their danger.

*Aulus Gellius* (n) also reports of a strange deliverance of King *Cræsus*; Hee being overcome in battell, and being followed by a souldier who was ready to have runne him thorow, not knowing he was the King; a young man, the Kings sonne, being borne dambe, suddenly spake, Man kill not *Cræsus*; whereupon his life was saved.

*Alphonfus King of Aragon would say that the lives and souls of Kings were not subject to the will of private men, but in security under the care and protection of God.*

This may evidently appeare in the manifold deliverances of that blessed Saint, our noble Queen *Elizabeth*.

And of this, our most gracious King *James* hath been a pregnant example.

When the King commands see thou obey; for if thou refuse, thou fightest against God himselfe, resisting his ordinance, and so the Lord himselfe interprets, namely, *himselfe* to be opposed, when the commands of Magistrates are not obeyed (e).

Pretend not *conscience* or *religion* for thy *refusal*; Thy *conscience* thou faist smites thee if thou submit to orders Ecclesiastically commanded; but for disobeying the Magistrate, and resisting the ordinance of God, thy *conscience* smites thee not. Take heed, this is the way to plucke upon thy selfe the wrath of God to thy condemnation.

113

**Verse 29**

f. *Cajecum*.

Doctr.

Obser. I.

Obfcr. 2.

Use 1.

f. Bica. l. com.  
loc. 89 de Ma-  
gistratu quæst.  
27.

Ver. 3. *For Rulers are not a terror to good works, but to the evil; wilt thou then not be afraid of the power? doe that which is good, and thou shalt have praise of the same.*

4. *For hee is the Minister of God to thee for good.*

**T**He occasion and order of this Text may bee from the latter part of the second verse, but the Argument is principally to bee applyed to the precept in the first verse. So *Chrysostome* and *Calvin*.

The Argument is taken from the end for which powers were ordained, which is the good of mankind, in these two branches; *Reward and punishment*, the *finewes* of government. Thus

That which is ordained for the singular good of Man, is to be obeyed, submitted unto, and not resisted.

But Powers or Magistrates were so ordained; For there can be nothing better then that good men should bee rewarded, and evill men punished.

This Argument is first set downe, in these words; *For Rulers are not a terror to good works, but to evill*; and afterward repeated to the end of the 4. verse.

*Rulers*. This word is so generall, that it extendeth it selfe to domestick governours, but here is to be understood onely of them which have the power of the sword, whether they be supreme, or subordinate.

*Are not a terror to good works, but to evill*. We must feare God and the King; and authority languisheth where it is not feared; But yet *Rulers are not*, that is, ought not to be, a terror; To good works; works for workers, the effect for the cause; but to ill works, that is, workers, the Apostle so speaking, because men are to be rewarded or punished according to their works.

*Good and ill works*. Not so Theologically, as a good worke, that is done of Faith, of a sincere minde, and for the glory of God; and ill workes contrarily, for the Magistrate cannot judge of this; but *civilly good or evill*, which are according or contrary to the lawes divine, humane, positive, municipall, of Kingdomes, Cities, and Corporations, whereby the convenient and necessary discipline of every State is established.

This is repeated in the words following; and the repetition elegantly set forth by a Rhetoricall communication, whereby both parts are declared, first, that *Rulers are not a terror to the good*; Secondly, that they are a terror to the evill.

The first, in these words; *Wilt thou then not be afraid of the power? doe that which is good, and thou shalt have praise of the same*; verse 4. *For hee is the Minister of God to thee for good.*

The second, in the words following, to the end of the fourth verse.

The first hath two parts; A question and an Answer.

The question; *Wilt thou then not be afraid of the power?* As if *Paul* called unto him a fearefull and carefull subject, who studied so to live, as that he might not offend the Ruler, nor come within the dint of his sword.

The Answer; *Doe that which is good, &c.* Where we have an advice, exhortation or precept, and the reason.

The advice, *Doe good*; that is, obey and resist not; He meaneth not the profession of Christianity, for that bred hatred; but such good as was so in the judgement of the Heathen themselves, which is a civill conversation, agreeing to the lawes of the State wherein we live.

The Reason; *And thou shalt have praise of the same*. The fruit of subjection is praise; a sweet fruit, and of all exceedingly desired, though it may be desired but of a few.

*Praise* is here largely taken, as *Tehillah* in the Hebrew, implying not onely immunity of punishment, as a verball commendation; but a partaking of all liberties, freedoms, priviledges, commodities of a good subject, according to the lawes.

This is confirmed for better assurance and encouragement from the end why Magistrates were ordained, which is the good of man, as before; *He is the Minister of God to thee for good.*

*He is the Minister of God*. The word which is ordinarily given to Ministers of the word, is here given to the Ministers of the sword.

There is a great agreement between them; in regard of the Lord whom they serve, which is one and the same, even the Lord Jesus; and in regard of the common end of both their Ministeries, which is the good of men.

But there is also great difference, in regard of the object, and the manner: The Civill Magistrate is for the Naturall, Morall, Civill and Spirituall good, by the power of the sword. The Minister of the Word, is for the spirituall good; not by law or force, but by preaching the word, administering the Sacraments, and execution of Ecclesiasticall discipline; unto which also reacheth the power of the Magistrate, not to execute them in his owne person, but to see them executed.

*For good*. What good? For naturall good, that thy life and safety may bee preserved. For Morall, that thou maist bee brought from vice to vertue; Civill, that thou maist safely enjoy thy possessions, and that society and publike honesty may be defended and maintained; For Spirituall, establishing the true worship of God, as the keeper of the first Table of the Law.

*To thee*, even thee which art a Christian also, who of all others, wert least in safety, if there were no Rulers nor lawes.

*Magistrates are ordained for the praise and good, Doe, of the good, and them which live in order*; Pro. 14. 35. *The Kings favour is toward a wise servant. And 16. 13. Righteous lips are the delight of Kings, and they love him that speaketh right.* 1 Pet. 2. 14. *Governours are sent for the praise of them which do well.* Ot this David is an example; Psalm 101. 6. *Mine eyes shall be upon the faithfull in the Land, &c.*

But many live in order and do good, which yet receive no praise, but Vexation, How is the Magistrate then for their good? Object.

It is thus answered by one, (a) *Si bonus, nutritor tuus; si malus, tentator tuus est; Nutrimenta libenter accipe; sit etiam tentationem, ut aurum probe- re* 1 If he be a good Magistrate, hee is thy nourisher; if an ill one, hee is thy prover; take thy nourishment willingly, and also thy triall, that thou maist bee proved to be gold. And thus by another (b), when a man doing good is persecuted, this cometh to passe, *non ex natura operum, sed*

*Ans. a. Anselmus in locum.*

*b. Ciceronius in locum.*

*sed ex abusu potestatis*; Nor of the nature of the works, but by the abuse of the power.

The title is for Magistrates and Subjects.

For Magistrates.

1. They are the Ministers of God, therefore let them take heed what they doe, for they judge not for man, but for the Lord, who is with them in the judgement; let them *fear the Lord, and take heed*; for there is no iniquity with the Lord, nor respect of persons, nor taking of gifts: as said King *Jehoshaphat* to his Judges (c); as also our good *Jehoshaphat* to this purpose admonisheth the reverend Judges before the riding of their Circuits.

2. Let good Magistrates be comforted; many troubles accompany government and the due execution of Justice, many slanderous speeches of evil men; but Magistrates are Gods servants, and hee will beare them out, and reward them.

3. Magistrates must remember that they are advanced for the good of Subjects, not for the honour onely of their persons and families, nor at all that they should bee licentious without controulement, as *Nero, Tiberius, Caligula*, &c. Magistrates differ from the rest of the people, not by impunity, but by virtue and equity; and are to respect the utility of the people, not their lust.

It was the word of *Ælius Adrianus*, who succeeded *Trajan* in the Empire of Rome; *Non mihi, sed populo*, signifying that which hee often was heard to say; *Ita se Republicam gesturum, ut sciret rem populi esse, non suam*; that is, that hee would so governe the Common-wealth, as knowing it was the wealth of the people, not his owne.

The principall aime of Kings, Princes, and Magistrates, must bee the good of them which obey them, and therefore they are called *Benefactors* (d); and indeed a good King or Magistrate is a *Benefactor*, and mans greatest friend upon earth (e).

Now the Magistrate procureth the good of Subjects three waies.

1. By establishing and maintaining true religion. A State without the true religion, is like a City without walls, or a house without a foundation; and stories record, infinite evils to have betide Kingdomes for the neglect of true Religion. Kings are to be nursing Fathers of the Church and of Religion. Such of old were *David, Ezechias, Josias, Constantine, Theodosius*; such of late was our famous *Elizabeth*, such a one was (blessed bee our God) our most noble King *James*, the tenderest Father of the true Church, and the greatest defender of the faith upon earth.

2. By hearing the cries of the poor, receiving their petitions, and redressing their wrongs; So did *David*, so did *Solomon*, so did King *James*; I thinke never any King more, never pretended want of leisure, as sometimes *Antipater*, in matters of this kind.

3. By seeing to the making of good lawes, and their execution: *Populi salus suprema lex*; Law is the chiefe safety of the people. But what are good lawes, if not duely executed, and without respect of persons; we have good Lawes against drunkenness, and yet for want of due execution, through the negligence, doubtlesse, of inferior Magistrates, it daily encreaseeth to the great

damage of the Common-wealth.

The not executing of good lawes uprightly, is an intollerable injury to the supreme Magistrate; for from hence is many times the alienation of the Subjects from their Prince. This caused many to depart from *Saul* to *David*; 1 Sam. 22. 2. and this was the pretended ground of *Abshaloms* rebellion; and this alleaged as the cause of the deposition of *Richard* the second. Most worthy therefore are all Judges, Justices, and suberdinate Magistrates, of most severe punishment, which shall through negligence, corruption, favour, hatred, &c. wrong the Majesty of the supreme Magistrate, the authority of good lawes, and the safety of the common people.

As it is a damned thing for a Physician to bee corrupted to destroy his patient whom he hath undertaken to restore to health; so for a Judge or Justice, any way to pervert justice, and not duely to execute good lawes; *Cambyses* caused such a Judge to be slain (e).

For Subjects.

1. To reverence, love, and pray for their Governours, as for the Ministers of God, sent for their good.

2. To obey the lawes; unto which here are two motives: First, obedience bringeth praise of thy fellow Citizens; of the Magistrate, of God. Secondly, such obedience is called doing good, whom then doth it better become, than such as glory to bee accounted professors of the Gospel?

But in what degree a good worke? even in the highest of the second Table; in which, obedience to Magistrates is in the first place commanded; and Saint *Paul* wiltheth *Titus* to put the people in remembrance that they be subject to Magistrates, and obedient, and ready to every good worke (f); as if there were no good worke to bee expected from him that obeyeth not the Rulers; I wish such seriously, and in the fear of God to consider hereof, who resist and oppose the lawes and constitutions of the Magistrate in certain matters of order in the holy service; both refusing to obey, and making a sleight matter of such disobedience, though it pertaine to one of the highest transgressions of the second Table.

Ver. 4. But if thou doe that which is evill, bee afraid; for hee beareth not the sword in vaine: For he is the Minister of God, a revenger to execute wrath upon him that doth evill.

IN these words the Apostle, by a like figure as before; sheweth that Magistrates are a terror to evill workes; as he hath shewed the Magistrate to bee amiable to the good, and that they may rejoyce in him; so here he maketh him terrible to the wicked, that such as will not doe well for the love of vertue, may by fear of punishment be kept in awe.

Here are two things; a Proposition, *Hee that doth ill, hath just cause to feare*: a Reason, from his power and authority, *Hee beareth not the sword in vaine*; and this is set forth by the Author of his power, which is God; *Hee is the Minister of God*; and by the end wherefore he receiveth such power in regard of the wicked: *To execute vengeance or wrath upon him that doth evill*.

If thou doe that which is evill: Morall evill, or Civill, contrary to the Decalogue, or particular positive

c Herodotus.  
l. 5. Valer.  
Max. l. 6. c. 3.  
Ufe 2.

d Euseb. hist.  
Luke 22. 25.  
e Rom. 13. 4.  
f Tit. 2. 15.

positive lawes and Canons of the Church or Common-wealth, or place where thou livest; which Lawes and Canons to bee the same in all places and Countries is not necessary.

He beareth not the sword in vaine. There is a two-fold sword, of the word, in the mouth of the Minister, by admonition, suspension, excommunication; and of justice, in the hand of the Magistrate, which is here meant: and here are two figures: 1. a Metonymie of the signe for the thing signified; the sword for authority: Then a Synecdoche; one kind for all co-active power.

He beareth. According to the fashions of Princes, who have certaine Officers going before them, carrying the Ensignes of their power. Thus the Romans had certain Bundles of rods, and axes carried before their Magistrates, by twelve Sergeants; and the Kings of England, Scepters, and a Sword.

In vaine. He carries not the sword for fashion, or for a shew, but as having power of life and death: He may reprove with words, and he hath power also to strike with the sword; Dan. 5. 19. Vana sine viribus ira; Authority were but an idle name, if it were not invested with the power of the sword.

He is the Minister of God; as before.

A revenger to execute wrath, &c. Vengeance is proper to God, and by God communicated to Magistrates, who otherwise had no power to revenge; neither may inferiors execute private revenge.

Wrath. The wrath of God, or punishment, so called, signifying all manner of castigation, as Mults, fines, imprisonment, banishment, proscription, death, &c.

The Magistrate is appointed for the punishment of them which doe evill. Gen. 9. 6. Who so sheddeth mans blood, by man shall his blood bee shed. By this Scripture the power of the sword is confirmed to the Magistrate. So Exod. 21. 14. and St. Peter affirmeth that Magistrates are sent for the punishment of evill doers, 1 Pet. 2. 14.

May the Magistrate pardon a malefactor deserving to dye by the law of God, and convicted.

The Supreme Magistrate may, and also encrease or diminish punishments according to circumstances, if it be more for the good of the Common-wealth, and no fraud to God or good men; So David aggravated the punishment of theft by his sentence upon a rich man, which should have stollen the only sheep of his poore neighbour (a).

Also hee forbore Joab, that wilfully murdered two famous men, Abner and Amasa; for he was a valiant man, in great account with the people, and there was great need of him. But Solomon executed Joab, and in the flower of his wisdom, upon good reason, pardoned Abiathar the Priest, a man worthy of death (b).

Warre, a cruell thing I confesse, yet lawfull and necessary sometimes by this place; as hee may draw his sword against a private troubler of the Common-wealth, so against a publicke, whatsoever Erasmus saith to the contrary (c).

The Saints by Faith subdued kingdomes, and turned to flight the armies of aliens, Hebrewes 11. 33. 34.

When the Souldiers demanded of John, what they should doe; If hee had misliked warre, he would have bid them to hurle away their swords, rather than bid them be content with their wages, as Saint Augustine hath observed (d). So that war is lawfull; and it the King command, lawfull for the Subject to draw his sword, but not without his Authority.

It is the duty of Magistrates to punish offenders. Clemency is most commendable in Princes. Nero in the beginning of his Empire, when hee was requested to set his hand to the execution of an offender, would say, minam nescirem literas, I would I could not write, which procured him great love among the people.

And Theodosius the younger being asked, why hee never executed such as injured him; answered, I would to God it lay in mee to revive them which bee dead (e): A Princely voice.

Yet severity is necessary, and God requires that wicked men should be punished. Impunity is a great enticement to sin.

It is true which the Orator (f) said, There is no profit of that Government which hath not instruments of punishment for wicked men.

It is profitable for the Common-wealth, for the safety of the Good, who are in some sort wronged, when wicked men are spared. The Physician purgeth our bodies of peccant humours, and the Sovereigne Magistrate is the Royall Physician of the State. A wise King (saith a wise (g) King) scattereth the wicked, and bringeth the wheele over them.

Also for the amendment of the bad, who are punished even for this also, that others may be warned by their example: if they will not amend, let them be made Triacle, to expell the poison of sin out of others.

The execution of Justice in this kind, is like Thunder, which striketh few, but feareth many (h). Smite a scorner, and the simple will beware, Prov. 19. 25. So God will have the enticer to (i) Idolatry, the false witnesse (k), and the incorrigible sonne (l), to be severely punished for a warning and example to others.

Magistrates are not to be a terror to the good, but to the evill: Dat veniam corvis, vexat censura columbas, is a foule mistaking of the mark: They must diligently examine matters, that they may pronounce right judgement; neither must they proceed for favour or affection, for they judge not for man, but for the Lord, as said a just King (m).

It is reported of Artaxerxes long-hand Emperour of Persia (n), that when his favourite Saitbarzanes sued for an unjust thing, being drawn thereunto by the promise of a great summe of money; the Emperour commanded his Treasurer to bring so much money, and gave it his favourite: Hold thee, faith hee, though I give thee this, I shall be never the poorer, but if I grant thy sute, I shall bee much the poorer.

We are to praise God for our Governours, and good lawes, without which, no man should travell in safety, nor keep his owne house; also to pray for the Magistrates, that they may be all of them lovers of Religion, Justice, Vertue; for according

d Aug. ep. 5.  
Marcel &  
clarissim 126.  
1. 2. 2.  
contra Fas.  
flum. c. 74.  
Use 2.

e Socrat. Sech.  
Ecc. hist. 19.  
c. 23.

f Cicero 11.  
Ovid. 19.  
voluntatis suae  
12. 1. 1. 1.  
12. 1. 1. 1.  
12. 1. 1. 1.

g Pro. 20. 26.

h Terno ad  
paucos, multos  
ad omnes.  
1 Deut. 3. 12.  
Deut. 19. 30.  
Deut. 31. 21.

Use 3.

m 2 Chr. 19. 6

n 1. Lipsii  
monitarum &  
exemplorum  
polit. 1. 2. c. 9.

Use 4.

Doct.

Quest.

Ans.

a 1 Sam. 12.  
5. 6.

b 1 King. 1. 26  
Use 1.

c Eras. Ada.  
Chi. 4. Cen. 1.  
Adag. 1.

ding to their example, are the Commons for the most part fashioned. In the time of *Julius Cæsar*, *souldiers*; of *Augustus*, *scholars*; of *Nero*, *Poets* and *Stage-players* flourished, because *those great ones* were such: As certain *flowers* move according to the motion of the *Sunne*, so doe the common people imitate the lives of their Superi-  
ors.

Ver. 5. *wherefore yee must needs be subject, not  
onely for wrath, but also for conscience.*

**I**N this Verse is the Conclusion of the former Precept and Reasons; the Apostle peremptorily determining *Subjection* to Magistrates.

There are two parts ; First, The duty commanded, *Subjection* ; Secondly, The reason, which is double ; First, because of *wrath* ; Secondly, for *conscience sake*.

Both these are *generally* amplified, and *particularly*.

Generally, in this terme of illation, wherefore, that is in effect, these things being so, that Magistrates are of God, that they are his ordinance, for the good of mankind, and armed with the sword, then Subjection is due both for wrath, and also for conscience.

The particular Amplification, is the manner of enunciating and delivering, both the duty and the reasons.

The duty is not plainly delivered, *Be subject*, but *ye must*, and more, *ye must needs be subject*. There is a necessity of *subjection*.

The Reasons are delivered by *comparison*, not simply; for *wrath*: but not for *wrath* only, but also, and much more for *conscience*.

The wisdom and care of the Apostle here appeareth, that handling a matter so weightily, leaveth it not *rawly*, but endeavoureth so forcibly to speake, that all men may take knowledge hereof, and be perswaded.

*See must needs.* Things are *necessary* or *indifferent*. Things *necessary* to be done, are such as are commanded in the Word; *necessary not to be done*, such as are there forbidden; *indifferent*, such as are neither forbidden or commanded.

Things necessary, binde the conscience, because they are Morall ; Things indifferent both in nature and use also, binde not the conscience, but in case of scandall.

Be *subject*; to Magistrates, to their Lawes, Statutes, Decrees, Edicts, Orders, Constitutions, &c.

*For wrath; of God, for God is angry with all such who resist authority; and of the Magistrate, whom we provoke by disobedience, and may justly punish us.*

Not only for wrath, but also for conscience; If wrath make us subject, much more ought conscience; and it a man could hide from the Magistrate his breach of the law, yet conscience must withhold him from transgression.

For conscience; of the brother; for it is an offence to a peaceable and loyall subject, that any should take liberty to *breake* the *lawes* of the Magistrate. The argument is forcible if wee so understand it; but better for *thine own conscience*, as the *Syrian* Translator expresseth.

Conscience is a faculty of the soule, taking notice of all things passing in our whole life, and determining thereof, either accusing or excusing

before God. *Calvin* calleth it the Sense of the Divine Iudgement (a). For conscience, that is, left by not obeying the Magistrate, thou wound thine owne conscience, in finning against God; for if conscience be offended, then is God offended, who is the Lord of conscience.

Every soule is bound in conscience to bee subject to Doctr.  
Magistrates

This is proved by the fifth Commandment, *Honour thy father, &c.* Every part of the Morall Law binds the conscience; But to obey the Magistrate is a part; Therefore, &c.

*Math. 22, 21. Render to Caesar the things that are Caesars; we are bound to deal justly, and to render to all their due.*

*Ecclesiastes 8.2. Keepeth the Kings commandment; in regard of the oath of God. Both the oath which thou hast solemnly made to God in thy Baptisme, to keepe his lawes, and the oath of Allegiance which thou hast by the name of God taken to obey thy Prince. An oath binds conscience, but thou hast sworn; God hath bound thee to obey, and thou hast bound thy selfe.*

Saul sought Davids life, then David having him at an advantage, onely cut off the skirt of his garment; no great matter one would thinke, yet it was *his Sovereigne*; and afterward his confidence was troubled, and his heart smote him, even for that. 1 Sam. 24. 5.

Do the Lawes and Constitutions of Magi-  
strates, Civill and Ecclesiasticall, binde the consci-  
ence?

It is the prerogative of Gods Law, to binde *Answ.*  
conscience; and Princes lawes binde, but not  
by their own power, but by vertue of the Law of  
God.

*Nebriidius* exceedingly hated, *de questione magna, responsionem brevem* (b), a short answer to a weighty question; a word or two more therefore hercof, to make it plain.

It is therefore to be understood, that *Magistrates* are invested with a *power* from God, to make *Laws* and *Constitutions*, *Civill* and *Ecclesiastical*; and these determining (not the substance, but) the *circumstances* of Gods worship, as what *garments*, what *gesture*, what *times* of meeting, &c. to be used in the *holy service*, for *comlineſſe* and *order*.

This is only questioned; but it may thus appear.

The Magistrate is the *Minister of God for thy good*, as before, verse 4. But a great part of *this good*, is in *comely manner of worshipping God*. The very Heathen Philosophers saw by Natural reason, that the end and care of the Magistrate, is, *ὁμοῦς τὰς πολιτικὰς νομίμους, καὶ θρησκευτικὰς τῶν πόλεων* (2) to make his subjects *ver. i* *nomous*, and practicers of things *e Arist. Ethic. 1. i. c. 9. & 3.*

This is grounded upon *Deut. 17. 19, 20.* The King must heare and read, and study the Lawes and Statutes of God, to keepe and doe them; as hee is a *man*, in his *owne* obedience, and as hee is a *Magistrate*, to see others obey them, punishing the breach of the *first* Table, as well as of the *second*, and making lawes for the comely worship of God, as well as for the preservation of *Iustice* and *honesty* among *men*; otherwise, how doth he keep all the words of the Law?

This is confirmed by the examples of all godly Princes, as of *Moses, David, Solomon, Aſa, Iehoſaphat, Hezekias, Joſias*, and ſince the coming of *Chriſt*;

Christ, of Constantine, Theodosius, Marrianus, Leo, &c.

*d Aug Bm.*  
*comus ep 50.*  
*& princip.*  
*rom. 7. contr.*  
*apost. Tame.*  
*1120: l. 1. c. 7.*  
Saint Augustine more than once (d) commends an Imperial law against the Donatists and Schismatics, which was, that they which separated from the Church, and held private Conventicles, should be punished with pecuniary mulcts; their Leaders with banishment; and the place of their meetings to bee forfeited to the Emperour.

Also that they should have no power to bestow their goods by will; nor to enjoy any legacy bequeathed to them; and hee instanteth in a certaine Noble man, who recovered a legacy from certaine Donatists, specially from one *Augustinus*, a Bishop of that side, given to them by his Sister.

*et Aug rom.*  
*7. 12. cont.*  
*apost. Gauden.*  
*ms, cap 16, 17.*  
Indeed the Papists would engrosse all this power Ecclesiasticall to the Pope. And the Donatists (c) in Saint Augustines daies, would bee left to themselves, and not to bee under the power of the Magistrate, in matters Ecclesiasticall, as to bee compelled to the outward service of God. This way runne the Brownists also, who would have the King to bee but as *one of the company*, and to be subject to their unwarranted Lay Elders.

*f Cal. in. Inst.*  
*l 4. c. 10. sect.*  
*5.*  
These things then thus premised, The Answer is, that all Lawes and Constitutions of the Magistrate (not repugnant to Gods Word) bind the conscience, *per se* (f), to obedience, under the danger of mortall sinne, in the Generall, for the Generall is Morall, which is, that we obey Magistrates; and by consequent, in particular also; because to violate orders Established, to trouble the peace of the Church, and to give offence, is *morall Transgression*; and the breaking of a particular, inferres the breaking of the Generall.

The obligation wee speake of, is not in the things commanded, but in the commandment of God, who bids us in all lawfull things to obey the Magistrate.

And thus things indifferent, in Nature, may become necessary in their use, and binde the conscience, if the use be determined by the Magistrate, which is in his power to doe, thought not to alter their Nature.

*Quest.*  
Is my conscience discharged of sinne before God, for not obeying the Ecclesiasticall or Civill Lawes of the Magistrate in things indifferent, if I willingly submit my selfe to the punishment?

*Ans.*  
No; For the Magistrate in his lawes, which are of things just and profitable for humane societies, intends first the Subjects obedience in doing of it.

And such lawes (which are called mixt) are confirmed with a double band; the wrath of the Magistrate, and conscience towards God. And so transgression of such lawes, implyes a double guiltinesse; the one before the Magistrate, the other before God. The first is an injury to many, the second, a sinne against God. If thou undergoest the punishment, thou art discharged of, and hast satisfied for the injury done to man; but thou hast resisted the Magistrate in his primary intent, and broken a profitable and just law, and so remainest under the imputation of sin before God, from which, no meer man can discharge thy conscience,

We may pittie such Princes, who, by *subjecting* Use 1: themselves to the Pope, are but halfe Rulers, being deprived of their authority in things Ecclesiasticall.

We must obey of conscience. How unjust censurers are many then, who are ready to taxe and reprove others for their obedience and subjection to lawes and constitutions established; it any deserve censure, they are such as *resist* authority, refusing to be obedient.

Let us all, in the fear of God, submit our selves Use 2: to God and the King, according to lawes Civill or Ecclesiasticall.

We use to say, *must* is for the King; and the King of Kings commands that wee should obey authority; wee *must needs be subject for conscience*, faith the Spirit.

Use 3:  
It is strange, that any should dare to pretend conscience to disobey the Magistrate or the Church commanding things lawfull.

Thou saiest thou wilt not for thy conscience, and Paul saith, thou *must needs* for thy conscience.

When thy servant obeyes not thy word, thou saiest, what conscience? when thou obeyest not the word of the Magistrate, it may much more justly bee said to thee, what conscience? Disobedience to lawfull authority is for want of conscience.

But thou canst not bee perswaded of the lawfulness of things commanded.

For answer, I desire thee well to consider these following advertisementes.

1. When Statutes are made by His Royall Majesty, and the three Estates of the Kingdome, the Lords spirituall, the Lords temporall, and the Commons; and when by his Majesties Authority, Constitutions and Canons are set forth by the Reverend and learned Bishops, with the assistance of a multitude of learned and godly Divines: is it tolerable or conscionable, that the private opinion of some Novell Divine, and inferior unlettered persons should be preferred before the Grave determinations of such Reverend and Honourable Assemblies?

Be modest, and think not thy selfe wiser than all other men.

2. Princes are not bound to render to every one a reason of their Lawes; a good subject examines not whether this or that bee more convenient, but is contented with this, *This is commanded*.

If in making lawes every particular mans fancy were to be regarded, there would be no end, no order.

Submit thy self therefore to the present government, and follow the custome of the Church where-in thou livest, in the received rites, which are not impious, nor undecent in the judgement of the best.

Be not Contentious. 1 Cor. 11. 15. *Hoc hominum genus auctoritate potius comescendum, quam longis disputationibus refellendum*; Such kind of men are rather to be repressed by authority, than refuted by long disputations, said a learned and moderate Divine (a).

3. If thou doubtst of things commanded, never goe for resolution or counsell to them which are opposite to authority and the State, but to the peaceable; and here apply the counsell of Syracides, Eccl. 37. 10, 11, 12. Consult not, in matters of obedience, with them which refuse to obey;

*a Pareus in c.*  
*c. 11 apost.*  
*1 Corinth.*

obey. By this have many simple minds been dangerously misled. *But feare thou God and the King, and meddle not with the seditious, or them which are given to change* (b).

1 Pro. 24. 21.

4. Judge charitably of the Magistrate, that he intends to govern according to Gods Word; and interpret things commanded at the fairest. *Curse not the King, no not in thy thought, saith Solomon* (c). And he that stretcheth his wit to make the worst construction of a law, is a very lewd person.

Ecc. 10. 20.

5. A certain gesture, or kind of garment is commanded; thou canst not prove it unlawfull by any testimony of Gods Word: Be not inquisitive of the lawfulness or unlawfulness: *Ask no question for conscience sake*. This is the counsell of the holy Apostle in the like case, 1 Cor. 10. 25. This is the way of peace and obedience; and the itching after questions hath loaded many a good mind with much guiltinesse.

6. In matters that seem doubtfull, follow the old rule, *Tene certum, relinque incertum*; Hold that which is certaine, leave that which is uncertaine. The lawfulness of such a gesture, such a garment, such a rite, is uncertaine to thee, but this is certaine that thou must needs obey the Magistrate. Leave disputing then, and obey; for wee are certaine that God hath commanded us to obey the Magistrates; and when they command, our uncertainty will not excuse us either before them here, or before God at the day of Iudgement.

Let us all make conscience and obey.

Use 4.

Observe the power of thy conscience; if thou desirest a peaceable and quiet conscience, pollute it not with sinne; offend it not; if thou doest evill, it will torment thee, and no force, no cunning, no gifts can appease the fury of it.

Lipsius calls conscience, *Pietatis lasciviam* (c), a jagger or gard of piety; but I am sure it is much more than so, and that there is no piety at all to be expected from him which regards not his conscience; He that feares not his conscience, will not feare God; and hee that puts away conscience, makes shipwrack of faith.

e Lipsius politic. lib. c. 5. in Summa aut. tit. 10.

Verse 6. For, for this cause pay you tribute also: For they are Gods Ministers attending continually upon this very thing.

The first syllable of this Verse shewes that it depends on something going before.

M. Calvin makes it thus. The Magistrate must defend the good, and punish the bad; but this he cannot doe without means, therefore wee must pay him tribute.

Pavens thus, for conscience sake we must pay tribute, true; but better, it is an Argument to urge conscionable subjection; which is the meaning of, for this cause.

Pay you Tribute; This word tribute, by a Synecdoche, implies all payments and taxes whatsoever due from the subject to the Magistrate, by what name soever you call them.

For they are Gods Ministers; as before, verse 4. though the word here be different signifying a publicke officer, yet the sense is the same, with a little encrease of it by this terme:

Attending continually upon this very thing; that is, the good of the people, according to their calling from God.

The Reason in these words, to urge conscionable subjection, is taken from the signe of it, which is, paying Tribute, or from the part, to the whole, paying tribute, being a part of that conscionable subjection spoken of in the first verse; and this is shewed by the terme also.

The Reason may be thus framed.

To whom we pay tribute of Conscience, to their lawes wee ought to bee subject of conscience.

But wee pay tribute of conscience to Magistrates,

Therefore, &c.

The Minor is the Apostles,

The Major is confirmed from the end of paying tribute, which is, that the Magistrate may make lawes for the good of the subjects: thus,

For the making of which wee pay tribute, to such lawes wee are to bee subject of conscience.

But for the making of good lawes wee pay tribute,

Therefore, &c.

The Minor is the Apostles, *For they attend continually upon this very thing*.

The Major is grounded upon common Reason; For what manner of thing were it, to offer the Magistrate tribute, and to sue for lawes, and when they are justly enabled to refuse to obey them. God, who ordained that thou shouldst maintain the Minister that hee might preach to thee, ordaines thereby, that thou shouldst heare him; so of the case of the subject toward the Magistrate.

There are then two parts of this verse; First, a duty, paying tribute. Second; a reason from the originall of such tribute paying, which is the Magistrates care for the Common-wealth, and well governing the people, as in our Parliaments plainly appears.

Paying of tribute is an acknowledgement of our Dutie: subjection to the Magistrate and his lawes.

Matth. 17. 24, 25, 26, 27. The *didrachma* or tribute there spoken of, was a payment gathered for the Temple, and maintaining Gods Worship, in testimony of Gods dominion over them, and the Recognition of their subjection, from a law, Exod. 30. 13. of all other payments, the Jews could least digest that this should be paid to the Emperour; because it was a signe of their subjection to him, which our Saviour Christ was pleased to pay.

Pompey first converted that Capitation or head-silver to the City of Rome some sixty years before the Nativity of our Saviour.

Ester 10. 1. Abasbuerus layes a tribute upon his Provinces, which was a token of their subjection to him.

Luke 2. 1. When Augustus Caesar was stablished in his Empire over all the World, he caused by a decree that all the world should be taxed, which was a signe, that he was an absolute Emperour over all.

Here subjects are to bee admonished willingly Use 1: to pay tribute. We love no payments; and subsidies seem grievous: but if we look upon the reason of Paul, he is unreasonable that should grudge them.

The Magistrate watcheth for our good, and attendeth continually thereupon. He descendeth from

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enc.

enemies abroad; he reſpreſſeth robbers at home. The Adminiſtration of Juſtice, the ſecurity of our lives, the ſafety, and peaceable poſſeſſion of our goods are from him.

Men ſcan at the revenues of the Prince, but not at the iſſues. Counſellors, Iudges, Officers of State, a Guard, ſending forth Embaſſadours, rewards to the well deſerving, for generall encouragement, and many other occasions cannot bee diſcharged without a great treaſure, which is the ornament of peace, and the ſtrength of warre.

Befide; a King is to bee maintained like a King for his honour; and his care is worthy of great reward. We muſt pay of conſcience; for not the greedineſſe of Princes, deviſed tribute, but it is by the ordinance of God himſelfe.

Vſe 2.

It is not for ſubjects, to determine how much the Prince ſhall have: but they ſhould moderately exact, and warily diſpoſe of the tributes, for their owne honour, and the publike good.

Tiberius liked not the Shepheard that ſlayed the ſheep in ſtead of clipping. Nor Alexander, the Gardner which pulled up the root of the herbs. Nor Tully, him which lo cut the wings, that they ſhould never grow againe.

The Turks call the tribute of the Provinces, *Saarium*, the blood of the people, which to convert otherwayes than for the good of the people, ſhould be unjuſt.

Vſe 3.

If we owe tribute to Princes, for the good of their government; then what tribute and ſubjection doe we owe to God, from whom we receive all good things, for this life and for a better?

But what could enemies and traitors doe more, than many among us doe; treading under foot, and condemning the very lawes of God, and violating all good order?

What ſhall we render to the Lord for his infinite goodneſſe? even the tribute of willing and thankfull obedience.

Ver. 7. *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, feare to whom feare, honour to whom honour.*

**I**N this verſe Paul brings a new argument to inferre conſcionable obedience and ſubjection to Magiſtrates, and ſo concludes this whole matter.

The argument is taken from Juſtice, which gives every one that which is his: To pay debts is conſcionable.

But ſubjection to Magiſtrates is a debt.

Therefore, &c.

Paul urgeth this point with many ſtrong arguments, both becauſe the Emperours were then Heathen, and alſo becauſe it is hard to corrupt nature, to be ſubject: every man would be a Ruler.

Here are two parts. The argument ſet downe in manner of a precept: *Render to all men their dues.*

The amplification in the reſt of the words.

In the precept, we have the duty. *To render dues;* and the perſons to whom, *To all.*

*Render;* not *give*, as if it were an almes, or gratuity, but *render*, or *pay*.

*Dues;* *vis agnate*, debts, the ſame word which is uſed in the Lords Prayer. *Subjection*, and *tribute*, debts, ſo that he is *perfidious* and unjuſt, which payeth them not;

*To all;* If you ſay *men*, then it followes well from the left; if to all *men*, then to Magiſtrates, which are the worſhipful men.

If you ſay *Magiſtrates*, then *All* reſpecteth either their quality, or degree.

Their *Quality;* *To all*, to the good, to the bad. The evilneſſe of the Magiſtrate diſcharges not the ſubject of the duty; no more than the evilneſſe of parents, their children; The Ordinance of God, not the unworthineſſe of men muſt be reſpected.

Their *Degree;* *To the chiefe*, and to all inferior Magiſtrates ſent from him.

The amplification is from a ſpeciall enumeration of dues; which may be referred to two heads; to the maintenance and countenance of the Magiſtrate.

*Tribute* and *cuſtome* are for his maintenance, *Fear* and *honour* for his reputation and countenance.

Some diſtinguiſh theſe four thus. *Tribute* to be rendered to the *Treaſurer*, *cuſtome* to the *Publicanes* and *Collectors*, *Fear* to the *Adminiſtrators of Juſtice*, and *Honour* to the *Perſon of the ſupreme Government*; but I thinke it is eaſier to underſtand theſe to be rendered to the chiefe Magiſtrate, and for the manner, to be left to his will.

*Tribute;* *prode*, that which is brought into the Kings Treſury, or Exchequer, and ſo it is a generall word; but uſually tranſlated *Tribute*, which is derived from *tribuo*, which is *divido*, becauſe Princes muſt not take all but a part, as *Lipſius*, but rather *à tribu*, from the Tribes. The people of Rome were divided into three parts, each part had a go- vernour, which was therefore called a *Tribune*; and the payments made to the State, a *Tribute*. So *Capitation* or payments by the pole, or out of lands and goods, with us, may be called *Tribute*.

Lipſ. polit. l. 4. c. 11.

*Cuſtome.* *phoros*, from whence comes *phoros*, or *phoroi*. A *Publican*, of which kinde of men there is often mention in the Goſpel, after this manner, *Publicans* and *ſinners*. In Latine, *ut ſigil à vehendo*, and hereby are meant, *Impoſts* and *taxations* upon merchandiſe, exported or imported; called with us, *cuſtome*, and his Majesties officer herein a *cuſtomer*; whom the Romans call a *Publican*; an office of honour among the Romans, but in diſgrace among the *Jewes* (who unwillingly paid any thing to the Romans) for their ſubjection and bondage ſignified thereby, and for the oppreſſion uſed by the officers, and eſpecially if any of their own Country-men had bought the office; Such an one was *Matthew*, before his conversion. The office was lawfull, but odious to the *Jewes* for the cauſes rehearſed.

*Feare;* *Feare* and *honour* are the *Lords dues*, but he communicateth them to *Princes* which beare his Image upon earth.

*Feare;* Not the feare of an evil conſcience, which followeth evil facts, of which verſ. 3, 4. but reverence to their Perſons, and regard to their Lawes, which preſerves from evil facts.

It is better to be loved than feared; and *Nero* was hated for his *Oderint dum metuant*; but if ſubjects were in no feare, the Magiſtrate would be contemptible.

*Honour;* This word comprehends all the former, being expounded according to the meaning of the fifth Commandement. As firſt, *Reverence*, inward of the heart; outward, in word, behaviour. Second, *Obedience*. Third, *Thankfulneſſe*, unto which, due payments are to be referred.

*Subjection to Magiſtrates*, is a debt, and of conſcience.

ence to be paid them in all the parts of it, Mar. 22. 21, *Rendit unto Caesar the things which are Caesars.* Ephes. 6. 1. *Children are commanded to obey their Parents; for this is dominum, just, or right; much more just to obey the Father of the Commonwealth.* When the Sonne of *Fabius Max.* was Consul, *Fabius* taking horse before him, and setting forward, was commanded by his Sonne to dismount, and to give him place being Consul: The Father saith to his Sonne; *Euge fili, sapia, qui intelligas quibus impies & quam magnum Magistratum susceperis;* It is well done my Son, thou art wise, and understandest the greatness of thy Office.

glut. in Apo.  
Liv. l. 4. c. 3.

Use 12

Hee is no good subject that refuseth, or unwillingly and grudgingly payes his dues to his Prince.

Think it not hard, or that it is extorting: It is his due, and to render it conscientiously and willingly, is an acceptable service, to the King, to God.

It is an Injustice, for him that is able, to desire to bee freed from payments, from finding armes, and such like: this were to desire to reape the benefit of a good Prince; and good laws, and not to be thankful, and to maintaine them.

Onely let Assessors be admonished to rate men equally, that the poore man beare not the rich mans burden.

Use 2.

Princes must bee reverenced and honoured though they be evil; indeed glory is due to vertue, but honour to their dignity.

Defame not their persons, cover their faults, cavill not at their laws, but obey; For a divine sentence is in the lips of the King; his mouth transgresseth not in judgement. He that saith, he honoureth God, and obeyeth not, lyeth; so hee that obeyeth not the King, is guilty of dishonouring him.

Render to Caesar that which is Caesars, and unto God, the things that are Gods.

Verse 8. *Owe no man any thing, but to love one another.*—

IN this and the two next Verses following, is the second part of this Chapter, teaching love to our Neighbours.

M. Calvin makes this another argument, to urge subjection to Magistrates, because to resist them, is a violation of Charity.

M. Beza and Gualter, make it also to pertain unto the former, and to be the removing of a grand impediment of due subjection; which impediment is the unkinde sute and contention between men, which when the Magistrate hath determined, the party which is cast, begins many times through corruption to hate the Magistrate, and to deny due respect: now say they, that such sutes, the occasion of such denyall, might be taken away, the Apostle bids them to owe nothing one to another but love.

But I think rather that here is a new matter; though the manner of propounding it, under the terme of owing, might bee occasioned from the verse precedent: and indeed the precepts of godliness are of neare acquaintance, and run, as we may say, in a bloud.

In this whole part are two things; A commandement, and the reason.

The commandement, that we should love one another, set downe in these words; which have a prohibition, *Owe no man any thing;* and a correction or exception, *but to love one another. Owe no man any thing;* whether money, labour, &c.

But to love one another; *Et mihi, nisi,* but; this is not declarative, pay your debts, that mutuall love may flourish; but exceptive, *Owe nothing but love.*

One another; Not the Magistrate onely, who can compell; nor friends onely, which can requite; nor rich onely, who can reward; but one another: Let the rich love the poore, and the poore the rich.

The summe is in two precepts; A negative, *Owe nothing to any;* an affirmative, *owe love to all;* these seem, but are not contrary.

Debt is double: Civill, as money, &c. which we must not owe. Naturall and Divine, as love, which we always must owe.

Between these two debts there is great difference, beside the Excellency of one, which is love, above the other.

1. Civill debts when they are once paid, the Obligation is void. Love is always to bee payed, and always to be owed.

2. In Civill debts, he that payes hath the less, and he that receives hath the more; not so in love, for hee that loves, the more he loves, the more his love increaseth.

3. Civill debts may bee pardoned and forgiven; a man may give out his bond, and release his debtor; but no man hath power to discharge his neighbour of his love; though it may bee in pride or heat, wee sometimes say we care not for such a ones love, yet this is no discharge.

Naturall debts cannot be forgiven. No more can a man discharge his neighbour from loving him, than a husband can discharge his wife from her conjugall faith; or a father his child, of his honour and dutifulnesse.

We must owe nothing but love. Love alone is a Debt; perpetuall debt. Here are two branches.

1. We must pay and discharge all our civill debts; proved by the Law, Exod. 22. of restoring things stolen, trespasses done, things committed to our trust, borrowed, or found. Also by the story of the woman, sometimes the wife of one of the sons of the Prophets, 2 Kin. 4. 1, 2, 3, 4, 5, 6, 7. Eliza chargeth her to pay her debts, ver. 7.

Josephus affirmeth (a) that her husband was a Joseph. Ant. Obadiab, Abahs Steward, who hid and main- l. 9. c. 3. tained a hundred Prophets in the time of Jerobels persecution (b), and by that meanes came greatly indebted, for the payment of which debts, the Lord wrought a miracle by Eliza. Reg. & Ser. ver. 18. d. b. 1 Reg. 18. 4.

2. We must always owe and pay love; John 13. 34. and 15. 12. 1. John 3. 11. so Phil. 1. 9. I pray that your love may abound, in ever more, yet more and more. More and more notes the quantity, yet notes the perseverance of it. In the Jubilee, all civil debts were remitted to the Jews: and we have many payments for years, and during naturall life; but charity never faileth, but is perfected in another world.

Is it lawfull to borrow, or to buy for day? It seems no, because the Apostle saith, owe nothing; and wee have experience that hence come many sutes and controversies; to which purpose

K k 2

Jeremy

Quest.

1 Cor. 13. 8.

Ier. 30. 10.  
Answ.  
Luk 6. 35.

Jeremy sometime complained.

It is lawfull to borrow for necessity and convenience. When Christ commands to lend, he implies a lawfulness of borrowing; and without such things the life and state of man could not well consist.

As for sutes and controversies, that is, *Non causa pro causa*. Indeed I read that the Turkes have few sutes, because they deale for ready money. But the true cause of sutes about buying and borrowing is our corruption; of the creditour in exacting more than his due; in the debtor, for not keeping touch, and not paying at his day, or such like; the meaning of the prohibition not simply to forbid all owing, but rather admonishing to deale justly, to pay *modo & forma*, or otherwise to content.

Vse 1.

Runne not into debt: thou maiest borrow, but if thou canst bee free from borrowing, use it rather, for it is a kind of bondage.

It is better to give than to receive. So, to lend than to borrow.

Deu. 28. 44.

Borrowing is a fruit of sin, as are sicknesses and other calamities, from which the Saints in this world are not privileged.

Amb. 1. de Tobie. 21.

It is a kind of baseness to borrow, *Debere verecundum est, non reddere verecundius*, though it be more base not to pay that which is borrowed. See *Pro. 22. 7.*

To keepe thee out of debt, labour hard in thy calling, moderate thy expences, in diet, apparel, recreations, be husbandly. Here are such to be reprov'd, who borrow here and there, and yet will abate nothing of their pleasures, though they engage lands and houses for it. It may bee questioned whether such men and women be good; wife I am sure they are not, and that do their posterity feeble, who are many times driven to beg for their reliefe.

Vse 2.

Pay that thou owest, it is the commandment of God, it is a point of conscience. As thou desirest to free thy selfe from a snare, so endeavour to free thy selfe from being indebted, *Pro. 6. 1, 2, 3, 4, 5.*

It is against nature that one man should be enriched by another mans losse.

The Egyptians, Athenians, Romans, Jewes, all Nations that have loved faith and justice, have severely punished such as have refused to pay their debts.

It is the note of an ungodly man, *Psal. 37. 21.*

Three sorts of men deserve herein much reproofe.

1. Such as will pay some, as five shillings in the pound, or thereafter; But Paul requires to pay all; the horrible countenance herein, deserves a severe law.

Aqui. 2. 2.  
9. 66. art. 3.

2. Such as it may be will pay in the end, but they will drive the creditour off from day to day; For, *Detinere quod alteri debetur, eandem rationem habet cum acceptatione injusta*, saith the Schooleman; To detain that which is due, is all one as if you robbed your neighbour.

3. Such which pay not at all, but in stead of discharging their debts, they discharge their tongues in evil and railing speeches against their creditour; when they demand their due; when they borrow, they speake faire, when they should pay they returne evill and opprobrious language. Read *Ecclesiasticus, chap. 29.* the eight first verses.

Love is a debt, and perpetuall. It is not a thing indifferent, but wee are bound in conscience to owe and pay it one to another.

Many will say, they desire not a mans love, they care not for it, neither then do they care for Gods commandment.

Some for their civill debts are much troubled, and full of care; the sight of a Sergeant much affrighteth them, but who laments the want of love in himselfe, which is *summum fidei sacramentum*, the broad scale of their faith, as Tertullian speaks?

In the primitive times there was so much love, that it was *ad stuporem Gentilium*; but now there is so little, that it may bee *ad pudorem Christianorum*, to the shame of Christians.

Ver. 8. For he that loveth another, hath fulfilled the Law.

After Calvin saith, That these words are a confirmation of our obedience to the Magistrate, in which is placed not the least part of charity.

Master Musculus annexeth these words thus; Pay your debts, otherwise you doe against law; for whatsoever is against charity, is against law.

These things are true, yet because it appeareth that the principal scope of this eighth verse, and the two following, is to perswade to charity, I take it to be without question, that these words are a Reason of the exception, or affirmative precept in the former part of the verse; *Owe love, or love one another.*

The argument is taken from the excellency of love, or from the definition of it, set downe in the Concrete in stead of the Abstract.

In it are to be considered, the Thing or Person defined, and the Definition.

The Person defined, Hee that loveth another, where wee have the action, loving; the object, another.

What love is, See Chap. 12. verse 9, 10. It is a benevolous affection, shewing it selfe in word and deed.

Another, *alter*, he means, *alio*, Neighbour: Master Beza observes that there is little difference among the Grecians, between *amici*, and *socii*, *socius*, a companion of fellow; in the letters there is, I confesse, not much difference, but in sense a great deale; for *amici* is such a one who eateth at the same table with us, a familiar; and therefore the feastings of friends were called among the Heathen, *Sodalitia*, and *Sodalitates*, fellowships; and the meetings of the Saints to worship God, were in the primitive times called *Heteria*, but *amici*, which is Pauls word here, signifies any, which is another from our selves, be he friend or foe.

Another, not meaning that if a man love one or two other then himselfe, it is any thing; but that whosoever is another, must be loved; so that the bounds of the Earth are not larger than love. Love is naturall, as between parents and children; Or Sociall, as between friends; but the love of uncleane persons, and of drunkards, and other wicked men and women, one toward another, is not here meant, neither is their mutuall affection worthy the name of love, being a dissolving of all law, and not a fulfilling the same. Or Supernaturall, when the affection is renewed, sanctified

Tertul. 1. 2. ad uxorem. Cuius ro mi de Senect. Plin. Epist. 1. 10. ap. 79 ad Trajan.

fed and directed to the right object, according to the word of God.

This love is a fulfilling of the law.

It hath fulfilled; The Law is empty, till wee doe it; God hath given it that we should doe it, and then is it fulfilled, according to Pauls word here; or finished and perfected, according to James his word, Jam. 2. 8. The Law is an imperfect thing, till we obey it.

The Law; of God; the second Table, as in the next verse; yea and the first Table; for the law is copulative; the lawes of man also.

It hath fulfilled the Law; The fulfilling of the law, is either actually, in regard of the singular precepts Affirmative and Negative; and lo hee that loveth, fulfilleth it not. Or it is modo generaliter, after a generall manner; and that, as I take it, in four respects.

1. In regard of the root, and inward beginning of obedience, which is love, so that he stealeth not, but liveth justly by an inward beginning, and so virtually fulfils the law, being able by such a principium, within himselfe, upon occasion, to keep any branch of it

2. In respect of that on which the whole Law and the Prophets depend, which is love.

3. In respect of that unto which the law is ordained, which is mutuall love and society; The end of the commandment is charity, 1 Tim. 1. 5.

4. In respect of that whereby every thing is perfectly done which the Law requires; which is, that it be done in love, as Saint Paul exhorts the Corinthians, Let all your things be done in charity. By love are things done perfectly, for not onely that such things should be done, and others undone, hath God commanded, but that they should be so out of love.

Charity is the fulfilling of the Law, Luk. 10. 25, 26, 27. eternall life is attributed to love, which is not attained but by fulfilling the Law, either in our persons, or by our surety; the same is also confirmed in the next verse.

The fatherly goodnesse of God herein appeareth toward us, who having absolute power to command us what hee pleased, yet hath commanded nothing but love, than which nothing is more divine; for God is love, and love is of God, 1 John 4. 7, 8. and nothing more profitable to us, and comfortable. What more sweet than to love, and be beloved? ex amore, amicitia, from love comes friendship, which to take out of the world, were a greater dammage, than to take the Sunne out of the firmament.

O our vile nature, which is prone to hatred and envy, the destroyers of mankind; let us lament that we are so backward to keep this divine, profitable, and comfortable law.

If the Lord had commanded things hard, burthenome; and unprofitable, wee must have obeyed; how much more ought we, when hee saies onely, Love, and inherit eternall life?

That our obedience should be acceptable and perfect, it must be done in love; The Lord requires a pure affection, as well as the outward act.

Thou dost not steale, defile thy neighbours wife. It is well; but wouldest thou not if thou haddest opportunity? Dost feare onely, or shame, or the sword of the Magistrate restraine thee? Then thou dost not such things, because thou darrest not; do if thou darrest; this is not to keepe the law.

Hee that loveth, will not doe such things, though it were in his power, and though hee were sure never to be called into question, even for the love hee beareth to God, and to his Neighbour.

If thou givest all thy goods to the poor, &c. and hast not love, it is nothing, 1 Cor. 13. 3.

True love seasoneth all things, and maketh them well taken, being the life of vertue, as prudence is the light of it.

As therefore there is great difference between the speech of a Parrot, and of a wise man; so between the obedience of him that loveth, and of him that loveth not.

Balaams Asse speaks, so a wicked man saies over prayers, heares the Word, gives almes, abstaineth from some evils, yet fulfilleth not the law, because he loveth not.

Let us labour then for love, which is the worke of a true Disciple of Christ; for as the Grecians are distinguished by their clothes, Romans by their Gownes, Graduates by their Habits, so we by Charity.

Ver. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy selfe.

Here is a prooffe, that he which loveth, fulfilleth the law, and the argument is taken from an induction or enumeration of the particular Commandments in the Law, which are comprehended in the precept of love.

Love is all the Commandments; Therefore he that loveth, fulfilleth them all.

Here are to be considered, the severals, or the summe: The severals are the particular precepts rehearsed. The summe is, Thou shalt love thy neighbour as thy selfe.

In the enumeration something is to be marked.

1. The first Commandment is not mentioned, which requires honouring of Parents. Some answer, that Paul reckons them as the Jews did, who put that Commandment into the first table; making five in each table. From whence we may note what a sacred thing they thought obedience to Magistrates and parents to be.

Or he hath so plentifully spoken of that Commandment in the first part of this Chapter, as there seemes to be no need of any repetition.

Or he takes the Negatives only, because they are most contrary to charity; and also that commandment is comprehended in these words; and if there be any other Commandment.

2. The seventh Commandment forbidding adultery, is put before the sixth, forbidding murder.

The Reason is alleged, because adultery was a common sin among the Romans.

Or for the sedity of it, and odiousnesse, doth he name it first; and so among the fruits of the flesh is adultery first named; and among the fruits of the Spirit, Love, Gal. 5. 19, 22; and in some part of the Civill Law, the title of Adultery is next to the title of Treason, to shew the heinousnesse of that sinne.

3. The tenth Commandment is mentioned in

ΕΙ ΜΗ ΤΙΣ ΜΗ-  
ΔΕΙ ΤΗΝ ΕΝΕ-  
ΣΤΗΝ.

Mat. 22. 40.

1 Cor. 16. 14.

Doctr.

Use 1.

Use 2.

Tan Mat.

Pains in lov.

in this one word, *Thou shalt not covet*; whence it appeares, that the Commandement of not Coveting, is but one, contrary to the Doctrine of Rome.

Is briefly comprehended; is consummate, or recapitulated, as Orators in their Epilogue repeat the generall heads.

Ambros.  
Aug. ep. 82.  
ad Hieron.

So that, that which the Philosophers affirmed of Justice, is true of love, *omnis amor est iustitia*. In summe, Charity is all vertue. Charity is the Decalogue contracted, and the Decalogue is Charity unfolded. A generall vertue diffusing it self into all vertues, as the bloud and spirits into all parts of our bodies.

The summe then is, *Thou shalt love thy neighbour as thy self*. In this we have *to*, *non*, *non*. The thing commanded, to love our neighbour, and the Rule, as thy selfe.

Neighbour; every one that stands in need of our help, by the proportion of the Parable of the Samaritan, *Luke 10. known or unknown; friend or foe*; this is a hard saying, but it is law. Good and bad; the bad for communion of nature; the good for communion of nature and grace. Kindred and strangers; *Proximus non sanguinis propinquitate, sed rationis societate pensandus est*, &c. saith Augustine, Neighbourhood is to bee esteemed, not by the nearnesse of bloud, but by the society of Reason.

Aug. ep. 52

Hieron. in ep.  
ad Gal.

Hierome brings the blessed Angels within this order of Neighbourhood; and indeed Charity is as large as heaven and earth.

Valen. tom.  
3 Disput. 3 q. 3  
punct. 1.

The Schoolemen make even the Devils and damned, *secundum naturam*, a part of the object of our charity; not in the depravation of their nature, but in their essence; not in their opposition to the Creator, but in their relation, *tantum res amici*, as part of the things or substance belonging to our friend, that they be preserved and still exist, that Gods Justice might have due execution upon them.

As thy selfe; both in the thing, and in the manner.

Luke 6. 31.  
Mat. 7. 12.

In the thing; as to with the best to our neighbour, as we with the best to our selves, expounded by our Saviour, *As ye would that men should doe to you, doe ye also to them likewise*; wishing the same good to be obtained, and the hurt to be avoyded by them as by your selves.

In the manner; Truly, without dissembling; earnestly, without remifnesse and coldnesse; constantly, without changing.

Doct.

We must love our neighbours as our selves. The very same words are *Lev. 19. 18. Gal. 5. 14. and Mat. 22. 39.* Where our Saviour being asked by a Lawyer, which was the Great Commandement, answered, that the love of God was the first and great Commandement; and that the second was like unto it, which is, the love of our neighbour. Like unto the first in three respects.

1. In forme; that is, truly. For God must bee loved with all the heart, and our neighbour as our selfe.

2. In time; we must always love God; and so we must our neighbour.

3. In difficulty; it is hard to love God above all, because our hearts are so much upon the world; and as hard to love our neighbour as our selves, because our hearts are set so much upon our selves.

Quest.

Whether may I love my neighbour more than my selfe, or no?

In regard of the affection, love must be equall; but in regard of the effect, in outward things, I may at some time preferre my neighbour before my selfe, and serve him first; not so in spirituall things; I must wish my neighbours salvation as well as mine own, but I must seek my own first.

May I love one neighbour more than another? *Quest.*

Appetitive, as they say, we may; as *Jacob* loved one of his children, *Joseph* one of his brethren, and *Christ* one of his Disciples.

It is lawfull to love our selves; and yet there is an evill selfe-love, of the which the most part are sick.

There is a naturall selfe-love, and a morall: The naturall is the Rule of our love to our neighbour; the morall, is that which is forbidden in the law, which destroys the love of our neighbour.

Nature requires, the law allows, and grace denies not that we should love our selves *amore recto*, with a right love.

Neither can he love his neighbour well, who doth not so love himselfe; even as he can never write a right line, who writeth by a wrong rule.

Many say, they love their neighbour as their own souls, and therein they may say true, and yet be far from the fulfilling of the Law; for they care not to damne their owne soules as well as their neighbours.

Learn to love thy selfe as thou oughtest, that God may commit thy neighbour to thee whom thou maist love as thy selfe.

To love a mans selfe, is not *curare cutem*, to pamper the body, to give a mans selfe to liberty and pleasure; but *curare animam*, to have a care of the soule, to love God, and our selves in God; For, *He that sinneth, hateth his owne soule*, *Prov. 8. 36.* and hee that enticeth his neighbour to sin, hateth his neighbours soule. And he will never bee profitable for another, who is unprofitable for himselfe.

Hee that loves a garment, hates the moth that eates it; so he that loves his owne soule, and his neighbours, will hate sinne which destroys it.

Let him love mee, who loves himselfe in goodness; The Godly mans love is the best love.

Here divers are to be reprov'd.

1. They that love themselves onely. There is a *Use 2.*

City of God, and a City of the Devill: The City of God, begins in the love of God, and increaseth to the love of our neighbour; the City of the Devill begins in the love of our selves, and ends in the contempt of God and our neighbour, such were *Cain* and *Nabal*.

Aug. in princip.  
lib. de Civit. Dei.

2. They which love some of their neighbours, but not all: This man is mine enemy, I cannot love him; But *Christ* commands thee to love him, and he is thy neighbour. Love him, that hee may be thy friend. That man is wicked, and his sins offend me. Think that thy sinnes offend others, and yet thou wouldest they should love thee. Love him, but not his faults; and because he hath faults, hee hath so much the more need of thy love, that thou maist reclaim him. Evill men are to bee loved as sick men; wee runne to the Physician, for love to the man, not for love of his sickness, to help the man, and to destroy the sickness.

Consule Zach.  
in explic. ca. 3  
epi. 1. Job.

3. They

Luk. 17. 54.

3. They which love *dissemblingly*, as *Joab* and *Judas*, who will speak faire to a mans face, and cut his throat behind his back.

4. They which love, and love, but their neighbour is never the better for their love; their love is *fruitlesse*, as is the faith *St. James* speaks of.

5. They which love *not good men*, their *best* neighbours, their *truest* friends; thou must love a wicked man, much more him that is godly; thine enemy, much more him that is Gods friend.

Vse 3.

We ought to pray and strive to love our neighbours as our selves; if all would doe so, it would be a golden world.

Every Science hath his principles; the proper principle of Christian discipline, is *charity*.

And there is nothing so usefull and profitable as *Charity*. A better good than all riches, a greater good than health and light, said *Chrysostome*.

Chrys. hom 31.  
ad. Rom. 12.

Suppose ten men to love each other as themselves, and so a hundred, a thousand, &c. None of the ten is *one alone*, but every one is *ten*; *Charity contracteth* ten into one, and multiplies one into ten. None of the ten can live in want, for every one hath ten hearts to care for him, twenty eyes to see for him, twenty hands to work for him, and twenty feet to travell for him.

Neither can any of the ten be conquered; for offend one, and offend all, &c. Thus *St. Chrysostome*.

Verse 10. Love worketh no ill to his neighbour; therefore is love the fulfilling of the law.

THIS verse may be referred both to the 8. and also the 9. verse, as a probation of either.

If to the latter end of the 8. then it contains a Syllogisme, onely there is a Crypsis of the Major. Thus,

That which doth not hurt, or worketh no ill to his neighbour, fulfilleth the Law.

But love doth no hurt to his neighbour.

Therefore is love the fulfilling of the Law.

The argument is taken from the proper effect of love.

If you referre it to the 9. verse, then it proveth by the same Argument, that all the law is comprehended in the love of our neighbour. Thus,

To doe no ill to our neighbour, is the summe of the whole Law.

But love doth no ill to our neighbour,

Therefore love is the summe of the Law, or the whole Law is comprehended briefly in love.

And then out of this is inferred according to the 8. verse, that Love is the fulfilling of the Law.

So, in this verse are two propositions; the second inferred out of the first, and the first the ground of the second.

The first proposition, Love worketh no ill to his neighbour.

The Arguments, disposed in this Proposition, are the cause, love; and the effect denied, doth no ill; amplified by the Patient, to his neighbour.

The affirmative effect, doth any good; but the

negative is set down, that it may have the better correspondence with the 9. verse, where onely negatives are repeated; but the affirmative is included; and so by a figure, lesse is said, and more is signified. Love not onely doth no hurt, but also doth good: but because this is not always in the power of him that loveth, hee saith not, doth good; but, not evil: and in this, the other necessarily to be understood; for as one saith well, *subtrahere debitum bonum, est malum*; *Cajetan.* to subtract, or not to doe the due good, is evil.

Love; the holy love of my neighbour proceeding from the love of God.

No ill; mischief, damage, hurt, or sinne; for in the second table every sinne is to the hurt of our neighbour.

Ill, is either of the omission, or commission; and either are three-fold; 1. in fact; 2. in word; 3. in desire.

1. In fact, three wayes; 1. either about his single person, in the sixth Commandement; 2. or his person conjoynd, in the seventh Commandement; 3. or his goods, in the eighth Commandement.

2. In word, in the ninth Commandement.

3. In desire, in the tenth Commandement.

He that loveth, will break none of these, either in committing, or omitting.

The illation; Therefore love is the fulfilling of the Law.

What love? and what law? The love of our neighbour, and the whole Law or Decalogue; for though in proper speaking, the love of our neighbour is but the fulfilling of the second Table; yet the love of God is necessarily supposed, because that flowes from this; and so sometime the love of God is named alone, where both are understood, for the necessary connexion of the Tables. Also the Apostles bring forth the Commandements of the second Table, rather than of the first, because it is more easie for us to discern true observers of the law, by the second, than by the first.

Charity toward our neighbour is the fulfilling of the Law; Therefore Charity simply; Therefore our love to God is to be demonstrated by our love to our neighbour.

The doctrines are two, according to the propositions, in their very words. The second, that love is the fulfilling of the Law, is proved before, verse 8.

The first, that love doth no ill to his neighbour, 1 Cor. 13. 5, 6. Charity thinketh no evil, it rejoiceth not iniquity.

Also, it is proved from the rule, Eph. 5. 29. No man hateth his own flesh, but cherisheth himself; and true love is to our neighbour as to our selves.

Also from the contrary. To doe ill, is to break the law. But love is the fulfilling of it. *Non potest peccari per illam, quia legis est perfectio*; We cannot doe ill by that which is the perfection and fulfilling of the law, said *Ambr.* in *brose*.

The Papists from hence inserte two things; that we can keep the law, and that we are justified by Charity.

To the first.

He that loveth, keepeth the law; but how? even as hee loveth; if hee love perfectly, hee perfectly

feely keeps the law; if imperfectly, then hee keepeth it imperfectly.

Deu. 27. 26.  
Iam. 3. 2.

But wee cannot keepe it perfectly in this life, which is necessary to justification, as they meane keeping; for *Cursed is every one that continueth not in all things written in the Law, and in many things we offend all.* We know in part onely, and according to our knowledge, is our love. Though in the regenerate there bee a perfection of parts, yet not of degrees in this life. Saint Augustine also saith thus, *Charitas inchoata, inchoata iustitia est; ebaritas perfecta, perfecta iustitia est: Charitas magna, magna iustitia est; Charitas perfecta, perfecta iustitia est.* Our righteousness is according to our charity, which is not perfect in this life.

Aug. tom. 7. l. de Natura & gratia contra Pelag. c. 70.

To the second,

Perfect fulfilling of the law may iustifie; But love in the concrete is not such fulfilling, but in the abstract.

The Apostle here propounds that which ought to be in the concrete, but not that which is. Perfect fulfilling is propounded to us as a patterne, to the which we ought to conforme, not as a thing to be attained in this life.

Use 1.

True charity is not to doe hurt, but good to our neighbour, to doe good rather than to receive; else it is *selfe-love*, not the love of our neighbour; I must love my neighbour for his own sake.

A man loves his horse, his meat, &c. for the good he receives by them; but we must love our neighbour for himselfe, otherwise wee put no difference between a neighbour, and a horse; now the best good we can do for our neighbour, is to bring him to God, and save his soule.

Use 2.

All the Law is comprehended in love, and love doth no ill, but keeps all the commandements; as a good mother tends all her children, and carefully nourisheth them.

Love is a Mother; the ten commandements, are her ten children, she forgets none, is unkind to none, neglects none, fulfilleth all.

David had an instrument of ten strings; love is that instrument, the ten strings are the ten commandements, if one string bee out of tune, the harmony is marred; so the breaking of one Commandement destroyes love, and corrupts it, as one dead flye the precious oymment of the Apothecary.

Iam. 3. 11.

The law is copulative, founded and comprehended in charity; virtues are coherent; He that said, *Do not commit adultery*, said also, *Do not kill.* Endeavour then to keepe every Commandement if thou wouldst avoid the curse of the law. For,

Psal. 119. 6.

then shall I not be ashamed, saith David, when I have respect to all thy Commandements. Charity is a good Catholike.

Use 3.

Charity fulfils the law. Our love is discerned by our obedience to the law.

If you say Charity, suppose doing good: for it is as possible to separate heate from the fire, and light from the Sun, as good works from Charity.

Many speake of charity, and deeply protest it; but words will not carry it. It is the shame of Christians, that charity is so much in our tongues, and so little in our hands.

There are many which without any wit can turne house and land into smoke, as our idle Tobacconists; but to turn the fume and breath of love into works, requires wit and grace too.

1 Ioh. 3. 28.

Shew me t hy faith by thy charity, and thy charity

by thy works. Let us not love in tongue onely, but in deed and truth, saith Saint Iohn. *Ama ut videam*, let me see thy love as well as heare it, for a verball love is like a painted fire, for shew, not for use.

Love is a Substantive, it must be seen, felt, and understood.

Charity is a beautifull Lady, which desires to be seene; shee is no Nun; she is not of that religion: shee is conversant abroad, doing good to her neighbours.

Faith alwaies keeps within to defend the conscience; but charity is alwaies without, feeding the poore, visiting the sicke, &c. The proper act of faith, is to receive; of love, to give and distribute; of faith, to doe our selves good; of love to doe good to our neighbour; and this is the fulfilling of the Law.

As the Moone among the lesser stars, so is charity among the graces, called a more excellent way, than things greatly excellent. I would wee were sicke of love, as the Church in the Canticles; *Cant. 2. 5.* and yet love is not a sickness, but the sanity of the soule.

What is love more than other vertues?

Love is the comfort of life. If a poor man live in a Town where love is, hee cannot want; for love will undoe all locks; and if a rich man want love towards his poor neighbour, he is as if he had lost the key of his money cupboard.

If a wicked man dwell where love is, hee shall have good counsell, good admonition, good examples, good prayers, &c.

If a man be rich, and not beloved, his life is miserable, &c.

Love is the spirit of piety and good life; *Non faciunt bonos aut malos mores, nisi boni vel mali amor*; as our love is, so are our manners, said Augustine. *Aug. Macr. doct. p. 51.*

Love is the life of faith, *Iam. 2. 17.* He that doth any hurt to his neighbour, though hee bee not a fravicide, yet is fideicida, a killer of faith, said Saint Bernard. *Bern. ser. 2. de Rej. c. 24.*

Love is the strength of the Common-wealth; A City divided cannot stand, *Mat. 12. 25.* stones without mortar in a building, so are men without love in a Common-wealth.

Love is the Nurse of the Church. *Eph. 4. 16.* So Tertullian, *Corpus Ecclesie, fida charitatis connexum crescit in deum.* The body of the Church being buttoned and knit together in love, groweth up in God.

Love is the soule of the Law. Where there is love, there needs no law, but where there is law, there needs love, as heathen wile men have observed. *Arist. Ethic. l. 8. c. 1. Cic. de Amicit.*

Nay, love can doe more than all lawes. There are good lawes against theft, murder, drunkenness, whoredome, &c. and yet there are many offenders; but if there were love, none of these evils would be done to our neighbours: Will a man take away his life, whom hee loves? and for the saving of whole life, he will venture his own? it cannot be; and so of the rest.

Thus, and much more excellent is love; as the tongue of Angels is nothing without love, so it is not sufficient to commend love; The Law therefore *non dispensandum sed compendium consecuta est*, hath not lost but gotten, by being reduced into one precept of love.

Let us labour for love: The Corinthians had abun.

abundance of knowledge, but they wanted love, and were rent into Schismes; we are sicke of the *Corinthian disease*; I wish we were truly humbled for it, that we might be healed.

If thou wishest well to the Church of England, live in love.

Chrysostom. 33.  
in 1 Cor.

If thou wishest well to thine owne soule, and desirest to keepe the law, love thy neighbour, *Magnus Doctor charitas*, said Saint Chrysostome. Love is a great Doctor. It will teach us to obey the Magistrate, to reverence the Minister, to releeve the poore, to doe good to all, and hurt to none; and to doe these things willingly, and freely; Therefore called a *royall law*, and of liberty, by Saint James; yea, it makes us very servants to our neighbours, as Saint Paul affirms; The Lord give us this love

1 Tim. 2. 8, 13.  
Gal. 5. 13

Ver. 11. *And that knowing the time, that now it is high time to awake out of sleepe; for now is our salvation nearer, than when we beleaved.*

Here begins the third and last part of this Chapter, which sheweth our duty toward our selves, which is *Temperance*.

This part containeth two Exhortations: The first, concerning the *manner* of performing the duty required, in this verse. The second, concerning the *things themselves*, about which this duty is conversant, in the rest of the verses.

The *manner* is, that it be done, *not sleepily* and negligently, but *strenuously*, cheerfully, and watchfully.

In setting downe whereof, there are two things: first, A Transition: secondly, An Exhortation.

The Transition; *And that*, not *Beza's Idque*, nor *Chrysostom's Praefertim*; referring it to the eighth verse of this Chapter, as an enforcing of the duty of love to our neighbour, as *Piscator*; but rather the ancient *Et hoc*: so that we do not with *Aquinas* construe it with *tempus*; or Mr, *Calvins Hoc etiam*, Supplying *Edico*, out of the third verse of the twelfth Chapter; or *Paræus* his *Insuper*; or if you will, *Adhuc, Præterea*; in English, *Moreover*, or *Besides*, or *Furthermore*, I say, that now it is high time to awake out of sleep.

I take this verse then, to be as a Preface to that which followes, though it may also be a conclusion of all that is before from the beginning of the twelfth Chapter; for watchfulness is necessary to the duties *precedent*, and that which followes is referred upon occasion of these words. So that this verse may be likened to *Noah*, who saw the old and new world; or to *Janus*, whose two faces beholds the old and new yeare, or to *Christ*, who is the end of the law, and the beginning of the Gospel.

In the Exhortation we have two parts; the Duty exhorted unto, and the Reason.

The Duty, *It is now high time to awake out of sleep.*

*High time*; *æta*, the houre of waking, a short part of time being named, to signifie that we must speedily awake, and not lose a minute.

To awake; The Greeke word signifies more, namely, to arise, which is best here, and to be necessarily understood, if wee translate awake, for many awake who rise not.

The Drunkard, common Swearer, &c. are awake sometime; they know they doe evill, and understand admonitions, but they lye Rik in their sinnes, and arise not; now the intent of Paul is, that wee should awake, and arise too; that is, to stand up from the dead, as hee speaketh elsewhere.

Eph. 5. 14

Out of sleep: Sleep is two-fold; so properly called, and Metaphoricall: the first is of the body only, for the soule sleepeth not; and it is that naturall rest, which God hath appoined for the refreshing of the dissipated spirits, and the preservation of wearied nature.

Metaphoricall sleepe, is either of the body, or of the soule.

That of the body is Death, often called in the Scripture *Sleepe*, *Iron Sleepe*, as the Poet called it.

Olli dera quies  
oculos & ferra-  
na arget Som-  
num. Vir. Eccl.  
12.

That of the Soule, and it is either the *sleepe of sinne*, noting an unregenerate estate, or *somnus inertie*, the sleepe of sloath; when having received grace, wee begin to drowse in the duties of godlines: this I ist is here meant; for hee writeth to beleivers, who somewhat began to be remisse in holy duties. So is it said of the mighty men of the host of the Ammonites and Moabites, in the daies of *Jehoshaphat*, or of the host of *Senaberib*, in the daies of *Hezekiah*; *They have slept their sleepe*; that is, they have languished and fainted, not having any heart to repell dangers, *Psal.* 76. 5.

The reason is from the consideration of the time; knowing the time,

*Time*; that is, opportunity of time, fit and seasonable time. As men when they call up their servants, urge them because the *Sunne is up*; so Paul requires that wee should, considering the season, the more earnestly apply our selves to our duties.

This time is set forth by a comparison, the time of faith received and begun, compared with the time of faith continued and increased. Now is our salvation nearer than when we beleaved.

Salvation; Not Christ incarnate, nor salvation begun in the remission of sins, but eternall life, which is the reward of faith, unto the which wee are now nearer, than when we first beleaved, and therefore should be the more lively in pressing toward the same.

The longer we professe the Gospel, the more strong in faith, and zealous in godliness we ought to be, *Heb.* 5. 12. Paul reproves the Hebrewes, because they profited not according to their standing; and *Heb.* 11. 32. he urgeth them to constant enduring, and patient suffering of persecution, from the remembrance of their courage in the daies of their first illumination; then they endured a great fight; it were a shame now to faint, and play the cowards.

Doctr.

The time of grace is no time of sleeping, but of waking and labour: Now lay hold; now, if ever, get something for hereafter, *some faith* and grace which may helpe, and stand us in stead, in the evill day.

Use. 1.

The Merchant observes carefully the best time of buying in his fraught, and then bestirres him: The Husbandman, in harvest time, riseth early, calleth his people together, and away; for it is good to take faire weather while it lasts. Now is our harvest, let us be *gleaning something*.

The Shepheard in Lambing time watcheth his flock,

L 1

flock,

Stock, as Jacob did Laban, let us now watch to save our soules.

Many when they come to heare the Word, and to prayers, then begin to nod ; Is this a time of sleeping ? for shame, awake ; Canst thou not watch one hour ?

Lose not the precious time of Repentance ; *Non enim in tempore utiliter vivitur, nisi ad compendium meritum quo in eternitate vivatur* : He spends his time unprofitably, who gets not some grace, whereby he may live in eternity, said Augustine.

Our adversary, the devill, sleeps not ; The souldier that is asleepe, when the enemy is come, hath his throat cut :

*Ut jugulent homines surgunt de nocte latrones ;  
Ut te ipsum serves non exprogeris ?*

If the good man of the house knew at what watch the thief would come, he would surely watch and not suffer his house to be digged thorow, Mat. 24. 43.

Besides, our time is short : all the time of grace is but an houre, and an houre is soone out ; *cito pede praterit etas*, said the Poet ; *Qui bodie habemus horam, vespimus an cras habuerimus vitam* : Wee which have an houre to day, know not whether wee shall have a life to morrow, said Anselme.

Seven times passed over Nebuchadnezzar, Dan. 4. 25. that is, hee lived seven years like a beast : but many amongst us have lived seven yeeres twice or thrice told, like beasts, and yet remember not to make use of the time that remaines, to turn unto the Lord.

Many of us have but a minute or two remaining ; let us vow not to give sleep to our eyes, nor slumber to our lids, till wee have found favour with the Lord, and grace to helpe in the time of need :

V/c 2. Here is a commendation of godlinesse : He that beleeves, his salvation is every day nearer than other, as a wicked mans damnation is neerer and neerer ; let this encourage us : Thou meetest wth many discouragements, but behold the kingdom of heaven is at hand.

V/c 3. This reproves them which begin well, but after grow sleepy and sluggish. Honey at the first tasteth liketh well, but a little cloyes us ; so the beginnings of many have been fervent, but their latter end drowie and cold.

This was the disease of Ephesus, Rev. 2. and we are dangerously sick of it.

Many trees are very forward in the Spring, but a little frost nips the buds, and then there is no fruit for that year ; so it is with us : The forwardnesse of many have come to nothing.

Take heed of falling from thy first love, of growing cold, of going backward. *Qui non proficit, deficit, & qui nihil acquirit, nonnihil perdit* ; Hee that proceedeth not, decayeth, and he that getteth nothing, loseth something, said Leo.

Naturall motions grow stronger at the last, a stone that falleth from a high place, the neerer it comes to the proper place, the faster it moves : so the neerer we come to heaven, the more zealous we should be in godlinesse.

What a thing were it, if after ten or twenty yeeres profession, a man should fall asleepe at the coming of the Bridegroom ; or walke so, as if he regarded not whether hee came at Heaven or no.

A man, though weary of his journey, yet if he be within sight of the Town where his dwelling is, he puts on cheerily ; yea, the beast coming near home, goeth freely, though dull and halfe tyred before.

Take courage, proceed on livelyly ; behold the tops of those holy mountaines ; within lesse than an houre thou shalt be in heaven : A foul thing were it to faint in the sight of our Countrey, and in the very Havens mouth to be sluggish and negligent.

Ver. 12. The night is farre spent, the day is at hand : Let us therefore cast off the workes of darknesse, and let us put on the armour of light.

IN the eleventh verse was the Preface, containing an Exhortation to the diligent and studious performing our duty, (as in things going before, so) in things following.

The thing it selfe Paul exhorts unto, is a temperate and sober walking ; and this, in this verse generally, with a Reason : and in the two next verses repeated, with a speciall and particular Exposition.

In this verse are an Exhortation, and a Reason.

The Reason set before the Exhortation, and is laid downe as a foundation ; and the Exhortation is raised out of it, and built upon the same.

The Night is farre spent, the Day is at hand : In these words is the Reason, which is taken from a comparison of divers estates to a divers kinde of life : The same things doe not alwaies become Old and Young, Noble and Ignoble persons : Otherwise is the behaviour of them which live in darknesse, than is theirs who dwell in the light.

In the day ought to bee done the workes of light.

But the Night is far spent, and the Day at hand.

Therefore, cast off the workes of darknesse, and put on the armour of light.

The Major is grounded upon a Rule, which is, that our life must be answerable to our condition and state ; our workes to the time.

The Minor is in the words of Paul.

The Night, the Day ; These are taken either properly, or figuratively. Properly, the Day, is either Naturall or Artificiall ; Here such a day is considered, which hath a Night opposed to it, which the Artificiall hath ; not the naturall, being the space of four and twenty houres, comprehending in it Night and Day.

The Hebrews began the Naturall day at Even ; the Grecians at Sun-rise ; the Romans as wee, at Midnight ; the Arabians at Noone : All begin the Artificiall day at the rising, and end it at the setting of the Sun.

The Day is in Greeke, *hēmera* of light, gentle, or tame ; because it is appointed for tame Creatures : or of *hēmera*, I desire, because it is to be desired ; or as *Hēmera* *hēmera*, the daughter of the Sun.

In Latine, it is *Dies*, a Day, of God, as a divine thing, as some also have derived the Hebrew word, it being the measure which God hath given for the world.

Night is the absence of the Sunne, when there is nothing but darknesse, which is the privation of light.

It is called *Nox* of *Noctua*, to strike, as in *Latin*, *Nox*, à *notendo*, of hurting, because, though there be singular use of it, yet in comparison of the day, it is not so comfortable.

*Day and Night* are not here taken properly, but Metaphorically: and so, 1. *Day* is taken for *Prosperity*, *Night* for *Adversity*, and not unfail; for as in the *Night*, a man meeting with his friend, neither knows nor salutes him; so is it in *adversity*. Thus *Heavens bliss* is called *Light*; and the *Paines of Hell*, *Darkness*.

2. *Day* also is taken for *Life*, and *Night* for *Death*, as the Poet:

*Solus occidere & redire possunt,  
Nobis cum semel occidat brevis lux,  
Nox est perpetua una dormienda.*

3. *Night*, is taken sometimes for *this life*, and *Day* for the *life to come*, as *Psal. 49. 14.* though wicked men prosper here, yet, *illo mane*, in that morning, the upright shall have the upper hand of them; In that morning, that is, in the day of the Resurrection, which shall never have a *Night*.

4. Sometimes *Night* is also taken for the time of the Law, and *Day* for the time of the Gospel; so is the law called the time of shadows, *Heb. 10. 1.* and the time of the Gospel the day of salvation, *2 Cor. 6. 2.* as *Christ* is some where called the *Sunne of righteousness*: and *Saint Ambrose* expounds that of the *Plalme*, *Day unto day uttereth speech*, and *night unto night sheweth knowledge*, thus; *Day*, that is, one Christian teacheth another Christian; and *night*, that is, one Jew teacheth another Jew.

5. And sometimes these termes are thus taken, namely, the *night* for the time of our unregenerate estate, when we were without faith, repentance, &c. and *Day* for the time of our regeneration, and conversion to God: as is manifest in these places; *2 Cor. 4. 6.* *1 Thes. 5. 5.* *2 Pet. 1. 19.* Ignorance and rebellion are called *night* by the Poet,

*Proh superi, quantum mortalia peffora cæce  
Noctis habent! ———*

The question is, how *Day and Night* are taken here by our Apostle, for Interpreters judge diversly.

But not the first way, though to be without grace, be the greatest adversity can befall us: and on the contrary.

Nor the second, though indeed onely beleivers live, and unbelievers are dead in sin.

Nor the third, because the Resurrection is not our morning, our morning is in this life: for here we have some light of Grace.

Nor the fourth, which Interpreters ancient and later have much stood upon; For first, the *night* of Jewish ceremonies, is not onely farre passed, but *utane gone* and ended. Secondly, *Paul* wrote principally to the Gentiles, who had no *night* of ceremonies. Thirdly, *Paul* sets downe, verse 13. what bee the workes of the night hee meanes, viz. *Chambering* and *wantonnesse*, *gluttony* and *drunkennesse*, &c.

Wee therefore take the fifth and last to bee the true meaning of this place.

The *Night* is farre spent, the *Day* is at hand; The Apostle so speakes to note the goodness, and yet

the imperfection of our estate.

It is not so *Day* with us, but that wee have much *darknesse*, nor so *Night*, but that, blessed be God, we have some light, some knowledge, some Faith, some power against sin, &c.

Our estate is excellently called by the Fathers, *Crepusculum*, which is a middle time between darkness and light; it is as the *grey morning* with us, between the *darknesse* of sinne, and the *light* of the vision and glory of God.

Infidelity is *midnight*. Faith is the *morning*. The vision of God is as *High noon*. If we look upon Infidelity, it is *day* with us: If to the blessed vision of God, it is *as night*. The Angels have a *day*, which we have not yet; and we have a *day*, which *Turkes* and *Infidels* have not yet. Infidels see no thing; We see in part: The blessed in heaven see all things.

The time of Infidelity, is *dark night*: and the *Doftr.* time of grace, as the comfortable day. *Act. 26. 18.* *Paul* is sent to the Gentiles, that they may turne from *darknesse* to light, *Eph. 5. 8.* *Ye were sometime darknesse*, but now are ye *light* in the Lord.

As the evening was before the morning; so first it is *night* with us, through our corruption, before it be *day* with us by grace. No man is born in this day; but as, when *darknesse* was upon the face of the deepe, God made the light by his Word; so by the preaching of his Word, hath he turned our *spirituall darknesse* into light, according to that comfortable saying; God, who commanded the light to shine out of *darknesse*, hath shined in our hearts, to give the light of the knowledge of God in the face of *Jesus Christ*.

The Creation of light no greater worke than thy conversion; Be thankfull to him who by his word hath brought thee, which latest in *darknesse*, and in the shadow of death, into the comfortable light of saving grace.

Happy are beleivers, unbelievers and wicked men are most miserable; when these with the Egyptians are under *darknesse* which may be felt; then are the children of God with the *Isacelites*, in the blessed light of *Grace*.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun; but *darknesse* is hideous. *Eccle. 11. 7.*

How tedious to a sick man is the *night*! how desires he, and longs for the *Day*? for light of it self cheareth, and mitigates griefe; so is the time of grace most comfortable.

As he who lyeth in the bottom of a dark stinking dungeon; so is the man who hath a conscience without the light of grace.

There is nothing more pure, more precious, more delightfull, more powerfull than the light; it is *pulebrudo* & *ornamentum omnis visibilis creature*, the beauty and ornament of every visible creature, said *Damasceus*.

The best things are called light; God dwells in the light; *Christ* is the light of the world; The good Angels are Angels of light, the Word is light, Saints are light, Baptisme is light, &c. and the night, or *darknesse* is contrary.

To be bodily blind, is a great misery, but to be spirituall blind, is an excesse of misery. As it is easie to make the blind fall into the ditch, so, if our eyes spirituall be darkned, how great is the *darknesse*, how easly can Satan lead such men into the very pit of hell!

If thou hast received grace, shew forth thy pray-

<sup>1</sup>Pet. 2. 9. *See who hath called thee out of darknesse into his marvelous light.*

*Vse 3.* Night and Day are two contrary states; it is not possible to bring mid-night and mid-day together; so impossible, that a man being in the state of sin and infidelity, should be a good Christian.

Examine thy estate, whether it bee night with thee, or day, thou shalt know this by thy inward affections, and by thy outward actions.

1. Thou readest in the Psalmes, that God makes darknesse, and it is night, and then all the beasts of the Forest creep forth; the Lions seek after their prey, &c. But when the Sunne riseth, they lay them downe in their Denmes, and then man goeth forth to his worke, and to his labour till the evening.

Look now to thy heart; is pride there, malice, covetousnesse, &c. Surely if these beasts be abroad, it is night with thee; these are not to bee seene in the light of grace, but are hunted out to Hell (the Devils Denne) from whence they came.

<sup>1</sup>Thes. 5. 6, 7. 2. Thou readest in St. Paul, *Let us watch and be sober, for they that sleep, sleep in the night, they that are drunken, are drunken in the night.*

Look now to thy life; Every one that doth evil, hateth the light, saith our Saviour, and the Thief, the Murderer, the Adulterer wait for the twilight, saith Job, and the morning is to them as the shadow of death: If therefore, Whoredome, Drunkennesse, Theft, &c. bee thy practices, then certainly it is mid-night with thee; stand up from these dead works, that Christ may give thee light.

*Vse 4.* The night is far spent, the day is at hand. Though we have some light, yet we have some darknesse, which the Regenerate see, and bitterly complain of. O the dulnesse, ignorance, rebellious corruptions that yet remaine, wee are not perfectly renewed in every degree; let it admonish us to proceed in faith, and the daily practice of repentance, that the Day-Starre may more and more dawn in our hearts. Heare the Word, and pray that thy light may increase.

*A Galus No. 8. Attic. lib. 10. 17.* Democritus the Philosopher put out the eyes of his body, perswading himself, that the cogitations, and commendations of his miade, in the contemplation of nature, would bee the more lively, and exact thereby; so one way, doubtlesse, to further the light of the soule, is to pluck off the scales of worldlinesse, and voluptuousnesse, and to put out the carnall eye, wherewith with so much doting wee behold the things of this world.

Every day dresse thine eyes, that thou mayst see more and more. He that is righteous let him bee more righteous, that he may be like the morning light which shineth more and more unto perfect day.

*Prov. 4. 18.*

Verle 12. — Let us therefore cast off the works of darknesse, and let us put on the Armour of light.

IN these words are the generall Exhortation, issuing out of the Reason contained in the first words of this verle, of which before.

This Exhortation hath two branches, according to the two parts of the Reason; *The night is farre spent; therefore cast off the works of darknesse: The day is at hand, therefore put on the Armour of*

light: In each of these are two things; The Act; the Object.

In the first branch, the Act is, *Cast off*; the Object, *the works of darknesse.*

Darknesse is the privation of light, caused by the absence of the Sunne, when the body of the Earth is interposed betweene us and it; here translated to signifie an unregenerate estate, when the cogitation is darkened, and the soule destitute of the light of grace; and there is an excellent Analogie and similitude between bodily and spirituall darknesse, and that in five things.

1. *Tenebra est visus impeditiva*, darknesse hindereth sight; and therefore *tenebrae*, à *tenendo*, because our eyes are as holden that we cannot see to read, to distinguish colours, &c. In the Night, *Color omnibus unus*; So an unregenerate man is blinde, he sees not the foulness of sinne, the danger of his soule, &c.

2. It is *gressus prohibitiva*, it hinders a mans going and travell; when the plague of thick darknesse was upon Egypt, it is said that no man rose from his place for three dayes, they might have candle and fire, yet the darknesse was so thick, that the light of these could not pierce it; it was a darknesse that might have beene felt.

So the unregenerate, in regard of their blindnesse, lye and dye in their sinnes, if God mercifully enlighten them not.

3. Darknesse is *casus induciva*, causeth a man dangerously to fall; He that walks in the night, here runs against a post, there tumbles into a ditch.

So the way of the wicked is as darknesse, *pro. 4. 19.* they know not at what they stumble, as Solomon saith.

4. It is *timoris incussiva*, darknesse strikes a feare into a man. In the dark night a little noise, any unexpected thing in our way, yea sometimes a mans owne imagination will make him afraid, though otherwise of good courage.

So the darknesse of the unregenerate makes them feare, where no feare is; as in the superstition of the heathen is manifest. So the Papists are afraid of eating an egge in Lent, and thinke the Devill would fetch them away, if they should eat flesh upon a Fasting-day; but it is their darknesse, for it they had light, they would discern, that not for these things, but for their idolatrie, cruelties, blasphemies, &c. they had cause to feare. Peter was afraid to eate out of the sheert, but it was his ignorance.

5. Darknesse is *Verecundie diminutiva*, it diminisheth shamefastnesse, and makes men bold to doe that then, of which they should be ashamed in the day-light; *Nox & Amor vinumq; nihil moderate suadent.*

So the unregenerate, because of their darknesse, are not ashamed of drunkennesse, whoredome, swearing, lying, &c. they are impudent as an harlot, they have a whores forehead, and refuse to be ashamed.

But a regenerate man, if hee bee by infirmity overtaken with a fault; how is hee ashamed of himself, and to shew his head before God or men? If a man doe ill, and bee not ashamed, it is his darknesse.

*works of darknesse*; By works are meant all such practices and courses which come from an un-

*Thomas S. Geminius, l. 2. de calo & clim. cap. 39.*

*Exod. 10. 23.*

*Act. 10.*

unregenerate estate, which are called of *darknes* in three respects.

1. Because they *issu* from the *darknesse* of the *mind*, for it is that which bringeth forth drunkenness, &c. All finnes come from our corruption, and from Satan the Prince of *darknesse*.

2. Because they *are done* in *darknesse*, 1 *Thef.*

3. 5.

3. Because they *lead us* to *darknesse*, for such workers are sentenced to *utter darknes*.

*Cast off*; as a man when he begins to rise, casteth off his blankets and bed-cloathes; but because a man that doth so, at night returneth thither again to be covered with such things, therefore rather *so to cast off*, as a man that hath so long worn a suit, that now it beginneth to doe him discredit to wear it; or yet rather, as a man coming out of prison, having filthy rags about him, and full of vermine, goeth aside, putteth them off, and hurleth them away upon some dunghill, or into some ditch, and never purposeth to touch them more; so are we to *cast off the works of darknesse*, as whoredome, drunkenness, &c. these *naughty rags*, with indignation, throwing them into Hell, their proper place, from whence they came.

And let us put on the *Armour of light*; The action here, is *putting on*; the Object, the *Armour of light*.

1. *Light*, in opposition to *Darknesse*, implying a holy and sanctified estate, being renewed by the Spirit of God.

Grace of sanctification is called *light*; because, as the *light*, it comes from heaven, from the Father of *lights*, and from Jesus Christ the *Same of righteousness*. An estate of grace, is a heavenly estate.

2. Because as *light* manifesteth dangers and snares, so the minde being renewed and enlightened with grace, discerneth between good and bad, truth and falsehood, and seeth that the end of evil waies is assured destruction, &c.

3. Because as *light* is comfortable, so the *conscience* is cleared by grace.

4. Because he that *liveth holily* is a *light* to others, who by the shine of his good works glorifieth God.

*Armour of light*; *ἵματιον τῆς φωτός*, Beza translateth with a circumstance of words, *Induamur habitu qui lucis conveniat*; put on a habit suitable to the light; but the word *ἵματιον* properly signifieth *Armour*, and it is so proper to *Paul* to speake after this manner, that I wonder Master Beza would not retain the ancient and proper translation herein.

Rom. 6. 13. We read of *Instruments*, or *weapons of unrighteousnesse*, and *righteousnesse*; and when *Paul* reckoneth up the particular graces of Sanctification, hee doth it under the termes of such *parcels of armour*, which are used in the warre. So *Ephes.* 6. 11. put on, saith he, *πανοπλίαν τῆς θεοῦ*, the *whole armour of God*, the *parcels* whereof follow in that place. So 1 *Thef.* 5. 8. faith and love are called a *breast plate*; & hope, a *helmet of salvation*. *works of light* are called *Armour*, because of their *defensive*, and *offensive* property, they helpe to defend our consciences against Satan, and they offend Satan; nothing almost vexeth the foule spirit more, than our conscionable and upright proceeding in godlinesse.

*Put on*; a metaphor taken from the putting

on of apparell, familiar with *Paul*, of which more, verse 14.

M. Beza translateth it in the passive, *Induamur*, let us be put on, because this armour is bestowed upon us from above, it is the holy Spirit which *fashioneth it*, and *girdeth it* to us.

The consideration of our holy calling to the state of *Doct.* grace, ought to teach us to hate and abhorre evil works, and to doe the good, *Eph.* 5. 8. *We were sometimes darknesse, but now ye are light in the Lord; walke as children of light.* 1 *Thef.* 5. 8. Let us, who are of the day, be *sober*. *Tit.* 2. 11, 12. The grace of God hath appeared, teaching us to deny ungodlinesse, &c. 1 *Job.* 2. 8.

Every man ought to manifest his regeneration, by the light of his life; nay, it will be so, if once enlightened, there will be as much difference from our former estate, as between light and darknesse; if once grafted into Christ, our *fruit* will be so changed, that there will be as much difference from that which was, as between the fair and sweet fruit of *Paradise*, and the most bitter *Colequintida*.

Everything doth agree *per formam*, worke according to, and by the forme; fire will heate, if it be fire, and light will dispell darknesse; if we have received grace, our conversation and whole behaviour will be *gracefull*; if we say that we have fellowship with him, (who is the light), and walke in *darknesse*, we lie, and do not the truth.

It thou best ordinarily drunke, if thou delightest in vanity, art a common blasphemer, &c. there is no light, no grace. To the Law, and to the testimony; if they speake (and doe) not according to this word, it is because there is no light in them.

We must cast off evil with hatred to it, and put on goodnesse with delight in it.

Many will spee at the naming of the devill, *Verse 1.* and say they despise him; but hast thou cast him out of thy heart? Many will say they cannot abide hypocrisie, dissembling, malice, flandering, pride, &c. which yet continually practice such things: when thou hearest or seest such evil, as swearing, drunkenness, &c. doth thy heart rise against such evils, for the true hatred thou bearest to them, and in this hatred dost thou abandon the works and workers of such darkness? If so, this is a good signe.

Many will commend the Word, but if the Preacher come home to their conscience, and tell them of their beloved sinne, they will storme and rage; many will commend sobriety, chastity, humility, patience, but put thou them on, and wear them.

Put on the *Armour of light*. Where there is *Verse 3.* use of armour, there is some feare of danger; yet if there come danger, blessed be God that wee have *Armour*.

A godly man is armed from top to toe, Satan may buffet him, but destroy him he cannot, for he is armed in *profe*.

Miserable is the unregenerate man, for hee is both blind and naked; how easily are such assaulted, wounded, and in body and soule destroyed by Satan?

Let us put on the *armour of light*; and for as much as Christ hath suffered for us in the flesh, *non autem utinam induamur, arma vobis vestis* with the same minde, namely, to cease from sinne, and to live the rest of our time, not to the lusts of men, 1 *Pet.* 4. 1, 2, 3 in

in lasciviousnesse, excesse of wine, &c. but to the will of God.

Ver. 13. Let us walke honestly as in the day; not in rioting and drunkennesse, nor in chambering and wantonnesse, nor in strife and envying.

**L**et us walke honestly as in the day; Concerning the coherence of these words with them before, there is some difference, without any damage of the sense.

Præ. Mart.  
Grynæu.

Some make it a new argument, *ab honesto*, which certainly is of great force with them which have not put off humane sense.

Saxerium.

Some from the end of casting off, and putting on, of which in the twelfth verse, translating *ut* by two words, *scilicet ut*, in English, *so that*, thus the vulgar, and our other translations, not well. The truest reading is, as it is here, from his Majesties translation; and so the first part of the verse yeeldeth us an exhortation, which is another from that in the twelfth verse, in words, but not in sense.

The duty required in this repeated exhortation, is *Honest walking*, where is the action, *walking*; the manner, *honestly*; and this amplified from the consideration of the time, *as in the day*.

Let us walke; to walke, with the Apostle, is to live, the effect or signe of life, put for life itself; and so the Commandements are called a *way*, and our obedience, a *walking* therein; there are divers Analogies here, of the which I have written somewhat upon the eighth chapter of this Epistle, Verse 1.

All our thoughts, words, deeds, whole behaviour, must be honest; and so to be, must be our delight, and we must daily go forward therein.

*Honestly*; *honesty* is taken sometimes in our ordinary speech for *chastity*, and so here, but this is but a part of the sense.

Sometimes for *faithfulness*, so we say an *honest* man, that is, a *faithfull* and just dealing; so here also, but this is but in part, the word is *εὐνομία*, that is, in a good fashion, implying all comely and commendable carriage.

As. 13. 30.

The Adjective is somewhere translated, *Honourable*; The Jewes stirred up many devout women, *καὶ τὰς εὐνομίας* and *honourable*, and this excellently his here; and the Civill Lawyers oppose *honesty* to *vile* and *base*; let us walke *honestly*, *honourably*, according to the credit of our place and calling.

Tit. de Zelo &  
divine possi me.  
dum.

The Syrian Translation reads *modestly*; *Βεγα*, *compositè*, orderly, fitly, as you would say in print; The Vulgar and Master Calvin, *decently*; and so Saint Cyprian read this place; *Pareus* expoundeth it by Pauls three adverbs, Tit. 2. 12. *sobriety*, *righteously*, and *godly*.

*As in the day*; for our *night* apparell, any thing, though patcht and homely, will serve the turne; but in the day, comelineesse requireth that wee should be more handsomely attired.

When a man is to goe abroad, among his betters especially, he brusheth and trimmeth up himselfe.

The Husbandman whilst he goeth to plough and cart, is clad, it may be, in leather, but at another time his garments are very neat and trimme; he hath his worke-day, and his holy-day apparell.

So, because it is now day with us, and that we walk before men and Angels, we are suitably to be fashioned and arrayed; and in as much as every day is holy-day with a true Christian, and every place as the Church to him, therefore hee is to walke thereafter.

Every Christian must have a speciall care over all his behaviour, that it be honest, and such as becometh the Gospel, Pro. 4. 25. Let thine eyes look right on, and let thine eye-lids looke straight before thee, 26. Ponder the path of thy feet, and let all thy waies be stablished, or ordered aright, 27. Turne not to the right hand, nor to the left, remove thy foot from evill. Ephes. See that ye walke circumspectly, accurately. 1 Thes. 4. 14. That ye walke honestly, according to the word in this place.

Doct.

analog.

Use 1.

A Christian must be walking; to stand still and idle, is reproved, Mat. 20. 36. An idle man falls into poverty, and a man that giveth himselfe to ease, into divers diseases; Be walking that thou maiest expell noxious humors. When David began to take his ease, he began to be over-grown with lustfull affections. If the Husbandman be not alwaies following his land with the plough, it will runne out with weeds, so will our hearts with *noysome lusts*, through want of the daily practice of good duties.

We must walk; that is, go forward in godliness, that wee may be every day nearer heaven than other, as he that walketh, cometh nearer and nearer his journeyes end.

Use 2.

A Nurse delighteth to see her babe batten and thrive; and it is a shame for a Scholar to be alwaies in the lowest forme. Goe on therefore, and be every day better than thy selfe. Not to goe forward, is to goe backward, I forget that which is behind, saith Paul, and reach forth unto that which is before, and I presse toward the mark.

Phil. 3. 13, 14.

We are not yet at our journeyes end, wee must walke on, and there are many impediments, *Et ibi incidimus in deficientis periculum, ubi proficiendi deposuimus appetitum*; There we begin to grow worse, where wee strive not, and desire to grow better, said Leo.

Leo Mag. 1.  
2 de Quinquag.

Our walking to heaven, is like the forcing of a boat against the streame, or a Chariot up a hill; if the oares and horses stand still, they goe back as fast as they went forward.

As in walking, there are many paces, so in our life many passages, wee must carry our selves decently in all.

Let thy speech, gesture, eating, drinking, sleeping, clothing, recreations, &c. be honest, and such as becometh a Christian.

Be sober toward thy self, just toward thy neighbour, religious and devout toward God; joyne them all together, which many do not.

Saint Paul useth this word, when hee giveth warning of our behaviour in the Church; Let all things be done decently and in order, 1 Cor. 14. 40. When thou comest to Church, let thy behaviour be venerable; It is not a prophane Theatre, but Gods house. Uncover thy head, bow thy knee, pray, heare, sing with the rest of the Congregation; when they pray, reade not thou; when they kneele, sit not thou; uniformity and order is most honest and comely in the Lords house; otherwise there is not *εὐνομία*, but *καταστροφή*.

Use 3.

Walke honestly; at Church, at Market, at thine own house.

Have

Vse 4. Have such care of thy living, as thou hast of thy putting on apparrell: No man in his right wits will appear abroad and in publike, either disguised or naked. Nature teacheth us to cover our uncomely parts, and grace should teach us, that drunkennesse, whoredome, &c. agree not with the honesty and comeliness of Christians.

A virtuous conversation doth a man a great deale of honesty and credit; as a comely garment. Age it selte without vertue, is not bewaileable, Prov. 16. 31. Follow vertue.

Vse 5. Sinne disgraceth us; lusts are called *vicia* and vile, dishonourable affections, which do *en-* *probrare* in *omnem* dishonour bodies. Hate vice.

Verse 13. Not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying.

These words, and the next verse following, containe an exposition of the exhortation, to walke honestly as in the day.

That exhortation is two waies expounded: First, negatively in these words; then affirmatively in the verse following.

In the Negative are divers particular vices enumerated, which are contrary to this honest walking.

There are set downe three paire of vices; not that there are no more; but these are reckoned up, as the foulest, and most common, which most staine and dedecorate a Christian; and under these all other to be understood.

The first paire are rioting and drunkennesse, There are two staffes of our bodily life, *meat* and *drinke*, he forbiddeth here *intemperance* in both.

Rioting. The Latine reads, *non in commensationibus*; which comes not of the Latine *comedere*, which signifies to eat, but of the Greeke *συνειναι*, which is the word in this place, and signifies, as Saint Ambrose expounds, luxurious feasting, and banquetting, wherein men take liberty unto all lascivious and riotous behaviour; so called, as some thinke, because such feasting, and riotous feeding brings *σύνου*, heavy sleepe, when men are as the Poet speaks, *Somno vinoque*, or *Somnoque ciboque sepulti*, Even buried in sleepe caused by good cheer.

And because in such feasting, oftentimes there is Musick, the Syriack translation (it may be) rendered it, *non in musica*, not in musick; meaning vain and filthy songs, and petulant behaviour, according to the rude doings, in many places, at marriages.

From hence the Heathen called their god of wantonnesse and revelling, *Βάκχος*. This was the abominable Idoll of Moab, *Chemosh*, so called from some filthy behaviour used or seen in the worship of that Idoll: This was *Priapus*; the Israelites grievously sinned, in joyning themselves to *Baal Peor*, or *Beelphegor*; of which the Prophet Osee speaketh, chap. 9. 10. They went to Baal Peor, and separated themselves unto that shame.

Not feasting, nor eating that which is dainty, is here forbidden; but rioting in our eating, bringing forth *protervus* and dissolute behaviour.

Drunkennesse. When this odious sinne is named, we conceive a man vomiting, reeling and staggering, not being able to speake, nor able to goe; wee thinke of the deformity of his visage, the

inordinate and uncomely motion of his body, his demeritation, or alienation of minde.

But drunkennesse properly is not in these, These are the effects of it, or as the Schoolmen say wel, rather *pena*, than *culpa* *tribuetis*, the punishment, than the fault of drunkennesse.

Drunkennesse is manifold; there is *simulacrum*; as the Prophet Esay speaketh to the Jewes: thou off'ended, and drunken, but not with wine, with thine then, or with plagues, for they were opplete with both.

There is *Panaria ebrietas*, and drunkennesse with bread, proverbiall used in the Dutch language, as the learned Dutch-man of Rotterdam saith in his *Adagies*, noting petulant and impudent manners.

There is also giddinesse by Tobacco; the immoderate and unreasonable use whereof, is so much the more to be damned, because it is the nurse of this brutish drunkennesse we have to intreat of.

The drunkennesse here meant, is an immoderate drinking of any liquor, which may inebriate.

The very form of this sin, is in the term *Immoderate*, now that is immoderate in drinking, which is beyond the necessity of nature, the good health and strength of the body, and the reasonable refreshing of the spirits; whether alienation of mind follow or not.

For whatsoever, in the excess in drinking, is contrary to *Sobriety*, is *ebriety*; but all Immoderate drinking is contrary to sobriety; and therefore Saint Peter doth not onely forbid walking *in pudore*, in drunkennesse, but *in omni ebrietate*, in any excess of wine when we begin to bee hot with it, and in drinkings and unnecessary bibbing and quaffing.

Thy conscience tells thee that drunkennesse is a sinne; deceive not thy selfe, as to thinke thou art not guilty, unless thou make thy selfe a beast; to bee deprived of the use of reason, is the highest degree of this sin, but to drink immoderately, is drunkennesse in some degree.

If by thy constitution, and strength of thy brain, thou beest able to bear as much drink as two or three men, without the alienation of thy minde; yet know, that thou art not the lesse, but the more culpable thereby. Remember what the Prophet saith, *Woe to them that are mighty to drinke wine, and men of strength to mingle strong drinke*.

Gluttony and drunkennesse disgrace the persons Doctors, and profession of Christians, *Pro. 23. 20*. We must not be amongst wine-bibbers, and riotous eaters of flesh; much lesse may wee doe such things, *Luke 21. 34*. Take heed lest your hearts be over-charged with surfeiting and drunkennesse; *1 Pet. 4. 3*. *1 Cor. 6. 10*. *Gal. 5. 21*.

We may not, *genio indulgere*, be greedy of daintycates, like the rich glutton who fared deliciously every day.

It is lawfull, upon occasion, to exceed in provision; but never lawfull to exceed the bounds of moderate eating, nor without feare to feed our selves.

The Romans were greatly faulty herein; also the Jewes, in the daies of Esay and Amos. These are belly-gods, of whom Paul, *Phil. 3. 19*. *Epicuri de grege porci*, Swinish Epicures, which know nothing, nor intend, but *citare esum*, to pamper

1 King. 11. 7.  
Numb. 25. 1, 2, 3.  
Tudendum  
ido una Tar.  
Iona. 1. 10.  
Iona. 1. 10.  
Iona. 1. 10.

Vse 1.

Iude 12.

per themselves with dainty fare.

And surely so exceedingly are we of this Nation peccant this way, that, that scoffe may be returned upon us which was cast upon the Agri-  
gentines, or men of Megara. They build as if they were to live ever, they provide for their bellies as if they were to dye to morrow.

But *venter parvo contentus, si das quod debes, non quod potes;*

The belly is content with a little, if you give it so much as you owe, not so much as you can.

Seneca.

Rich Alasment, provided, and fed sparingly: being asked the reason, he answered, that it became *multa possidentem, pro ratione, non pro libidine vivere.*

Plato invited to supper Timothy the Athenian Duke, and entertained him with a roost, and a sallet, but with Philosophicall discourses also; for which, Timothy gave thanks to Plato the next day on this manner; They which sup with Plato, feele themselves the better for it the next day; for indeed many through gurmundizing feele themselves the worse many dayes after: It hath been observed and affirmed, that more perish by surfeiting than by the sword.

These examples of the Heathens should admonish us to beware of excessse, whereby we dull our apprehension, and unfit our selves for our duties to God and man.

The frugality and moderation of the Patriarchs, and holy Kings, is remarkable; and also of the Christians of former times. One instance for many.

Tertull. in A-  
polog.

In the dayes of Tertullian, it was imputed to the Christians, that they were prodigall and given to belly-cheare, because of their love-feasts, which therefore Tertullian describes thus; *Non prius discumbitur, &c.* We sit not down, till an assay be taken by prayer to God. We eat so much as may stay hunger, and drink so much as is profitable for the chaste and shamefast. We are filled so, as that wee remember that we must worship God in the night: we discourse so, as they who know that God hears them. *Post aquam manutalem,* after water and lights, every man is provoked to sing unto God something out of the Scriptures, or out of his owne invention, by which a triall is made, how he hath eaten and drunke: Also Grace and prayer takes away, and ends the feast; and from thence wee depart, not to any wanton, riotous, or lascivious practices, but to the same care of modesty and chastity, *Ut qui non tam cenam cenaverint, quam disciplinam,* so that you might thinke that they had been rather at a Sermon, or at some Lecture of Sobriety than at a Supper.

Abhorre Drunkenness, and be sober; The fearfull effects of Drunkenness are manifold.

Life 2.

Pro. 23. 20, 21

1. It wastes our Substance, it hath brought many families to lesse than a morsell of bread, and hath clothed men of some note, with rags. *Dio- genes* seeing a bill fastened upon a drunkards doore, signifying that the house was to be sold; I thought said he, that he would at last vomit his house also.

2. It overthrowes health, causing Palsies, Apoplexies, and divers other diseases, as the Physicians witness.

Hieren ep. 83.  
ad Oceanum.

3. It takes away a mans good name; *Scinvarum* esse, saith a Father, It was wont to bee the beggars

sinne, according to the Proverb, *As drunk as a beggar;* but now many that are no beggars are grievously faulty in this brutishnesse.

4. It extinguisheth the light of Reason, and robs us of that precious Jewell, *Anima sicca sapientissima,* the dry soule is the wise soule: Many seeme to have *animam pro sale,* a soule they have, but as salt, onely to keep their bodies from rotting above ground. They drowne their wits, that as the earth oppressed with water, is unfruitfull; so they are altogether unprofitable. *Nebuchodonosor* was not more a beast, than is a drunkard.

5. It is the fountaine of all luxurious and filthy doings, and the cause of much sinne. In it is excessse of riot, saith Saint Paul, *Eph. 5. 18.* Drunkards are many of them of the principallest factors for the Devill; for having been overtaken themselves, they never cease labouring to make others the children of hell, like themselves; and therein, after a hellish manner, rejoyce. These are they which know no way to honour their friends, but by drinking their healths; against which *Ambrose* declaimes; and this, forsooth, is to be done by threes, which Saint Augustine calls a filthy custome, the poison of the Devill, and the unhappy use of the Pagans: he saith further, *Quicunque hoc in suo convivio aut alieno fieri acquirerit diabolus se sacrificasse non dubitaverit;* that is, who-soever shall consent to such healths-drinking by threes, at his owne, or at another mans table, let him not doubt, but that hee hath, by so doing, sacrificed to the Devill; and therefore hee adjureth his hearers by the dreadfull day of judgement, that they banish this heathenish custome.

Confer. Amb.  
de Eba &  
tejuat. c. 11.  
Amb. loc. cit.  
c. 17.  
Aug. ser. 231.  
de tempor. ad  
finem.

It damnes the soule, 1 Cor. 6. 10. Gal. 5. 20.

Howe therefore, you drunkards, for the misery that shall come upon you, when every drop of wine or beere immoderately taken, shall be recompensed with a sea of wrath.

If thou desirest to bee able to serve God in prayer and faith, abhorre drunkenness, for a drunkard is a very Atheist; these are they which in *Esaies* and *Pauls* time denied the providence of God, and the resurrection. *Let us eat and drink, say they, for to morrow we shall dye.*

1 Cor. 15. 32.  
Esa. 22.

Solomon thought to give himselfe to wine, and yet to have acquainted his heart with wisdom, but he found it impossible.

Eccles. 2. 3.

Not possible to bee a drunkard and religious.

Abhorre drunkenness in thy selfe, reforme it also in others, to thy utmost ability; that for the safety of thine owne soule, and other mens also, thou maist have a double reward.

Take heed thou hast no hand in setting up unnecessary Ale-houses, the very Temples of Satan.

In as much as it is now become *vitium Gentis,* a sinne of our Nation, and committed in that, which Nature cannot want, be the more careful.

If thou hast beene preserved in these dangerous times, give humble thanks to God; if thou hast been guilty, repent of this thy wickedness, and pray, that, if it bee possible, it may be forgiven thee. It is hard for a drunkard to repent.

Verse

Ver. 13.—Not in chambering and wantonnesse.

These are the second pair of vices, contrary to temperance, and honest walking.

*Chambering*, the Greek word signifies a bed, or bed-chamber; and some have interpreted it *superfluous sleepe*, which follows gluttony and drunkennesse; and then *wantonnesse* follows such sleep. Good David at Evening-tide rose from his bed; this was not well to rise from his bed at Evening, and what wantonnesse followed, the story declares.

The Syrian translator reads, *Non in dormitorio immundo*, not in a filthy sleeping place; if it should bee taken for a place, I would thinke the stewes to be forbidden.

Here these are, doubtlesse, meant; and also all preparation and provision made for inticing and nourishing our lusts, as the Harlot is described in the Proverbs, to have Deckt her bed, and possumed her chamber, &c.

But principally fornication and whoredome it self, by a metonymy, calling it by a modest term: so is the word used, Heb. 13. 4. *Marriage is honourable, and the bed undefiled*; and *καὶ ἡ πόρνη*, is translated to concive, Rom. 9. 10.

*Wantonnesse*: *ἀκαθάρτια*, signifies, a monstrous profusion, and pouring out, and spending ones selfe without measure, in, and unto all lasciviousnesse: The word is thought to bee compounded of *α* and *καθάρ*; *Selge*, they say, was a City between Galatia and Cappadocia, the inhabitants whereof, were most modest and temperate, and then *α* is privative, as noting one, in whom there is no modesty at all; others affirm that people to have bene most dissolute and lewd, and then *α* to bee *transmissio* intensive, dilating, and increasing the sense. Pliny makes mention of the oyle of *Selge*, *Selgelicum*, which is good for the sinewes, thought to bee found out and used by that people, to confirme and strengthen them, having spent themselves in mutuall and abominable filthinesse.

By these two words, are not forbidden, either a bed, or a bed-chamber, or the lawfull use of them; nor marriage, nor the sporting of Isaac and Rebecca, nor friendly salutations, but all uncleannesse, and unlawfull copulation, either according, or contrary to kind, with all immodest and filthy behaviour.

All sedity, obscene and filthy behaviour is contrary to that honest walking which is enjoyed Christians. Gal. 5. 19. Eph. 5. 3. Col. 3. 5. 1 Thes. 4. 3, 4. 1 Pet. 4. 3.

The Holy Spirit calls uncleane actions by the name of *Chambering*, to teach us to abhor even uncomely words; Many lewd persons account it no mirth, if their tongues must bee bound to the law of grace, and may not run riot in all filthy and broad language.

*Sermo charactē mentis*; out of the abundance of the heart, the mouth speaketh; An uncleane mouth, comes from an unclean heart, and ends in uncleane actions.

Here married couples are to bee admonished, to possesse their vessels in sanctification and honour, and to keep the marriage-bed undefiled.

Their bed-chamber must not be a *shop of intemperance*, but of modesty; not a place of lust, but as

a temple consecrated to *chastity*, and shamefastnesse; as accustomed to prayer, holy conferences, and meditations, as to pleasure.

The bed and bed-chamber are so to be used, that wee may not be ashamed there to call upon God: In no place take liberty of immodest and uncomely behaviour, for God seeth in secret; in no time, not in the darkennesse of the night, *Deorum immortalium etiam noctes sunt*, said the Poet; The Nighes are the Lords, as well as the Daies.

Note the order of these; After rioting and drunkennesse, follow *Chambering* and *wantonnesse*: As they are here joynted together, so a Prophet said, *Wine and whoredome take away the heart*; where drunkennesse goes before, there whoredome soon followes after.

Tertullian saith thus, *Libero & Veneri convenit; Duo ista Dæmonia conspirata & conjurata inter se sunt, ebrietas & libidinis. Bacchus and Venus agree, and go together*: These are two foul fiends which conspire and are conjured together for the destruction of Mankind; Hierome affirmeth that he will never beleve that a drunkard is chaste.

Exod. 32. 6. *The people satte downe to eat and drinke, and rose up to play*; that is, to all manner of filthy practices used amongst Idolaters; as they did, Num. 25.

Hee which is a riotous feeder, and given to drunkennesse, and saith hee will live chastly, is like unto him who saith, hee will set stubble on fire, and quench it when he list: As fire in stubble cannot bee quenched easily, so nor uncleane lusts in riotous persons and drunkards.

Abhor fornication, whoredome, and all filthinesse.

Though the world will not take knowledge of the hainousnesse of the sinne of uncleannesse; yet it is a *transcendent* sin; witnesse the old world, the filthy brood whercof were washed away with a flood.

Sodom also, and the twenty three thousand in Num. 25. and, 1 Cor. 10. 8.

It breeds such foule diseases, the naming of which could not but bee offensive to mens stomachs and ears.

It shuts out of the Kingdom of heaven, 1 Cor. 6. 9, 10. Heb. 13. 4. Gal. 5. 19, 21. Rev. 21. 8, 27. and 22. 15.

Helps against uncleannesse are divers, especially these following:

1. Remember such Scriptures as speake against it, and amongst the rest, this in hand; by which, Saint Augustine was helped, and obtained an end of his uncleane lusts; For, as himselfe reports, with many teares begging power, and an end of his incontinency, hee heard a voice from the next house, as of some boy or girle singing, and often repeating these words, *Tolle lege, tolle lege*, whereupon hee presently fetched codicem Apostoli, Saint Pauls Epistles, and the first place hee lighted on, was this, *Not in chambering and wantonnesse*; and by the power of this word, his bands were released.

2. Consider thy Resurrection: Thy body must rise againe; wilt thou have a filthy polluted body to appear before the Judge?

3. Hate idlenesse, and walke diligently in thy calling; *Otia si tollas*, &c. Take idlenesse away, and Cupids bow will soon decay.

Qui finem queris amoris,  
Cedit amor Rebus; Res age, iutus eris.  
M m Fasi

Aguinas.

Pro. 7. 16, 17.

καὶ ἡ πόρνη  
vte.καὶ ἡ πόρνη  
dictur αὐτῇ  
vte, Follator

Doct.

vte 1.

vte 2.

Hesiodus;

vte 3.

Hos. 4. 11.

Tertul. l. de  
castac. vit. de  
Theora.

Hieron. in Tit.

vte 4.

Aug. Confess.  
l. 8. c. ult.

4. *Faſt and pray* : Faſt, for ſine *Cerere & Baccho friget Venus* ; and pray, for Chafſity and continency are Gods giſts ; Theſe finnes are of thoſe kinds, which goe not out but by prayer and faſting.

If thou beſt guilty, uſe theſe helps, and repent betimes, leſt thou be eternally damned ; If Saint Paul lived in theſe daies, and beheld the goatliſh behaviour, and horrible uncleannefſe committed, not onely with impunity, but with boaiſting, how would he thunder the judgements of God, both againſt the guilty, and againſt *Magiſtrates*, which cauſe not ſuch things to bee ſeverely puniſhed. Surely God will bee avenged of both.

Ver. 13. —Not in ſtriſe and envying.

THIS is the third paire ; as the ſecond followeth the firſt as the cauſe and breeder of it, ſo this paire followeth both the firſt, and the ſecond. Theſe all are *vitia connata*, twiſted together. *Drunkenneſſe* begetteth *whoredome*, and each of them begeth *ſtriſe*.

Pro-23-29,  
30,35.

That drunkenneſſe begetteth ſtriſe, Solomon witneſſeth ; *who hath contentions ? who hath wounds without cauſe ? They that tarry long at the wine, &c. They have ſtricken me, ſhalt thou ſay, &c.* Experience alſo ſheweth the ſame, in the quarrels, poſſiſts, Alehouſe-frayes, ſtabbings, blood-draught, &c. riſe in every place.

Alexander the Great was much given to drunkenneſſe ; when he was ſober, hee overcame his enemies ; but when he was in drink, hee imbrued his owne hands in the blood of his worthy Captaines, and deareſt friends.

That *whoredome* begetteth *ſtriſe* ; the Name of Troy will alwaies teſtifie ; and the many combats and duels which are by godleſſe men fought for their Miſtreſſes and Harlots.

Many Interpreters referre the two firſt couples to the body, this to the minde, taking their hint from *Jam. 3. 14.* But they alſo are finnes of the mind ; for a drunkard and adulterer have a *carriſon heart*, before they have a dunghill life : and there is *outward ſtriſe*, as well as *inward*.

*New ſtriſe* ; evil ſtriſe, in affections, words, ſcolding, brawling, &c. yea, all unjuſt ſuing, quarrelling, &c.

Here is not forbidden *ſtriving* to enter in at the ſtrait gate, nor *ſtriving* againſt corruptions ; but *corrupt ſtriſe*, proceeding from an *envious heart* ; as the Apoſtle here coupleth the daughter and mother together.

*Envy* ; *zēlos*, Zeale, which is in generall, an earneſt affection to a thing ; a thing indifferent, and good or bad, according as is the object wherunto it is referred.

Luke 6, 15.

When it reſpecteth the ſetting forth of Gods glory, it is a *virtue*, for the which, *Phineas* and *David* are commended ; for this was one of the Apoſtles called *Zelotes*, *Simon Zelotes*, the zealous, to diſtinguiſh him from *Simon Peter* ; and he was ſo called, becauſe of his earneſtneſſe and zeale for the Goſpel. He is called by *Matthew*, *Simon the Cananite*, not of the *Land of Canaan*, called ſo from the Nephew of *Noah* by *Cham*, which is written with *Caph*, and comes from a root, which ſignifieth, Hee made vile and abject, but written with *Kaph*, and coming from a root in *Pihel Kīme*, which ſignifieth, Hee was moved with

Mat. 10, 4.

zeale ; unto this was the Church of *Laodicea* exhorred. Rev. 3, 19.

When it reſpects our neighbours hurt, then it is a vice, whereby men grieve at the good of their neighbours.

*James* calleth it *bitter zeale* ; *sweet zeale* is good ; *Iam. 3, 14* but *Paul* meaneth here, that which is *bitter* ; a miſchievous thing it is, viz. to bee grieved at my neighbours thrive.

The Latine word is *Invidia*, of *Invidere* ; *videre* is good, but *Invidere* is to ſee with an evil eye, and a naughty minde.

When a man ſeeth his neighbours come to proſper better than his, then for a man to grieve and fret at it, this is *envy*.

*Invidus alterius rebus macreſcit opimis.*

An envious man growes leane, and pines away to ſe his neighbour fat ; hee joyceſth in nothing, but in the hurt of his neighbour.

*Envy* is compared to the *Baſilisk*, which is called *Rex Invidorum*, the King of the *Envious*, becauſe the ſtrength of his poiſon is conveyed by his eyes.

*Strife and envy are contrary to honeſt walking ; Doſt. So Paul, Gal. 5, 20.* telleth us with one breath, of divers fruits of the fleſh, among which, theſe two are reckoned, *Phil. 2, 3.* *Let nothing be done through ſtriſe or vaine glory* ; *Vaine glory*, the mother of ſtriſe and envy ; for, *onely by pride cometh contention*, *Prover. 13, 10.* If you ſee two men ſtrive, either one or both are proud.

*Strive not needleſſy* ; The godly ſhall have many oppoſites, who will quarrell with them, but wee muſt be quiet, we are called to peace.

It is reported, that a *Salamander* is ſo cold, that it can live in the fire ; Surely, wee have many of this complexion, who account it no life, if they have no ſutes and brabbings on foot, then are they aſleep in the chimnies end ; but, if they be engaged in ſome contentions, then are they lively and merry.

Theſe are to bee reprov'd, together with the *Barretter*, *Make-bate*, *Carry-tale*, and ſuch like.

You ſhall come into few townes, where there are not ſome of theſe unquiet ſpirits, ſtriving about the *Aſſes ſhadow*, or the *wool of a dog*, as a man might lay ; ſuing for the chiefe and higheſt places in the Church, more than to bee religious ; for taking the wall, and going out of the doore firſt ; who, if God be diſhonoured, can bee quiet enough, but for every triſe concerning themſelves, will ſeek the benefit of the Law.

Contention in the Common-wealeh is *evil*, but in the Church, moſt *odious* ; Woe to our times ; hee is now no body, that hath not a faculty to quarrell at the Government of the Church, railing up new and ſtrange opinions, and doting about unneceſſary queſtions.

It is lawfull to aſke queſtions for the ſatisfying of conſcience ; but ſo, that we keepe the peace. *Aug. in Evang. Quæſt. en. Mat. Aug. lib. de doct. Chriſt. 4. c. 28.* *Non Catholicus quod ad fidei doctrinam pertinet ita querunt, ut abſit decretatio periculosa ;* Good Catholics ſo queſtion, as that they avoid dangerous contending, ſaith *Auguſtine*. But men of corrupt minds, and deſtitute of the love of the truth, contend, not that *error might* be overcome of the truth, but that their ſayings may goe for current, and other mens be put downe, ſaith the ſame Father. Thus many, like little children, be-

begin to play with their meat, bringing forth such ill fruit of our so long peace, and liberty of the Gospel.

*Strive not.* For this is the way to ruinate the Church. A house divided, cannot stand; so, nor a Church. If Altar be against Altar, Pulpit against Pulpit, Minister against Minister, Professor against Professor, who getteth thereby? Not we but Satan; but the Papists, to whom we have given this staffe to smite us with, namely our Conventions.

*Strive not;* for this were to sinne grievously, as we may see by the companions of strife here, which are of the blackest iniquities.

*Strive not;* for that sheweth thee to be a carnall man, 1 Cor. 3. 3. yea, if thou gloriest that thou believest, thou lyest against the truth, saith Saint James.

If thou wilt needs strive, strive to doe good, to enter in at the strait gate, to master thy corruptions, &c.

*Abhorre Envy.*

It is a devillish sinne, and cometh from hell; The Devil is called the Envious man Mat. 23. 18. he envied our first parents, and so brought them under the power of death. Through envy of the Devil came Death into the world, saith the Author of the Book of Wisdom: and Saint James, saith, That the wisdom which sheweth it selfe in strife and envy, is earthly, sensuall, and devillish.

It is one of the torments of hell; There shall be weeping and gnashing of teeth, when yee shall see Abraham, Isaac, and Jacob, and all the Prophets in the kingdome of heaven, and your selves thrust out, saith Christ to the Jewes; now gnashing of teeth is a token of envy.

It is to be hated because it is the fore-runner of blood; witnesse Abel, and Joseph also, whom the envy of his brethren had murdered, had not God specially hindered it; witnesse our blessed Saviour, whom the Jewes delivered for envy, as Pilate knew very well.

Envy opposeth the Providence of God, grieving that God should dispose of his blessings, as he doth.

Envy is contrary to such things which most commend a man; as Mercy and Charity.

It is a most unjust sinne, for it is offended with nothing but that which is good; and the more it is, the greater is the envy, and the offence; as the brighter the Sun shineth, the more are weak and sore eyes offended.

And it is a most just sinne, because it exerciseth and gnaweth upon the heart of him that envieth, as a moth breeding in the garment consumeth it, and as rust eateth and fretteth the Iron, so Envy is the rottenness of the bones. Socrates said, it was *serra anime*, a Saw to torment the soule.

An envious man is more unhappy than other sinners; for in other sinnes there is some pleasure, though carnall, in envy nothing but griefe and torment. He is doubly miserable more than others, for other men are troubled onely for their owne evils, the envious man is also vexed for other mens good things.

It is a generall sinne, reigning among Soldiers, Courtiers, Schollers, Citizens, Tradesmen, Countrey-men, among all.

It discovereth the envious man to be in good-

nesse farre inferior to him which is envied.

It destroyeth friendship, the comfort of mans life, and therefore a wise man was wont thus to advise, to take heed of the traps of enemies, and of the envy of friends.

The most effectuall remedy which the Fathers have observed of this foule evill, are the contempt of the glory of this world, and of all earthly things, and the love of the glory of God, and of heavenly things.

For pride breedeth envy, if pride therefore were mortified, envy would vanish; and hee that contemneth all earthly things, cannot for them envy his neighbour, no more than wee envy a begger for his rags, or a Lazer for his sores; Envy is for things at least deemed excellent, and worth the having, by which we think our neighbour advanced, and our selves disgraced.

And he that seeketh Gods glory and heavenly things, will rejoyce when God is honoured in his neighbour, as well as in himselfe, desiring that he may be glorified in all.

Let us bewaile the want of goodnesse, which we see to be in others, and strive to attaine it, and to imitate them.

Verse 14. But put yee on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

IN these words is the affirmative part of the Exposition of Honest walking.

To walke honestly, is to put on the Lord Jesus Christ. Under which phrase is emphatically comprehended, sobriety, temperance, chastity, continency, peace, love, and whatsoever vertue is requisite to a Christian conversation.

Neither doth he follow his former manner of speaking, saying, Not in rioting, &c. But in putting on the Lord Jesus; but delivereth this part in the manner of an Exhortation, for more force.

In this we have two parts; First, the duty exhorted unto, in the first part of the verse; Secondly, an Amplification in the last.

But put yee on the Lord Jesus Christ.

In these words is the Duty; wherein are considerable, the Act, Put on; the Object, The Lord Jesus Christ.

The Lord Jesus Christ; These titles describing the second Person in the most sacred Trinity, who was anointed to be our Saviour, redeeming us by his blood, and therefore of right, our Lord and Master; are expounded in the Catechisme, and therefore I passe them over here.

Put ye on. This phrase is figurative, wherein Christ is compared to a Vesture, and our obedience to the putting of it on.

Christ is our Vesture two wayes, as our Satisfaction, and as our Sanctification, as the cause of our Salvation, and as the patterne of our life.

We put him on, as our satisfaction, when wee believe, of which principally is that Scripture, As many as have been baptized into Christ, have put on Christ.

As our Sanctification, when wee follow his example, resemble him, and are conformable to his holy life; and this is chiefly meant here, though the other not excluded. As it was meat and

M m 2 drink

Clephalus,  
Basil. (er. de  
Invidia.  
Greg. Mag. 46  
Moral. in fine

Iam. 3. 14.

Use 2.

VVid. 3. ult.

Iam. 3. 15.

Luke 13. 28.

Mat. 27. 18.

Invidia invidi-  
abilis est, &c.  
Horat.  
Cyp. serm. de  
Levitate.  
Prov. 14. 30.

John 4. 24.

drink to him to doe his Fathers will, so ought it to be to us.

This phrase is frequent in Paul, and hee is much delighted with it; commending Love and other vertues, under such manner of speaking unto us, as Col. 3. 12. & seq.

For the graces of Gods Spirit, will beautifie us more, and set us forth, than Jewels, chains of gold, or any rich garments; As all Sampsons strength was in his hair, so our strength is in Faith, but our beauty is in holinesse and in vertue.

Put on Christ, so put on the new man. Ephes.

4. 24. a kinde of speaking taken from a Rite or Ceremony anciently, even in Saint Pauls time used in Baptisme; as M. Beza acknowledgeth, when persons baptized by dipping, or putting their bodies under the water, did either put on new garments, or their owne, *quasi novis*, as new, as he speaketh.

But all Antiquity witnesseth, that such garments were white; so doe these Verses signifie:

*Candidus egreditur niveis exercitus undis,  
Atque vetus vitium purgat in ameno novo;  
Fulgentes animas vestis quous; candida signat,  
Et grege de novo gaudia pastor habet.*

And these,

*Indo parens sacro ducit de fonte sacerdos,  
Infantes niveos corpore, corde, habitu.*

And Saint Ambrose speaketh of it as of a Ceremony generally received and used in his time, which was about some 370. yeares after Christ, and therefore M. Zanchy might well say of the white vesture, *Credo fuisse in illa vetustissima Ecclesia usitatum*, I believe that it was ordinarily used in that most ancient Church, meaning the time next after the Apostles.

The manner was this; so soone as any was baptized, he received of the hands of the Priest a white vestiment, where such Ceremony is yet used, the Priest saith thus at the delivery of the white garment; *Accipe vestim candidam, sanctam, immaculatam, quam proferas sine macula ante tribunal domini nostri Iesu Christi, &c.* Receive this white, holy, immaculate vestment, which thou maist bring forth without spot, at the judgement seat of our Lord Iesus Christ.

This garment he was to weare a whole weeke, at the end whereof, he came and rendered it to the Priest: and in ancient time, Baptisme was administered but at two times in the yeare; unless there were necessity; namely, at Easter, and at Whitsontide; and therefore was the weeke after Easter called *Dominica in albis*, as we yet call the Feast of Pentecost from this Ceremony, Whitsontide, as I take it.

This was the ancient order, so inoffensive was a white garment, even at the Sacrament of Baptisme, being there a significant Ceremony; and it signified notably three things.

1. Liberty, that the parties so indued were set free from sinne and Satan by Iesus Christ; as the Romans when they manumitted their bondmen, among other tokens thereof, they put them on a white garment; of which Tertullian makes mention.

Tert. de resur.  
rect. one carn.

Eccle. 9. 8.

2. Joy, for the grace and victory by the holy Sacrament; for of both, is white a token; of Joy, where the Scripture saith, *Let all thy garments bee*

white: of Victory, so saith Christ to the Angel of the Church of Sardis, *He that overcometh, the same shall be clothed in white raiment.*

Rev. 3. 5.

3. Innocency and purity of life, that they which were baptized should live *candidè*, fairly, not defiling themselves with sinne, but hating the very garment spotted with the flesh.

To put on Christ then, is abundantly to expresse him, following in all things the holy rules and patterne which hee hath left in his Word. Constancy also may be here implied, for we are to put him on as our garments, which we tye fast and button to us.

Doctrine, in the words of Saint Chrysostome; *Qui Christum induit, omnem simul in antrosum virtutem habet*; He that hath put on Christ, hath together all vertue; or, *To walke honestly, is to put on Christ*; that is, to follow his example, 1 Ioh. 2. 6. He that, saith he, abideth in him, that is, Christ, ought himselfe also to walke even as hee walked. So when Saint Paul dehorts the Ephesians from their Heathenish conversation, he saith, *But ye have not so learned Christ*, in sense the same with our Put on, in this place.

Doct.

Christ is all good things to us; Hee is our King, Priest, and Prophet; our Advocate, our Lord, our Friend, our Brother, our Husband, our Way, our Life, our Meat, our Apparel, as here.

Obser. 1.

Christ an absolute example; no man may bee so unto us; nor Paul himselfe, for we are to be followers of him, onely as he is of Christ.

Obser. 2.

1 Cor. 11. 1.

Here we are taught how to use Christ, so as we may be the better for him. If a man have money and use it not, or a workman tools, or a scholar books, and know not how to use them, what profit are they? If thou wouldest use Christ aright, put him on. It is not enough to heare him preach, for so did many of the Scribes and Pharisees; nor to be in his company, for so was Iudas; nor to eat at his table, for so did the man that had not put him on as his wedding garment, and was throwne for it into utter darkness.

Vse 1.

He must be put on as our Iustificacion, and Sanctification, as was said before.

Mat. 12. 11,

13.

He hath set us in the way, and hath gone before us in it, and as I may say, *chalked it out* for us, shewing us by his own example how we should walke.

Many can be content to put him on as their Iesus, but not as their Lord, like naughty servants letting their Master walk all alone; they will not follow him in humility, patience, sobriety, &c. But we are in vaine called Christians, if wee doe not imitate Christ, who therefore called himselfe *The way, ut conversatio Magistri forma esset discipuli*; that the conversation of the Master may be the fashion of the Disciple, said Lev. *Venit hominibus in magisterium & adiutorium*; Christ came to men to helpe and rescue them as a Redeemer, and to teach them obedience as a Master, said Augustine.

Leo Mag. Ser.

5. in Marc.

Dom. m. 11. 1.

Aug. Volusian.

Ep. 3.

He that walketh in drunkennesse, chambering, wantonnesse, &c. hath put on the Devil and not Christ; for hee nor did, nor taught so. No marvel if the Heathens committed whoredomes, robberies, drunkennesse, &c. for such things are reported of their gods whom they worshipped; For which cause, said Mevippus in Lucian, I approved and followed such things, for I thought the gods would never have done such things, if they

Bez. schol. in  
e. 3. epist. ad  
Gal. v. 27.

Left in care  
paschal.

Paulinus.

Amb. rom. 4.  
lib. de iis qui  
insistantur my-  
stero, cap. 7.  
Zacharias in  
exple. ep. ad  
Eph. cap. 5.

they had not judged them to be good.

But in as much as the God whom wee serve, is of pure eyes, and cannot behold iniquity; and the Master whom we follow, is an unspotted Lamb, *ὁ ἀμώματος ἀgnus dei, in whose mouth is no guile, who is holy, harmlesse,* and undefiled; we must needs be damned, if wee walke contrary unto him.

*V/c 2.* Here are two sorts of men to bee reprov'd. First, they which put him not on at all; of whom in the former life.

Secondly, they which put him on, but so slovenly, as I may say, and unhandfomly, that they have no benefit by him.

Of these, some put him on as a cloake or loose garment, which they may cast off at their pleasure; these are *holy-day Christians*, who at good times, or when they goe abroad into some Company will walke soberly, but at other times, and in other Companies, are of another straine. But Christ must be a close well-girt garment to us, never to be put off, by day or by night.

Some put him on their heads, and no farther, having knowledge, but being altogether without the power of godlinesse.

Some put him on their tongues also, they will talke well, but their hands and feet are foule and naked.

Some are clad halfe way, as the Messengers of David to Hanne; in some things they are careful, but in other they take liberty. But wee must bee clothed with Christ from top to toe, that no part of our owne filthy ragges may bee seene, nor our nakednesse; but that whatsoever is heard or seene in us, may bee of Christ. As a man is contained in his garments, and seene in their colour, so in him who imitates Christ, must nothing bee seene but the workes of Christ.

Christ is a neat, handsome, straight garment, it is not easie to put him on. Hee that hath a bunch of pride, drunkennesse, can never get him over; all such things must be pared off, before it will fit us.

In other garments, if they bee too short, or too strait, they may be pieced or eeked out; or if too wide or long, they may be cut lesse, or shorter, till they be fit to our bodies; but our Garments weespeak of, may not bee patcht nor curtailed, nor fitted to us, but wee must bee fitted to that.

The Taylor fits our Garments to our bodies, but wee must bee fitted to this Garment. Christs will may not submit to ours, but ours to Christ.

Labour to put on Christ. It is horrible to see what monstrous attires for fashion, and unreasonable for charge, men and women daily invent and wear beyond their ability and ranke, and contrary to their sexe; but the best and seemeliest garment, which is Christ, is not regarded or put on.

Men and women seeke for rich cloathing for their body, but esteeme not the nakednesse of their soules.

The reason of this strange negligence is this; Every one would bee esteemed and taken forth: they cannot for their vertue and honesty; and therefore they thinke to carry it away with their fine clothes; these are they which lay their whole substance on their backs; these are they which

bestow so much time in trimming and trussing, and cutting and powdering, &c. that between the combe and the glasse, as they say, they can never finde leasure to serve God. These are they, who had rather the Common-wealth should be out of order, than their periwigs and disordered apparell.

Apelles his prentice, not doing his part in the face of Hellen, whom he was to draw; all to bedawbed her apparell with gold, and garish colours; to whom Apelles, *O adolescens, cum non posses pingere pulchram, pinxisti divitem*; O young man, seeing thou couldst not paint her beautiful, thou hast painted her rich. So, many, their lives be not faire, therefore their clothes are rich.

It is our folly to esteeme of men, more for a gold ring, as Saint James speaketh, than for vertues, which hath caused this madnesse in many, more to seek gay and costly garments, than to put on Christ.

Our Saviour said, that the body is more than the raiment; but I verily thinke, that there are some so besotted, who, if a rich suit of apparell, and vertue, nay Christ himselfe were set to sale, would rather give a hundred pounds for the gay clothes, than a hundred pence for Christ.

Let us not esteeme of men but for their vertues, and let us seek to put on Christ, rather than outward apparell.

In the morning when thou dressest thy selfe, examine whether thou have put on Christ.

Thou art ashamed of a soule garment; and art thou not ashamed of drunkennesse, whoredome, &c.

If thy garments need mending, doth not thy life much more?

Thou art ashamed of the nakednesse of the body, and therefore thou puttest on apparell. Oh consider, if the vilenesse of thy heart, and thy wicked thoughts and desires were knowne, or it may bee, if that which thou didst this last night were knowne, what great cause shouldst thou have to bee ashamed? God knowes it; put on therefore the Lord Iesus Christ by faith and repentance, that thy spirituall nakednesse may bee covered from the sight of God and men.

Hast thou put on Christ? weare him honestly and carefully; if thou puttest on thy body a new garment, thou keepest it from the dust and spots; so having put on Christ in thy Baptisme, suffer not that white garment to bee spotted; otherwise, how wilt thou be able to bring it forth at the last day.

Muritta, a Deacon, baptized one Elpidophorus, who afterward persecuted Muritta and others; but the Deacon brought out his white garments, and held it up, and shooke it against him, saying, These linnen garments, Elpidophorus, shall accuse thee at the coming of the Iudge of all, which I have kept by me as a witnesse of thy Apostasie, &c.

Have a care then that thou flaine not thy profession, and dishonour his name after which thou art called. If thou hast put on Christ, wallow not with that precious garment in the mire of thy former finnes.

Verf. 14. — *And make not provision for the flesh, to fulfill the lusts thereof.*

**T**He exhortation to put on Christ, in the former part of the verse, is here amplified from the Effect of such putting on; which is, that wee do not on the things of this life; and that our care for worldly things abates: He that putteth on Christ, is rid of a great deale of care and thought for the flesh.

This effect is brought in by an Occupation; of which, after the exposition of the words.

These words containe two parts; a Prohibition, *Make not provision for the flesh*; and a Limitation, *to fulfill the lusts thereof*; which limitation is added, because that which is forbidden, is not simply evil.

*Flesh*; This word is of divers significations; here it either signifies our corrupt nature, or the body.

If you take it for nature corrupt; then the second part is an exposition of the first.

But it is best to take it for the body, as the very words must needs import.

*Make not provision*; that is, with care, as it was formerly translated, which must also bee here understood, according to that of our Saviour, *Take no thought for your life, what yee shall eat, &c.*

Mat. 6. 25.

*To fulfill the lusts*. *To fulfill*, is added to fill the sense.

*Lusts*; Lust, or concupiscence, is a naturall faculty of the soule, desiring objects convenient to nature, and abhorring the contrary.

That which *sensit*, is in insensible things, in sensible and reasonable creatures, is *sensitiva*.

This concupiscence, or lust, in entire and pure nature, was every way ordinate.

In corrupt nature, the faculty it selfe, as it is naturall, isto bee reckoned amongst naturall good things, put into us by God; and the motions of it unto things naturall, as desiring of meate, drink, sleepe, apparrell, &c. are indifferent; but by pravity adherent, they are evil three waies:

1. In regard of the object, when that is desired and coveted which is forbidden; as in the tenth commandment that which is our neighbours.

2. In regard of the measure, as when wee immoderately desire that which is lawfull to bee desired; when there is no measure of our study for riches, meate and drinke, house and land, &c. as indeed it is very hard to bound our concupiscence in such things.

3. In regard of the end, when wee desire such things, to wrong ends, and not the glory of God, in the preservation of nature, for the service of God, and of our neighbour, and the furthering of our own salvation.

This exorbitant, and inordinate concupiscence, or lust, is understood in this place.

The meaning then is, Provide not for the body, that thereby the lusts thereof should be fulfilled and satisfied.

That is brought in by way of preventing an objection.

Some might say, from the prohibition of drunkenesse, and wantonnesse, &c. What? must we cast away the care of bodies? is nothing to bee granted to our fragility and infirmity? may wee not eat, and drink, and be merry?

Paul answereth; you may make provision for the body, but with limitation, that you fulfill not the lusts of the body, which will easily upon a small occasion, grow unruly; as wee may discern in our selves, how soone, in the putting on of a new garment, &c. Corruption will discover it self.

There ought to be a care had of health, and state; of wholesome meate, competent medicines, comely apparrell; but excess is to be taken heed of.

Eate and drinke, but not to enslave thy lusts; a little is enough for nature, but nothing for our lusts.

*Make not provision for the body*. If Paul had stayed here, he had writ no good Divinity; therefore he addeth, *to fulfill the lusts thereof*; warning us to keep down concupiscence, and not to set her on cockhorse, as they say.

The body is not so to be tended and provided for, that the lusts thereof should be fulfilled, or strengthened, Mat. 6. 25. Take no thought for your life, what you shall eat, &c. Wee must not have an immoderate care for necessities, much lesse for superfluities, to the fulfilling of our lusts, Gal. 5. 13. Use not liberty for an occasion to the flesh. Saint Paul there spake of legall ceremonies, and it is true, in all matters of like nature, God hath given us liberty to eat and drinke, &c. this liberty is not to be used to nourish lust. 1 Pet. 2. 11. As Pilgrims abstaine from fleshly lusts which fight against the soule. Pilgrims cumber not themselves with unnecessary things.

Doct.

Here we may discern whether wee have put on Christ or no; namely, if we provide not for the body so as to fulfill our lusts; this is to follow Christs example.

Vse 1.

Christ did eate and drinke, but his fare was meane, and moderate; after forty daies fast, he being hungry, would not turne stones into bread, the most ordinary refectioe to retaine nature, but stayed for an ordinary provision.

Ioh 4. 7.

When he was weary, how did he provide for his body? did hee take up his name, call for dainty cheere, and a soft bed? no; but rested himself upon a Well, and asked a little water, though there was a good town hard by.

For his sleepe; his body had need of it as well as ours; and besides, his nature was most pure, and without the danger of inordinate lusting; and yet hee would not follow innocent nature herein, but broke himselfe of his sleepe, to spend whole nights in prayer to his Father. It may be thou wilt sleepe at a Sermon ordinarily, and at prayer. Luke 5. 12. This is not to be like Christ, to put him on.

It is not unlawfull to provide for the body; Vse 2. Religion requireth not that a man should not give nature her due; or cleave his forehead, as they say, and be merry; in which morosities, hypocrites faime perfection. Yea, to neglect the body is a sinne; if it bee not provided for, and nourished, how shall it be a fit instrument of the soule for good? To deny food and raiment convenient to the necessity of nature, to our callings and estate, is ostentation and rigidity, rather than true vertue. Our Saviour furnished the feast with excellent and neat wine, which God created to make the heart of man glad; and S. Paul reproves such neglecting of the body, Col. 2. 23.

Ioh. 3. 10.  
Pla. 104. 13.

Saint Augustine writing to Proba, a rich Widow, who had a great retinue, and provision for her body, and for her table sutable; willerh her

Aug. Proba  
ep. 121.

not

not to cease to be so attended and served, as was fit for her estate and place; but that she should temper and moderate her selfe in the use of them, and to seeke nothing therein, but *integram valetudinem, quæ non contemnenda propter necessarios usus huius vite*, good health, which is not to be contemned for the necessary uses of this life; and he allegeth this place.

Also he allegeth Pauls advice to Timothy, 1 Tim. 5. 23. *Drinke no longer water, but use a little wine*; It was so, that Timothy, to give an example of sobriety to the riotous and dissolute Ephesians, over whom hee was Bishop; did so take downe his body with unreasonable abstinence from wine, and continuall drinking of water; that Paul was faine to write to him, and charge him for his *stomackes sake, and often infirmities*, to drinke wine. For such abstaining. Saint Augustine giveth the holy Bishop this censure, that he was nimis corporis castigat, too great a chastiser of his body; for his very studying and contemplation, with his continuall preaching, were sufficient to weaken his body, though he had not used such abstinence; for this is *wine necessary* for Timothy, for the preservation of his health.

Philosophers affirme, that there is but one soul in man, which is both vegetative, sensitive, and rational, which together intendeth to vegetation, sensation, and understanding: when therefore the soule is wholly busie in the braine about contemplation, it must needs follow, that she cannot attend in the stomacke, at the same time, to concoction; and so the stomacke being destitute of convenient heate and spirit, and the influence of the soule, must needs abound with crudities; and for this cause, Physicians give this rule, to bee merry at meat, that through such remission of study, the soule may attend unto necessary nutrition; and hence also it commeth ordinarily, that great Students have weak stomacks. Hee therefore who is weary with labour or study, the spirits languishing thereby, may with a good conscience drinke wine, and use other comforts of Nature, especially if he beleve and repent; for God hath created such good things principally for such. That therefore which Saint Bernard saith of Timothy, we may say of every Saint; Give me a Bishop or Preacher like to Timothy, or a holy man like him, and he shall eat gold, and drinke Ipoocras.

Though we may serve the necessity of the body, yet we may not the lusts; Deus prudenter vult sibi serviri; God will have us prudent in serving him; not by nimity of fasting, nor of feeding, so to oppresse the body, that we must alwaies have a Physician at our elbow.

We must do wisely; The body is to be served, not the Concupiscence. This is difficult; if you neglect the body, you weaken it to the exercises of godlinesse; if you cherish it, you maintain your enemy, which is, lust.

The body is a garment, the lusts are moaths; kill the moaths, and save the garment.

The body is a Castle, the lust an enemy or rebell within the Castle; it were easie to blow up castle and rebell all; but thou hast no authority to raze the Castle; thou must save the Castle, and destroy the rebell.

They are to be reproved, which either so nourish the body, that they withall maintain their lusts; or so exinguish the provocations to fiane, that withall they destroy the body.

Be content with that which is sufficient, and under a pretence of necessity, runne not to excess.

As he is a foole which will have no fire in his house, because his neighbours house was consumed with fire; so is he a fool, who, because fire is necessary, will make so great a fire as which may burn down his house.

Too much ballast, or too little, are alike hurtfull to a ship; so too much, or too little provender for thy beast; too much, or too little straining of the string of thy instrument.

There is use of Hagar the bondmaid; but cocker her a little, and she will grow insolent toward her dame Sara.

*Ama tanquam oscurus*; love thy body, but so, that if need require, thou canst hate it; for the compassion of nature, it is to be loved; but for the restraining of vice, it is to be hated; keep from the fire, and yet in some cases yeeld it to be burnt in the fire.

Be not thy bodies slave. *Vivendum non propter corpus, sed tanquam non sine corpore*; we must live, not for the body, but as not without the body.

David is a notable example herein; hee longs for water which the Philistines had in their possession; His worthies breake through and fetch him some of it; when he had it, he would not please his lusts, but powres it out as an offering to God. See how he curbed his lusts: the three Worthies did a great exploit, but David a greater, in conquering his concupiscence.

Concupiscence is not fulfilled without a great deale of care in providing here, and a great deale of torment hereafter.

Esau is weary in following his pleasure, and to satiate his lust with red postage, hee feels the richest thing in the world, even his birth-right.

Dost thou lust after dainty fare? It is not gotten without great charge, nor made ready without great labour, nor devoured without great discomfort.

But if Christ be thy meat, hee refresheth without satiety, filleth without loathing, costs thee no money, breeds no diseases, but healeth thy infirmities.

Dost thou desire gorgeous apparell? it costeth thee deare, it requireth much care in the wearing, and occasioneth much danger; but if thou put on Christ, it costeth thee not deare: great care, indeed, must be in the wearing, but then it discharge us of all other unnecessary cares, and it so commeth us, and setteth us forth, that God himselfe taketh pleasure in us.

It requireth labour and care to serve our lusts, and afterwards commeth damnation; but though it require care to serve God, yet afterwards it bringeth everlasting life.

Most men are over-carefull for their bodies, and careless for their soules; *Nimia corporis cura, nimia anime incuria*: where there is so much study for dainty fare, and gay apparell, for house and land, &c. there is little study and care for grace, and a better life; and so on the contrary.

When Peter saw the heavenly sights in the Mount at Christs transfiguration, hee forgot his nets; so they which set their mind too much upon their nets, forget the heavenly things in the mountaine.

Abate the care for thy body, and encrease thy

Sum. 30 in  
Com.

Use 3.  
Ambrosius.

Seneca.

Sam. 13. 13.  
14, 15, 16.

Use 4.

care

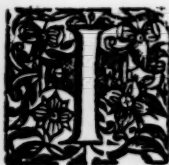
care for thy soul. Do heere, as thou dost in a pair of scales: If the body weigh downe thy soule, take from the body, and adde to the soule, and then shall it come to passe, that thy soule shall lift up thy body to heaven, otherwise, thy body will sink thy soul to hel.

God hath committed to our keeping, a body and a soule; the soule as a son, to be delicately brought up, to be fed with the dainties, and to be clothed

with the richest; the body as a slave, to be brought up to labour, and to be fed with bread and water, to be chastised also, and kept under; but we, contrarily, coker the slave till hee rebell; and make the son a slave.

But let our bodies serve, lest our concupiscence grow strong to our condemnation, and whatsoever befall the body, let us take care for salvation of our soules.

## AN EXPOSITION UPON THE FOVRTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.



**I**N this Chapter, and part of the next, the Apostle intreateth of the use of things Indifferent, and of Christian liberty; and how Christians, strong and weak, are to carry themselves therein one to another, that God may

have glory, the Church peace, and themselves mutual comfort.

As there was great need to write of these things in Pauls time; so now also, because our Church hath of late yeeres suffered more about these things, than about the Articles of the Faith.

The occasion of this passage was this; By reason of the dispersion of the Jewes, the Churches almost in all places consisted of Jewes and Gentiles: The Jewes could hardly be brought from the observation of Leviticall Ceremonies, being brought up in them from their cradle, as in Ordinances coming from God himselfe; and therefore though they entertained the Gospel, yet they held difference of daies and meats, of conscience still necessary to be observed: The Gentiles were easily perswaded of the Christian liberty from such things purchased by Christ, and lived without making difference.

Hence grew hot disputations, eager contentions and dissension almost irreconcilable; the Gentile holding the Jew as superstitious; the Jew the Gentile as profane.

Paul commeth with his bucket to quench this flame, which burnt vehemently in the Church at Rome, and endeavoureth here as an Umpire to arbitrate the matter, and to make a pacification. Although hee instanteth in Jewish Ceremonies, yet in proportion here are Rules concerning all Indifferent things.

Ver. 1. Him that is weak in the faith, receive you, but not to doubtfull disputations.

**H**ERE begins Pauls Hieraticke; for having before written of things commanded and forbidden; here he writeth of things of a middle na-

ture; or before of charity to our friends, our brethren, our enemies, the Magistrate, our neighbours, our selves; here of charity toward the weak. The particular and immediate coherence, is with the last verse of the 13. Chapter, for having there forbidden satisfaction to bee given to the flesh, lest either the weak should thinke themselves neglected, or the strong take occasion to contemne them, because weaknesse is attributed to the flesh: therefore he falleth here to direct both the one and the other, how they should lovingly and charitably converse together.

Pauls method is this; first, he setteth down a generall Precept in this verse; then an Explication of it in all the verses following to the fourteenth verse of the fifteenth Chapter.

In this generall Precept, are the Duty; to receive him that is weak in the faith; and the Amplification, from the persons who are to performe the Duty; implied in the Greeke, unfoulded in the English, You; and from the end, Negatively set downe by way of correction, but not to doubtfull disputations.

Receive you; You, that is, you that are strong, as in Rom. 15. verse 1. which have more able knowledge.

Receive, that is, joyne unto you, take and entertaine unto your company, as a friend, as a brother: When a friend cometh to our houses, we use not to chide him away, but receive him with all courtesie; so would Paul have the strong to receive the weak in all love, cherishing them, and bearing with their weaknesse; Chap. 15. 1.

The same word is used by Saint Paul, when he intreats Philemon to receive Onesimus, as his owne bowels; so the strong must receive the weak as their own bowels. Him that is weak in the faith, not weak in body; yet such are to be received; but in the faith, not justifying faith, though such are especially to be tendered; but in the doctrine of faith: not weak in regard of the power of faith to apply the promise of mercy, in Christ, to the conscience; but here weak to apprehend the doctrine of Christian liberty, in things indifferent.

weak;

Chrysost., in loc.

Mat. 26. 41.  
Rom. 6. 19.

Philem. 12.

1 Cor. 3. 2.

Heb. 5. 13, 14.

i. d. 1. 2.

Rom. 4. 20.

Doct.

Use. 1.

Use. 2.

Use. 3.

*weake*; that is, sicke and queasie stomachs, which cannot brooke *strong meate*; such as Paul calls *babes in Christ*; opposed to them which are *strong*, and of *full age*, who by reason of use, have their senses exercised to discern good and evil.

But not to doubtfull disputations; *in eis d. 1. 2.* *disputations*, signifies many things, here ambiguity, and doubting, as the verbe is used before in this Epistle; *Hee flattered not at the promise through unbelieve.* Receive the *weake*, but not quarrell and contend with him in his opinions, as the vulgar reading is expounded; nor to judge him for his opinions, knowing not his heart, as *Augustine*, nor to fill his head full of curious and intricate questions, and doubtfull disputations.

The Affirmative end; to receive him to edification, Chap. 15. 2.

Those which are *weake*, are not to be troubled with doubtfull disputations, but friendly to be instructed. Rom. 15. 1, 2. The *strong* are to beare the infirmities of the *weake*, and to please them for their good to edification. Gal. 6. 1. If any bee overtaken with a fault in regard of manners, or (by proportion) of opinion, restore him in the spirit of meeknesse. 1 Thes. 5. 14. Support the *weake*.

Ministers ought to preach to the capacity of their hearers; if they be of the *weaker* sort, not to trouble them with profound matters which they are not able to understand, much lesse with conceits and subtilties which profit not; but rather to teach such things which may be understood, and may breed godly edifying. Our Saviour is an example, who would not trouble his Disciples heads with that which they could not then beare, Job. 1. 6. 12. Also Paul in his preaching had regard to his hearers, whether *milk* or *stronger meat* were to be given them, 1 Cor. 3. 1, 2.

The *strong* must sweetly, friendly, and brotherly converse with the *weake*, they must joyne him to them, that by their *wise* and *gentle* courses, they may winne him to the truth; they must not separate from them either in *affection*, or *conversation*.

Hence it may appeare, that the practice of our Brownists is clean contrary to the precept of Paul. They suppose themselves to be *strong*, and us to be *weake*; and because we presently receive not their conceits, they separate from us, as from *Heathens* and *Publicans*; for which, wee may justly suspect their *charity*: for it wee bee *weake*, here is Pauls direction how we are to be dealt withall before a separation; they must take us to them, beare with our infirmities, and teach us soundly from the Word.

But alas, they are *weake themselves*, I would they were not *wayward*. For even as a *forward* or *sullen* child, if it may not have the *will*, refuseth the meate, and strikes the spoone out of the Nurfes hand; so these, because they may not have their *will*, and their *new devised* and *groundlesse discipline*, they will have *nothing*; no preaching, no Sacraments, no spirituall communion with us.

If the *strong* must gently take the *weake* unto them, then the *weak* must be admonished not to be *willfull*, but *docible* and *tractable*.

What if thou hast spoken the word? stubbornly *persist* not therefore, in thy opinion, against Gods word. Many, doubtlesse, would

have long agoe submitted themselves in the Church of England, to *orders enjoyned*, had they not held the contrary; and now the Church must be troubled, lest they should bee thought to have erred.

O Germany! famous for the reformation of religion, how hast thou been torn with dissensions, *wasted* with miseries, *plowed* with the sword, and *watered* with blood, through the *weaknesse* of even Luther himselfe, who having once affirmed it to *Carlostadius* for his credit may not publicly recant, and reverse his word.

Be not *stubborne* in thy *weaknesse*, and because Paul commands that thou must be *gently* used, account not thy *weaknesse* a *vertue*; for here is a *secret reproof* of thee, as one observeth, when thou art called *weak*. *Chrys. in lat.*

*Charity* must bee used toward thee, that thou maiest not forsake the faith; but discretion also, that thou maiest grow unto *strength*. We would wonder to see a child hang five or six, or ten yeeres at the breast. If thou wert *weake* foure or ten yeeres agoe, and yet art *weake*, surely there is some defect; either thou *prayest* not, or thou art *stubborne*, or *proud*, or there is some *secret sinne* that keeps thee from growing.

Disputations; not fit for *weak* Christians: *Disputations* are not to bee disallowed; for as the whetting of a knife forward and backward scoures it bright, and begets an edge; so *truth* is cleared and fortified by *disputations*; but it is not for the *weake* and unlearned to *dispute*. *Use 4.*

The liberty that all sorts of men (and women also) take to *dispute* of curious points, and to *question* every thing, is a great hinderance to the peace of the Church. In *Turky* it is deadly to question the generall received religion, whereby, in a liberty of all religions, they enjoy *pace inviolenda*, & *nobis pudenda*; such a peace which wee may envy, and have just cause to bee ashamed of, as a learned man speaks.

Our Saviour oft *disputed* with the Scribes and Pharisees, but hee would not turn his Disciples to them; and Saint Paul, a great learned Apostle, *disputed* daily in the Schoole of *Tyranus*. *1. 2. 13. ed. versu dialo. gylam.*

It is not for *simple* men, and *ignorant* women, to dispute of points of religion, nor to enter combat with the cunning Brownists. It is not for every Protestant, no not for every *dean* or *Preacher* to *dispute* with learned *Jesuits*, that have Schoole distinctions at their fingers ends, and travell in nothing else but *controversies*. *Ad. 19. 9.*

What if thou hast a good wit, and a great and *strong apprehension*, praise God for it, and so use it, that the Church may bee the better, not the worse for thee.

I read of a Philosopher among the *Lacedemonians*, who boasted that hee could hold argument, and dispute of any position, true or false, a whole day: but the Magistrates considering that such a fellow might bee dangerous among the common people, to disturbe the peace of the state, banished him for it.

*Children* delight in knives, which will hurt them; and, for the most part, the *weakest* are busiest in questioning the laudable customes and orders of the Church.

Study rather to *live well* than to *dispute*; and when thou meetest with thy neighbour, spend thy time in conferring, not of *controversies*, or

of things which concerne thee not, or bee above thy capacity, but of obedience, repentance, mortification, preparation for death, and such like.

Verse 2. For one beleeveth he may eat of all things, another, who is weak, eats herbes.

In this verse begins the Explication of the generall precept: of which there are three parts. A direction to the strong and weak. A speciall debortation to the strong; and a repetition of the precept.

The Direction is from the beginning of this verse to the 13.

The Effect of it is, to remedy the offence between them, by teaching them how to carry themselves one toward another.

They were both faulty; but in this part principally the weak one is taxed. In the debortation, the strong.

In the Direction are two things. 1. The cause of their dissention, which was the diversity of their opinions in things indifferent. 2. The remedy, or direction it self.

Both these are propounded in two cases; the one of meats, the other of dayes. Of meats, in the 2, 3, and 4. Verses; of dayes in the rest.

In that of meats, wee have the case, and the remedy.

The case, verse 2. The remedy, verse 3, 4:

In the case are set down the parties dissenting, and their opinions concerning meats.

The parties, are the strong and the weak Christian.

The opinion of the strong, that he may eat of all things; the opinion of the weak, that hee ought not to eat of some meats.

One; that is the strong, who for the most part was a Gentile.

Beleeveth; it is not only his opinion, but his faith; that is, he certainly knowes, and is fully perswaded upon good ground.

Hee may eat of all things; hee hath liberty by Christ to eat of all things wholsome to mans body, without scruple or busse to his Conscience.

But he that is weak; for the most part, the Jew weak in knowledge.

Eateth herbes; Not, Let him eat herbes, as the vulgar Latine; upon which, the ordinary glossie makes Paul as a Physician directing dyet for the repressing of lust.

But eateth herbes, as being of opinion that some meats were uncleanne, and therefore not to bee eaten.

Some think that these weak ones are no flesh at all, but onely herbes; some, which is likelier, that when they could come by no meat but that which was forbidden by Moses, that then they chose to eat of herbes, which wee read not to bee forbidden.

They abstained not, as Pythagoreans, holding the passing of mens souls into beasts sometimes; of which opinion Herod smelt of, when hee thought that Christ had been Iohn; nor as Marcionites and Manichees, who held flesh to bee unlawfull, and to have come from an ill beginning; whom Augustine confutes in his Books against Faustus: but they abstained for the reverence of Moses law.

Some hold opinion, that the Fathers had no

liberty to eat flesh before the flood; and some, that no beast was actually carnivorous before that time: But it is manifest, that after the flood, liberty to eat of every moving thing that liveth was granted unto them.

Afterwards, when God chose the people of Israel to be a peculiar people to himselfe, he forbade them certaine beasts, and fowles, both for sacrifice, and (with certain fishes) for meat; of which, Lev. 11. Deut. 14.

There are foure reasons alleaged, why God forbade some fowles, beasts, and fishes to be eaten of the Jewes. First, to acknowledge Gods Dominion. Secondly, to inure them to obedience. Thirdly, to teach them to live holily, since their dyet must be so choyce, much more must their lives. Fourthly, to distinguish them from other people, and that they might abhorre the superstitions of the nations.

This difference of meats was taken away by Christ, and the liberty granted to Noah renewed; as appears in the New Testament.

But the Jew did not well understand that point, and so the Church of Rome, and others also, were exceedingly troubled.

In the Church of God upon earth, there are always some which thinke one thing, and some another. So was it in Pauls time at Rome, as appears in this place; and at Corinth what differences of opinions were about things offered to Idols, and some maine fundamentall points, as may appear in Pauls first Epistle to the Corinthians?

And after this, before two hundred yeeres were expired after the Incarnation of Christ, what variance in opinions concerning the time of keeping the feast of Easter was in the Church, with the Arrogancy of Victor Bishop of Rome about the same, Eusebius makes mention. It were infinite to reckon the sundry Opinions which have at all times been in the Church.

In Germany to this day, there is irreconcilable difference of Opinions concerning the presence of Christ in the Sacrament; and concerning the breaking of the bread, which is doubtlesse of the integrity of the Sacrament.

And at this very time, none can bee ignorant, of the difference of Opinions in the Low countries, about the Doctrine of Arminians, and in our owne Church about Church Discipline and Ceremonies; though through the great blessing of God, the vigilant care of our gracious Lord King Charles, and the worthy diligence of our Reverend Bishops, and other learned men, both these places are notably quieted and established.

But thus it must be to the end, for Pauls reason, viz. That they which are approved may be made manifest. 1 Cor. 11. 19.

Saint Paul attributes faith to the strong; hee takes it not away from the weak though he mention it not. There was faith in them, though joyned with ignorance and doubting: Not to beleeveth and understand every thing inferreth not a nullity of faith.

Total ignorance and doubting destroys faith, if it be not total, yet it manifesteth infirmity.

To deny a truth in things indifferent, breeds a tolerable error; in points necessarie, an intolerable. Obstinate to defend an error in things indifferent, makes a man a Schismaticke; and in points necessary and fundamentall, an Heretick.

De utroque  
consule Petri  
um in Simplicio  
l. 4. de creat.  
brum num. 256  
& l. 14. de  
cor. s. u. na. 9.  
ad num. 26.  
Jan. 9. 3.

Mat. 15. 17.  
Acts 10. 11.  
1 Tim. 4. 4.

Doctr.

Euseb. hist.  
eccl. l. 5. c. 21.  
22, 23.

Use.

For

For every doubting or ignorance, say not, an Infidell; nor for every error, cry out an Heretick: Let us all relolve with the holy Father, *Errare potero, hereticus non ero*; I may erre, but I will bee no Heretick.

Augustin.

Use 2.

Such is the condition of the Church upon earth, that there will be alwayes some strong in the faith, and some weak in it. As among men, some are tall, some of low stature; some healthy, some sickly; as in our houses some are growing up, some are babes hanging on the breast, so is it in the Church, and will be to the end. For,

1. Some are more ancient, some later in the faith.

2. Some have better capacity than others.

3. Some are more diligent to heare, read, pray, meditate, practise; and therefore though standing and capacity bee equall, yet the diligent outstrips the other.

4. God, in his wisdom, gives more talents unto one, than to another.

Art thou strong? be thankfull to God, it is his gift; bee not proud, despise not thine inferiours; thou wast a babe sometime, hadst lesse knowledge, lesse grace, yea, there was a time when thou wast out of Christ.

Art thou weak? take heed thy weaknesse continue not through thy negligence and default; pray for strength, and bee diligent in hearing the Word, as a new borne babe, desiring the sincere milke of the Word, that thou mayst grow thereby.

1 Pet. 2. 3.

Use 3.

In these weak ones, as something is to bee discommended, so something is to bee commended.

Their weaknesse is a fault, and to bee discommended; but their care not to offend their consciences, is truly to bee praised: It is alwayes commendable, whether in weak or strong, rather to abridge our selves of our liberty, than to offend the conscience; and to be chosen, rather to be thought undiscreeet than impious.

O that we had more care of our consciences; for if conscience be put away, shipwrack of faith will soon be made.

If these Jewes and weak Christians will rather live hardly, eating herbs, than defile their consciences; what shall become of them which daily defile themselves in things manifestly forbidden, wallowing in the mire of Drunkennesse, Whoredome, and other abominable sins.

Verse 3. Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him which eateth:—

The cause of the dissention between the beleevvers at Rome, was their difference in Opinion, of which in the verse next before: Now in this verse is the remedy; For here Saint Paul interposeth himselfe, and directeth both parts how to carry themselves each to other in these things.

Here are two parts; 1. A Direction; 2. A Reason.

The Direction in the words set downe in the 3. verse.

As the parties are two-fold, so is the Direction, to the strong, to the weak; both tending to the same purpose, namely, to preserve peace and charity betwixt them; and to prevent separation.

The strong Christian contemned the weak for

his abstinence, as a phantasticall fellow and superstitious: his Direction is, not to despise the weak.

The weak Christian, which yet understood not the Doctrine of Christian liberty, judged and censured the strong, as profane, because hee made no difference of meats; his Direction is, not to judge the strong.

Both their Directions are Negative, as secretly finding fault with both sides, for their intemperate carriage one to another.

Despise; The Greeke word is full of sense; to esteeme a man to bee nullius pretii; to have no worth in him, to disdain, to vilifie, to nullifie a man, to set at naught, and asely to esteeme of.

The Septuagint doe use the word in the Text; to render an Hebrew root, *Maas*, which signifies to reject, to disdain, to cast off, to contemn; as Psal. 53. 5. God hath despised the wicked; and Psal. 58. 7. Let them melt away as waters, or, let them come to nothing.

So also they render another root, *Baqah*, Esay 53. 3. Nibbzeeth, He is despised, meaning Christ; and Luke 23. 11. it is said, that Herod with his men of warre, set Christ at naught.

Judge; that is, condemne; the simple Verbe for the compound, which is not usuall with Saint Paul.

By these two words, despise and judge, it appears that they differed not only in opinion, but also in affection.

For difference of opinion, and practice in things indifferent, there ought to be no breach of charity, or separation among Christians; Phil. 3. 15, 16. Let us therefore, as many as be perfect, be thus minded, and if in any thing yee bee otherwise minded, God shall reveale even this unto you. Unrevivable, whereto wee have already attained, let us walke by the same rule. Also all such places which command unity and charity.

Doct.

But what are things indifferent?

Quest.

Things are called indifferent two wayes, either as they are opposed to perfection of goodnesse, or to necessity.

Ans.

For the first way; we say a thing is indifferent when it is in some degree good, but not so good but that it may be amended; so wee say of health, that we are indifferently well, when wee are able to walke abroad, but not without some weaknesse or paine.

This is not meant in this business, but the other, where indifferent is opposed to necessity, or to a necessary duty, namely, A thing that may be done, or left undone without any sinne.

Some things are commanded to bee done, some things are forbidden; some things are neither commanded, nor forbidden; These are indifferent.

The ground of this is, that howsoever the Law commands the reasonable creature to doe nothing but that which is good, and at all times, yet not to do every good thing at all times.

A man hath two suits of apparell, hee may indifferently weare which he pleaseth. A man hath meat set before him, hee may indifferently eat or abstaine; these, and the like, are indifferent; neither good nor bad in themselves, nor commanded nor forbidden.

For although every action, considered as clothed with its circumstances (as they say) proceeding from the reason of a reasonable creature, be

or good or evil, yet being considered naked, and in regard of the substance of the work, is not presently necessary to be done.

*vid. Hieron. ad Rom. ad Gal. Obfer.*  
The things called indifferent, are also by the Ancient called things in our power and liberty; and, things lying in the midst, between, commanded and forbidden.

In the time of St. Paul, the Jewish Ceremonies were things indifferent, which might be used or not used, as they saw it tend to Gods glory, and the good of the Church; otherwise Paul would have written in another manner of strain. And this is profitable to know, for the understanding of the History of the Acts, where we shall finde Paul using Circumcision, making vows, and purifying himselfe, and yet writeth against such things in his Epistles.

Before the death of Christ, the use of such Ceremonies was not indifferent, but necessary, as being commanded of God.

*Aug. Hieron. Ep. 19.*  
After the death of Christ, their use was indifferent for a time, I say, for a time, which Saint Augustine elegantly expresth by a similitude; A man a friend dyes, he doth not so soone as the breath is out of his body take him by the heeles, and drag him out of the doores, and cast him upon the dunghill; but he keeps him a certaine time, wraps him in faire clothes, and so with honour accompanies him to the grave; So these Ceremonies were alive till Christ; when he dyed, they also gave up the ghost, and the vaile of the Temple rent in twaine; and because they had bene, given by divine Ordinance, of great use in Gods worship, they remained, for a time, indifferent; that so they might be laid down in an honourable manner.

This time was till the Doctrine of Christian liberty might be fully made knowne to the World, which could not be done on a suddaine; even as Acts of Parliament have a day set downe when they shall be in force, that so all the subjects of the Land may have time convenient to take knowledge of them.

*Aquin. in loc.*  
But now they are not necessary, nor indifferent to Jew or Gentile, but absolutely forbidden. After the passion of Christ, the Jewish Ceremonies were mortuæ, saith a learned man, that is, dead; but after the divulgation of the Gospell, they became mortifera, that is, deadly.

Paul found fault with Peter, and with the Galatians, for the use of legall Ceremonies; not simply because they used them, but because they taught and conceived a necessity of using them for justification and salvation.

*Use. 1.*  
From small beginnings great Schismes and mischiefs have grown. For a little meat, and for dayes, the Church of Rome was grievously distracted. Great contentions have been formerly between the East and West Churches for trifles: so in Germany, so in England. So of a little spark many times ariseth a great fire, and of the prick of a thorn, a deadly sore.

O how it grieves my soule to read our divisions about black and white, sitting and kneeling, and such like, to be cast in our teeth by the Papists; as an argument that we have not the truth on our side; and also that among Protestant Writers, when occasion is given them to speake of Schismes and Dissension for Discipline and Order, then that the Church of England should be brought upon the stage for an example.

If there be any love in us to the Church where-in wee have been brought forth unto Christ, and nourished up in the faith, let us agree, embracing unity, let us all be of one opinion; but howsoever our opinions differ, yet let not our affections. Hierome and Augustine differed in opinion in some things, but neither did they trouble Church, nor break charity between themselves; but thought reverently one of another.

Here is our fault; we hate, despise, and condemne them who will not condescend to us in our singular opinions.

But Paul commands the strong not to despise the weak; This is indeed the fault of the strong, but they ought to instruct them rather.

He commands the weak also, not to censure the strong; this is the proper fault of the weak; to be forward in censuring, is not strength but weaknesse; not a gracious and wise, but an intemperate zeale; which censuring, and over-forward zeale, if it be taken from many who glory to be accounted Professors, there would nothing remaine to shew them religious.

It is a disgrace to our Church, that the plough and rack-staffe dare (and that without punishment) censure Magistrates, Ministers, this thing as superfluous, that as Antichristian, &c. prophaning religion by their ignorant and sottish discourses.

Thus was it in Greece: but when? even a little before it came to ruine.

*Lips. refert. lib. a divers. Dialogistam: ex Nicoph. bist. li. 6. & 11.*  
It wee with the Churches safety, let us amend this, if we have been faulty; and also let us be careful to do so, as we love our owne safety; for, many times, God suffers such rash censurers of orders established, to runne into divers pernicious errors, as a punishment of their rash judgment, as we have experience in our Brownists, who first censured, and then separated, wilfully cutting themselves from the Church of God: who, if they had obeyed Pauls precept, forbidding to judge any for things indifferent, they had never separated.

Wee must not judge or censure our brethren; but for what? for things indifferent; for these things, as for meat, for dayes, for apparell, in regard of the colour or fashion (if modest,) the Conscience of thy Brother is to be left free, and not to be troubled. But for Drunkennesse, Blasphemy, Whoredome, &c. we have warrant to censure men and women, and to trouble their Consciences, for the Spirit reproves the world of sinne. *Ioh. 16. 8.*

A Conscience snoring in sinne, is to be roused and troubled, that it may come to repentance; for so long as it slaps in sinne, it lies in death.

*Vse 3.*  
For peaceable living in a Church, the Doctrine of Christian liberty is to be made known; of the which afterwards, verse 20, 21.

Verse 3. ——— For God hath received him.

In these words, and in the next verse, are two reasons to perswade to the Direction.

There is some question to which part this reason should serve; and who should be meant by him.

Him; that is, the weak one, say some; others by him understand the strong Christian.

Some make this argument to be on the behalfe of the weak, and the other of the strong; some affirme

affirme contrarily; and some that both the reasons belong to both.

*Chrys. Theo. Mart. & alii.* Doubletse both the reasons are brought to the same thing, and rather in the behalfe of the strong Christian, who is the Gentile, against the Jew, than otherwise.

1. For first, it is most naturall and orderly, that him should bee preferred to the next before spoken of; *Let not him which eateth not, judge him that eats, for God hath received him.*

2. The Word received, properly belongs to the Gentiles, as it is an attribute to God; for the Jews were received before, and thought more contemptuously of the Gentiles, and highly of themselves.

3. In the next verse, *who art thou that judgest? to judge was the fault of the weak Christian,*

Doth Paul then let the strong alone? No; but first he dealeth against the weak, because hee is most guilty. They both sinned in practise; but the weak in opinion also, maintaining an intolerable error, and they took offence at that which the strong lawfully might doe, and therefore were the cause of all the broyles.

Afterwards he deals against them both, ver. 10. and principally against the strong, ver. 13. and so to the end of the Chapter.

The weak then may not judge the strong for eating: The reason is taken from the dignity of the strong; *God hath received him.* Those whom God hath received, men may not censure as profane.

But God hath received the Gentile, called strong, by reason of his knowledge of Christian liberty. Therefore, &c.

In this argument are two things: The thing, to receive; and the persons receiving, *God received the strong.*

God hath received him; wee had the word before, verse 1. but as Gods love is greater than ours, so the sense of this word here is accordingly extended.

*Received;* that is, lovingly, to the good of the received, as *suus esset*, that hee might be his owne; *ut membrum Christi esset*, that he might be a member of Christ; *ad gratiam*, to grace; *ad gratiam Evangelii*, to the grace of the Gospell. He suffered them not to remaine in their sinnes, but so received them, as to adopt them, that they might be partakers of the divine nature, as S. Peter speaketh.

It may bee noted, that whereas David saith, *Blessed is the man whom thou chusest, and causest to approach unto thee*, Psal. 65. 4. The Septuagints translate *ἐκλεκτός*, according to Pauls word here; which in Hebrew is *uthekareb*, of *kareb*: from which root comes *Korban*, an offering; and *Kereb*, bowels or inward parts, that are nearest and dearest to us; and so the meaning, that God doth so receive us Gentiles, as to esteeme us an acceptable oblation, even as his owne heart, or bowels.

There is a double receiving; to the visible Church; to inward and invisible grace; to the means of the promises; and to their possession; here Paul speaks generally, presupposing both.

They are not rashly to be judged and condemned, whom God hath received to grace, Rom. 8. 33; 34. *who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who is he that condemneth? &c.*

Wee are to be admonished to beware of censuring our brethren for using their Christian liberty in *appar. 11, dyet, &c.* especially for their obedience to the Magistrates, and the Church, in such orders which in their conscience they know to be lawfull; for a man for such things to be condemned, as a time server, a man-pleaser, of no conscience, profane, &c. is most horrible.

This is to reproach Gods favourite; this is to condemne them whom God approveth, and hath received; yea, this is to reproach God himselfe for receiving such.

Nay; thou wilt say, I finde no fault with the Lord, and if I knew that God had received him, I would not judge him. Dost thou know the contrary? till then thou must in charity judge thy brother received of God; so doth Paul here, he saith, *God hath received him that eateth.* How did Paul know it? in charity he so judgeth: Bee thou in like manner, charitable toward thy brethren, toward thy teachers, and give them not profane, unconsionable, damned censures, for every fancy of thine owne brain.

When thou seest a man enlightened with the knowledge of God, *(as is testimonis habet, saith one,* Calvin in loc. *thou hast testimony sufficient, that God hath received him.*

Things censured, are either words and deeds, or opinions.

If it be doubtfull whether a thing were spoken or done, or no; or being certaine to be done, whether well or ill; in charity take things at the fairest, and judge the best. There is a notable instance hereof in Deuteronomy; *If a man lie with a maid betrothed to a husband, in the towne, she also shall die, because she cryed not out when violence was offered to her; but if it be in the fields, then the man only shall die, for the Damsell cryed, and there was none to save her.* How did they know she cryed? In charity it is so to be supposed, and the best to be judged in a thing doubtfull.

If the thing bee certainly spoken or done, and good, commend it; If evill, judge the fact, but not the person. Be not, saith Bernard, either a busy and curious examiner, or a rash judge of another mans conversation. If any thing bee ill done, excuse the intention, seeing thou canst not the fact, *Put a ignorantiam*, thinke it might bee ignorance, chance, or some grievous temptation.

In matter of opinion, if it bee controverted, and uncertaine whether an error or no, suspend thy judgement till thou know more certainty, and leave thy brother to his Conscience, and Christian liberty; and so much the more, if hee bee more learned than thy selfe; why shouldest thou not thinke that hee may see as much as thy selfe into that which is in question.

If it be certaine that the opinion bee erroneous; yet thy brother is not presently to bee cast away; wilt thou be more just than God? Wee are men, and therefore may, yea, must erre, as said a witty man.

And hence the Lutherans are to bee reproved, who condemne us for our opinions, about the Sacrament, thinking we erre, when a man may bee a Christian without the Sacrament, but not without charity: So the Brownists, and other among us who judge us, though unjustly, in matters of discipline, when a true Church may bee without the same which they devise.

We

*Anselmus.  
Arctius.  
Ambrosius.  
Talerus.  
Calvinus.*

a Pet. 1-4.

Doctr.

\* Ego me laedi  
& errare non  
posse sciam scilicet  
sed debere  
Lip. monis ad  
Lect. in lib. pr.

Wee all erre, if thy brother be otherwise faithfull, and conscionable, it is cruell uncharitable-nesse to condemn him for his opinion of things indifferent, as the lawfulness of a garment, or gesture, though he should erre.

*Aug. Vincen-  
tis contra Do-  
nat. & Regat.  
de vi corrig.  
Heres Epist.  
48.*  
Saint *Augustine* is a sweet example of Charity this way: when the Donatists objected for themselves the opinion of Cyprian concerning rebaptization; Saint *Austin* answers for him; that either hee did not, in every respect, hold it as the Donatists alleaged him; or if hee did, that afterward hee retracted it; or that, *hunc quasi novum candidissimi pectoris cooperuit ubere Charitatis*, hee covered this blemish of his most faire brest, with the brest of charity; while hee did maintaine the unity of the Church, and firmly retain the bond of peace.

vse 2.

Gods receiving should be a Protection against unjust taxing and censuring: But yet men will censure such; what then is to be done? Comfort thy selfe that God hath received thee. If *not* God, nor thy conscience condemne thee, esteeme the perverse censures of captious controulers no more than the barking of dogs against the Moon. What if men prayse, if God dispraise? and contrarily; Feare not, saith the Lord, the reproach of men, neither be afraid of their revilings.

Esa. 51.7.

Yet this is our great fault, to esteeme the praise or dispraise of men, yea, of the multitude, more than of the Magistrate, or of God himselfe; which hath deprived the Church of England of many an able Teacher.

Let us put a case. The Magistrate, and the Church command certaine orders for comelineesse in the service of God; the Minister knowes that he may lawfully use them. If he refuse to use them, the people will praise him; if hee use them, they will dispraise him.

What shall hee doe? In any case let him obey, but if he doe not obey, the people will commend him. But what is that to the cause, or to his conscience; Can they discharge a man before the Iudgement seat of God, for not obeying the Church and Magistrate.

\* *Sine unum-  
vi que ap-  
pudant, nihil  
tamen illi em-  
ne a gradu de  
super garrun-  
tiae different.  
Immo si An-  
geli et homi-  
nium, &c.  
Christi homi-  
ni in Rom. in  
Moral.*

Regard not the prayses of the multitude, though there were ten thousand of them, no more than thou wouldst the chattering of Pyles, saith an ancient Father\*: nay, the commendation of Angels is too infirme to rest upon; but if God, the Church, and thine own conscience approve thee, rejoyce.

vse 3.  
Psal. 138.

Great is the dignity of a believer, he is received of God; Gods people are a people, *Prope, near unto him*, even neare unto his heart.

Woe bee then to the wicked, for they are rejected; If thou beest a drunkard, a blasphemour, &c. and repentest not, God will never receive thee; and not being received, thou art left to thy selfe, to the Devill; barred from Paradise, and from the entrance into glory.

Ver. 4. *Who art thou that judgest another mans servant?* —

IN this verse is the second Reason, bred out of the former: If the Gentiles bee Gods favorites, and received into his family, what have we to doe to judge them.

Here we have the Argument, and the Amplification.

The Argument is taken from the common

right, or equity; which is, that every man hath the rule and ordering of his owne family; and that none ought to bee so polypragmaticall, as to judge other mens servants.

Hee which arrogateth right over other mens servants, is unjust:

But he that judgeth another mans servant, arrogateth to himselfe such right.

Therefore he is unjust.

The strong Christian is Gods servant, who hath received him.

The Amplification is double: 1. from the manner of setting downe the Argument: 2. from an Occupation, in the rest of the words of this verse.

In setting downe the Argument, the Apostle useth an Objuratory Apostrophe to the weak one; *Who art thou which judgest, &c.*

He doth more grievously tax the weak ones, *ne tibi blandiantur*, saith one, lest they should flatter themselves. Thus severity was necessary that they might understand they were in an error.

*Who art thou?* as if hee had said: *Thou?* *Who art thou?* art not thou weak? and so much the weaker, that being weak, thou presumest to judge the strong; why dost not keepe thy selfe within thy compass? Consider what thou art, and bee not too rash. The like speech, *Rom. 9. 20.*

*Which judgest;* that is, condemnest: as before.

*Another mans servant;* The word is not *domus* but *familia*, which significeth a domesticall servant, which alwaies waiteth upon his Master in such services as are nearest to his person.

The Gentile is taken into Gods family, not as a slave, but as a free servant; and therefore such, in old time, were called familiars, noting their liberty: and indeed, Gods service is perfect freedom.

The Gentiles are received into Gods family with the Jewes, not to bee their underlings, but their fellow servants, enjoying all the priviledges of the house, as well as themselves.

He saith not, *Who art thou* which givest good counsell, but *judgest*; not thine owne servant, for that is lawfull; but *another*, this is unlawfull.

It is against right, that one Christian should judge another; *Mat. 7. 1. 2.* Judge not, that ye be not judged; For with what judgement yee judge, ye shall be judged, &c. *1. Jam. 4. 11. 12.* Hee that judgeth his brother, judgeth the Law; but if thou judge the Law, thou art not a doer of the Law, but a judge. There is one Lawgiver, who is able to save, and to destroy; *who art thou which judgest another?* *Doct.*

It is a great sinne for a weak Christian to judge another for matters indifferent; it can bee no small offence, as appears by Pauls manner of speaking, *Who art thou, &c.* hee speaketh with much indignation and heate: No Apostle so full of bowels, so pittifull and tender towards the weak, as Paul, yet if they fall to censuring and judging, he cannot forbear; but takes them up as short as he did the caviller at Gods predestination, *Cap. 9. 20.* So that as the fault is great, so weak Christians are not to be soothed herein, but severely and with some acrimony to bee reproved that they may amend.

*Julian the Apostata*, taxed Christianity, as if it tooke away Magistracy, from this and the like places: So the Anabaptists also from such places *vse 2.* con-

conclude, that it is not lawfull for a Christian to be a Magistrate, because hee is forbidden to judge.

But they take things which are spoken *secundum quid*, after a sort, as if they had been spoken simply.

Neither is Judgement forbidden to Magistrates, but to private men; nor all Judgement to private men, but *rash*.

Judgement may be either of Persons, or their deeds.

In persons; their present or their future estate to be considered. To judge finally of mens future estate meddle not; for God may call thy neighbour as he hath called thee.

For his present estate; If I see a man walke in drunkenness, common swearing, whoredome, &c. I may judge him to be a wicked man in this estate, and that hee shall be damned if hee repent not; I may judge the tree by the fruit; and this is not *rash* judgement, because it is not mine, but the judgement of the word of God.

Deeds are either good, or bad, or indifferent, or doubtfull. Of good and bad deeds, there ought to be judgement in the Common-wealth, Church, private Family.

And that censure should passe upon mens virtues, arts, faculties, offices, religions, words, deeds, gestures, and whole behaviour, is of singular use.

Most well governed States have had Officers for that purpose: The Grecians had such, whom they called *Nomophylaxes*, Law-keepers; The Egyptians had their *Nomophylaxes*, Presidents of the Law; The Romans had their Censors, censurers of manners, who examined and punished all disorders; if a man sinned not his land, dressed not his Vine; if a Knight kept not his horse service-able, &c.

It were to be wished that we had such Officers created among us, or that such Officers as we have already, would more carefully see to their Offices.

We ought to commend good deeds, and to reprove bad; to call a murtherer a murtherer, with Alexanders Soldiers, we need not feare.

But things doubtfull and indifferent are to be free from our censure; Charity authorizeth thee from the first; and Christian liberty thy neighbour from the second; and in these hath the Apostles oburgation place; *who art thou that judgest such things?*

A beleever is Gods servant; To be a servant seems to imply some baseness, but indeed there is nothing more honourable than to be Gods servant; A mortall Kings servant is honoured, much more is Gods:

David gloried in that title, and so did the Apostles; Paul a servant, Peter a servant, James a servant of God, as may be seen in their Epistles. Justinian the Emperour, being the greatest and first on earth, yet was wont to stile himselfe in his Letters thus, *Victimus Dei servum*, the lowest or least servant of God.

Thou wert the slave of Satan; thou art now by faith become the servant of God; Thou hast a good Master, be thou a good servant, heare his Word, attend upon him, obey him, and that cheerfully in this manner, who didst cheerfully obey Satan in thine baseness.

We cannot adde to the honour of our Master, let us not dishonour him, by causing his Ouspell to be ill spoken of by our lewd Conversation.

Wee are fellow servants, serving one Master; V/c 4. let us not judge one another; but reserve all judgement to the Master; let us live in unity and peace.

No man will endure a sode fault in his house, much lesse will God; Thou art but a servant, and, it may be, a weak one; the Masters house is not to be ordered by thy will, but by the Masters; If he blame not things done, why shouldst thou? If the Master give mee liberty, why shouldst thou restraints?

If thou wilt be judging and censuring, shake thine owne bosome; look to thy owne servants; look to, and judge thy selfe.

Judas judged the waste, but not his owne covetousness; the Pharisees judged their neighbours mores, but not their owne beams: First, judge thy selfe, and then either thou wilt have no leisure, or be the siter to judge thy neighbour.

Why beholdest thou the mote in thy brothers eye, and considerest not the beam in thine owne eye? Mar. 7.3.4.5. Thou Hypocrite, first cast out the beam out of thine owne eye, &c.

Heare O thou that judgest, and consider strange things:

It is strange that thou shouldst have a beam in thine eye.

It is strange, that a mote should hurt thy neighbours eye, and not a beam thine owne.

Also strange, that having a beam in thine owne eye, thou shouldst discern the mote in thy neighbours eye: But indeed, onely such doe spee mores; for hee that hath not a beam in his eye, hath charity there, and charity overceth a multitude of finnes.

The eye seeth not it selfe, but the eye of a righteous man being cured, seeth and considereth himselfe more than others.

A just man is the severest Judge of himselfe.

Pray for thy brother, Judge thy selfe.

Verse 4. — To his owne Master hee standeth or falleth; yea, he shall be bolden up, For God is able to make him stand.

In these words is the second Amplification of the second Argument; and it is the preventing of an Objection, which weak Christians might, or did make, in defence of their judging their Brethren.

For this is our corruption, that though we be weak, yet wee are loth to be so accounted, thinking it a discredit to acknowledge that we have erred, though by our errors the whole Church be troubled; when as the most glorious victory, in this kinde, is, to suffer our selves to be overcome of the Truth.

In this occupation, are the Objection, the Answer.

The Objection not set down, but understood, and easily gathered.

The weak Christian would justify his censuring of the strong, from the benefit of his brother; thus:

It is profitable for my brother, that his fault should

should be corrected, and taken away; and it is for his advantage to stand, and not to fall: Therefore, &c.

To this, Paul answereth; of which answer there are two parts; a Concession, and a Correction.

The Concession gathered, as if he should say, I confesse it is a great blessing for a servant to stand, and not to fall.

The Correction plainly set downe; but *hee standeth or falleth*, not to thee, but *to his own Master*: Thou hast nothing to do with it, look thou to thine *own* standing; Art thou more carefull of his standing than his Master.

*Servus est veluti pars domini sui, sed à corpore separata*: The servant is a part of his master; it is his part to over-see him, and to judge as he pleaseth.

To stand or fall, is to do well, or otherwise; to stand or fall to his Master, is to please or displease. To the Master belongeth either the advantage or the damage of that which the servant doth.

To his own Master; *τῷ ιδιῷ*, to his proper Master, not only as opposed to one who is not his Master, but to note also that God is properly our Master, by Creation, Preservation, Redemption.

Now this Answer is amplified in the words following;

*Yea, he shall be holden up, For God is able to make him stand.*

These words are a Correction of the falling mentioned; *He falleth to his own Master.*

As if he should say, Did I say, *he falleth*? Nay, *he shall be holden up, For God is able, &c.*

In which words is an Affirmation; *He shall be holden up*: and a Confirmation from the power of God; *God is able to make him stand.*

The Jew seeing the Gentile use his *Christian liberty* in meats and days, judged him prophane, and began to fear his Apostasie; Now the Apostle saith, he shall be established even herein; *For God is able to do it.*

*Yea, Able*; but *à posse ad esse*, is no found Collection; *yes*, if we be certain of Gods will withall; which here appeareth, for *God hath received him.*

In all promises and threatnings, the will of God is to be supposed; as if I say to a penitent sinner, Thou shalt be forgiven, for God is able to forgive thee; or if I say to a Drunkard, if thou repent not, thou shalt be damned, for God is able to damn thee; the Consequence holdeth, because God hath revealed his will in these things.

But if I say, God can make many worlds, therefore there are many; or God can transubstantiate the Bread in the Lords Supper, and turn it into the very flesh of Christ, really and corporally, therefore it is so turned; this holdeth not, because God hath no where revealed that so he will do.

He shall be established, *for God is able, &c.* not that every one which is called, and understandeth the Doctrine of Christian liberty, shall be saved, but it is spoken, either in regard of the *Gentiles in generall*, or only of the *predestinate*, or, not of that which God will do, but of that which we are to hope, and pray for in every singular, whom we see to have received the beginnings of

grace; or not of finall perseverance, but of *standing in some particular thing.*

*The census and judgement of mens deeds and behaviour, pertaineth to God*; This is proved by the two parables, *Mat. 18. 23.* and *Mat. 24. 19.* where the King or Lord is brought in, taking account of his servants; for as it appeareth in that of the *Talents*, the diligence or negligence of the servants, is to the Masters either benefit or loss.

This Doctrine taketh not away charitable reproof of my Brother, if he offend, doing that which is evidently contrary to Gods word; but it taketh away rash judgement concerning things indifferent, which are not commanded or forbidden in Gods word.

Condemn no man for the lawfull use of things indifferent, for such shall be established; but rather judge charitably: if thou seest thy Brother standing, with his establishing; if falling, pray for him, and despair not of his rising again; considering not his *Humane* condition, but the *Divine* vertue.

It was an excellent speech of Mr Calvin, *Semper bene speremus de eo in quo cernimus aliquid Dei*; Let us alwaies hope well of him, in whom we see any grace of God, though the least tokens of Adoption; it is our fault to require that every man by and by should be as Paul, or Abraham; but God accepteth of the least grace, if it be in truth; let us therefore be charitable.

Our deeds belong to God, not that he receiveth either profit or damage by them, but our selves.

Not as we are benefited or hindered by our Servants, so is God by us; godliness is grateful to him, but not profitable; as on the contrary, sin is hateful, but not hurtfull to him.

*Ille servitute nostra non indiget, nos vero dominatione illius indigemus*, saith Saint Augustine, we need such a Master, he needeth not such servants. To this purpose also Irenæus in a certain chapter, shewing that God commandeth that we should love him, not that he wanteth our love, *sed homini deest gloria Dei, &c.* but we want his glory, which we by no means can be partakers of, but by loving and obeying him; and a little after, that God commanded Sacrifices, not for his gain, but to honour us, and to have occasion to bestow his benefits upon us.

So Eliphaz to Job; Can a man be profitable to God, as he that is wise may be profitable to himself? Is it any pleasure to the Almighty, that thou art righteous? or gain to him, that thou makest thy ways perfect?

And thus Elihu also to him; If thou sinnest, what dost thou against him? &c. If thou be righteous, what giveth thou him? &c. Thy wickedness may hurt a man as thou art, &c. but not God.

If thou dost well, God will bless thee; if ill, he will lay thee, not as a King doth a Traytor, because he feareth him, but to manifest his justice.

Do well, because God acknowledgeth it; Do not ill, because thou fallest to God.

Remember, thou wretch, when thou art drunk, blasphemest, &c. to whom thou fallest; even to thine own Master, to whom thou art bound a thousand waies; to such a Master, as is able to kill body and soul, and throw them into hell; to such an one, as hath, and is ready to offer grace if thou repentest, seeking thy good thereby, not his own.

Doct.

V'se 1.

V'se 2.

Plat. in Ex-  
throno,  
τὸ ἰσχυρὸν  
καρπὸν, ἐν  
τῷ ἀποδιδόντι  
Aug. de Gen.  
ad lib. 8. c. 11.  
Irenæus advers.  
Hæreses, l. 4.  
cap. 31.  
Ibid. cap. 32.

Agabus.

Tarn.

blue

**Psal. 51. 4.** O how this wounded Davids heart, when hee fell, he fell to God; *Against thee, thee only have I sinned, &c.* So this broke the Prodigals heart, it was his Father whom he had offended.

Wee have a Lord, who standeth not for a cypher, but who will call us to account.

Let us so live, as remembering we must give up an account, and that to God.

**Vse 3<sup>d</sup>** Here is comfort; he that standeth, shall be established: *To him that bath, shall be given.*

We have a loving and bountifull Master, who is able and willing to promote us in the grace he hath bestowed.

Hee is not so able, but wee stand in as much need; wee are weak, wee cannot beare a crosse word, every little temptation foyleth us; pray to him who is able, and hath promised, *He is able to keepe that which thou hast committed unto him unto that day.*

**1 Tim. 1. 12.** God is *enely* able to make us stand, without whom we have no more power, than an infant of a day old.

**Vse 4.** Man falleth by his owne will and weakenesse, but he standeth by the will and power of God.

If God for sake, they which stand must fall, and they which fall must perish for ever.

If Christ had not held Peter, he had sunk to the bottome; and if God had not raised David, hee had laine in his sin to this day.

**1 Cor. 10. 12.** Let him that thinketh hee standeth, take heed lest he fall.

It is fearefull to bee without grace, but to fall from grace much more.

What is then to be done? Pray, hear the Word, come to the Lords table and receive his holy supper; for this especially was instituted for our establishing and confirmation.

**This was preached a few daies before a Communion.** If thou comest to the holy Communion with faith and repentance, thou shalt receive strength against Satan, against sinne, against thy corruptions.

Feelest thou thy selfe weak? come that thou maiest be strengthened, Art thou afraid of persecution? consider, *Tecalicem sanguinis Christi bibere, ut possis et ipse propter Christum sanguinem fundere.* That thou drinkest of the Chalice of Christs blood, that thou thy selfe mightest be able to shed thy blood for Christ, saith Cyprian.

**Cyp. 1. 4. Epist. 7. 6.** Wouldst thou that the Devil should be more afraid of thee, than thou of him? Come to that holy Sacrament in faith and repentance, and it shall so come to passe; For, *Quasi leones ignem spirantes ab illa mensa recedimus Daemonibus terribiles;* As Lyons breathing fire, wee goe from that Table, terrible even to the Devils themselves, saith Crysostome.

**Chrys. hom. 6. 1. ad pop. Antio.** If the woman which touched the hem of Christs garment, was made whole of her infirmity, much more they which touch, and eat the very body of Christ by faith, shall bee confirmed in spirituall health.

**Mat. 9. 21.** Ver. 5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully perswaded in his owne mind.

Ver. 5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully perswaded in his owne mind.

**H**ere is the second instance of Dayes; where we have the Cause and the Remedy, or Direction.

In the case we have two things: First, what daies are meant. Second, what was the opinion

of each part, concerning such daies.

Concerning the first; neither is here meant an observation of fasting daies appointed by the Church.

Nor the Civill difference of daies, when some are set apart, for reading, proceeding in Law, &c.

Nor Naturall, observed by the husbandman, for plowing, and sowing his corne, planting, grafting.

Nor Medicall, for opening a veine, purging, &c.

Nor Astrologicall, whereby some are feigned to be good and fortunate, some to be evill and unfortunate.

But such an Observation is here meant, whose end is reputed to bee the worship of God; yea, where the very observation of the Day is so esteemed.

For the second, some have applyed the first point of the case to the strong, understanding it of our Sabbath; the proper feast of Christians; One man, that is, say they, the strong, esteemeth the Lords day to be precisely kept above others. Others apply the same to the weak, concluding therefrom the abrogation of the Sabbath.

But the first, to esteeme one day above another, is the opinion of the weak one, and to esteeme every day alike, the opinion of the strong. And the daies here spoken of, are the Jewish ceremonial holy daies, appointed to be kept over and above the Sabbath, prescribed in the fourth Commandement.

Now the Jewes being trained up in the observation of such solemn feasts, ordained of God, thought reverently and holily of them; nor understanding that they were as shadows now abrogated; and therefore they censured all them which did not observe them.

But on the other side, the strong Christian knowing that such differences had an end in Christ, for observation of them, dispised the Jewes.

The Ebionites both observed the Jewish holy daies, and our Sunday, so also doe the *Ethiopian* **Euseb. hist. eccl. 1. 3. c. 24.** at this day.

The same Doctrine ariseth from hence, which we had, ver. 2.

The direction followes, which is double: First, how each of them should carry themselves toward themselves in particular. Secondly, how each to other.

The first is in these words; *Let every man bee fully perswaded in his owne minde*, which is a caution to each severally, wherein wee have the Thing, full perswasion; amplified, by the subject, *in his owne minde.* The Persons, every one.

*Be fully perswaded in his owne minde:* The vulgar reads it, *abound in his owne sense*; which a Libertine might lay hold on, to be of any, or no religion. But neither are the words so rendered, nor the sense: To abound in ones owne sense, is the part of one addicted to his owne conceit, or much affected to an unlimited liberty. We may not abound in a false sense; it is not to bee permitted in points of doctrine; though in things indifferent some such thing bee implied in the next verse.

To be fully perswaded, is by good arguments out of the word to be assured, that that which we doe, is neither displeasing to God, nor contrary to his Word: It is not enough if the conscience do

not check us, but the conscience must bee certainly grounded and informed by the Word, that a man may be able to say, as verſe 14. *I know and am perſwaded by the Lord Jeſus.* This is the pleſſure or full perſwaſion hee ſpeaketh of; nor I *think*, but I *know*, upon certain and infallible arguments.

*In his owne minde*; nor to walke by another mans conceit, but himſelfe to underſtand what he doth.

Let every man be fully perſwaded; the ſtrong, and the weak.

But how can there be a warrantable perſwaſion in both, that they pleaſe God, when their opinions are contrary?

In things commanded and forbidden, both cannot have ſuch perſwaſion; but in things indifferent they may.

And yet the Apoſtle ſaith not thus, as though the weak had a warrantable perſwaſion of his curſes, but that he might have it.

*Doctr.* A Chriſtian ought to be able to warrant his opinion and particular actions by the Word, *Eſa. 8. 20. To the Law, and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them. Rom. 14. 23. Whatſoever is not of faith, is ſinne.*

*Uſe 1.* Be fully perſwaded in his owne minde. Then good meanings, if groundleſſe, will not ſerve the turne, nor the implicit, & colliar-like faith of the Papiſts, which beleeveth as the Church beleeveth, not knowing what the Church beleeveth.

In things indifferent, a man muſt have full perſwaſion, much more in the point of his juſtification before God.

*Uſe 2.* To the uſe of a good conscience, a full perſwaſion is neceſſary from the word, about our doing, or leaving undone things indifferent.

Indeed herein differ things neceſſary from thoſe of a middle nature; thoſe are mentioned in the Word, by Precept or prohibition, theſe are not.

For theſe, it is enough to faith, if they bee not forbidden, for then they are not reprov'd.

For the underſtanding of the ſimple; A thing is lawfull: where the Word hath not determined the manner, and the circumſtances, there it is lawfull for a Chriſtian man to doe, and for the Magiſtrate to command that, which agrees with nature and reaſon, ſo that it contrary not the generall rules of that thing in the Word: But where the Word hath determined, there only ſuch determinations are lawfull.

For inſtance; It is lawfull to weare apparell; now for the ſuffe, the colour, the faſhion, becauſe they are not determined in the Word, a man hath liberty to uſe any hee likes, ſo bee, they agree with the generall rules of apparell in the Word: Alſo the Magiſtrate hath power to preſcribe lawes for apparell, and then the uſe of our liberty is reſtrained and limited thereby.

So prayer is lawfull, ſay, commanded; but in as much as the Scriptures determine not, whether on a book, or preſently conceived, a Chriſtian hath liberty, and the Magiſtrate authority.

So in geſtures, wee are commanded by our Saviour to receive the Holy Sacrament; now becauſe our Saviour hath not determined the geſture, ſitting, or kneeling, the Chriſtian hath liberty, and the Magiſtrate authority; who, if he determine the geſture, the uſe of a mans liberty is alſo thereby determined.

So in all other indifferent things, Civill or Eccleſiaſtical; and then are ſuch our actions according to the Scriptures, when they are not determined by the Scriptures, as aforeſaid.

Whereas therefore many will ſay, where doe you read kneeling at the Communion, or the Surplice, &c. commanded in the Bible, it is no good reaſoning.

In matters of faith, and of the ſubſtance of Gods worship, it is true which Tertullian ſaith, *Negat Scriptura quod non notat*; The Scripture denies that which it noteth not; and it followes well, to ſay, The Scripture mentioneth it not, therefore it is not a matter of Faith. But in matters of ſaith not; ſo. It is not mentioned, therefore it was not done, it followes not. Or, from a denyall of ſaith, to a denyall of right; As, Paul lead not about a ſiſter, a wife, as did other Apoſtles; therefore it was unlawfull for him ſo to have done, it followes not; He took no maintenance of the Corinthians, therefore he had no right ſo to have done, it is no good conſequence.

Wiſely apply this to all other things Eccleſiaſtical and Civill of this kind, the ignorance whereof hath much troubled the mindes of many people.

Know alſo that the ſcope of the word, is not to ſet downe all particulars, in things Civill or Eccleſiaſtical; but onely the generall rules of ſuch things; The principall office of the Goſpell being to declare the way of juſtification in the ſight of God, by Jeſus Chriſt.

It is moſt found which Tertullian affirmes about things of this nature: *Conſuetudo in civilibus rebus, pro lege ſuſcipitur, cum deſicit lex; nec diſſert, Scriptura an ratione conſiſtat, quando & legem ratio commendat. Porro ſi lex ratione conſtat, lex aſſert omnia jam quad ratione conſiſterit*; That is, Cuſtome in civil things, is taken for law, where law failes; neither ſkills it whether a thing (of ſuch nature, viz. indifferent, for he ſpeaks of ſuch things) conſiſt by Scripture or by reaſon, in as much as the Law is grounded upon reaſon: If the Law conſiſt of reaſon, then whatſoever ſo doth, is Law.

He that denies theſe things, can never have a quiet conscience in that which he doth, becauſe the Scripture mentioneth not infinite particulars of our life, and many profitable things have been ſince invented, and therefore could not be mentioned in the Bible.

See that thou be able to juſtifie thy actions, thy opinions. It ſhewes but ſmall reverence to the Word, when we are ſo ready to hold every thing that comes into our head, and to ſtrive with others, and preſently to condemne them.

What warrant hath the uncleane perſon for his uncleannesse? the drunkard for his drunkenneſſe? No warrant to do them, but proove enough, that they which doe ſuch things, ſhall be damned, if they repent not.

Let every man bee fully perſwaded in his owne mind. Be careful for thy ſelfe, look to thy own conscience, let other men alone. Let it not trouble thee that another man doth thus or thus, but look thou that thy conscience be well grounded upon the Word; Other mens opinions or doings are not to be the rule of thy walking.

Be certaine, if thou deſireſt a quiet conscience; to doubt of a thing, and yet to do it, is a great ſin againſt the firſt Commandement; for it takes away Fear and Faith.

Fear;

*Fear*; For if thou thinkest, it may be, to doe this will please God, it may bee, it will displease him; do it not: If thou doest, thou art an open contemner of God; whom if thou hadst *feared*, thou wouldest have abstained.

*Faith*; Hee that doubteth whether hee please God, beleeveth not that God heares him; therefore he hateth God, and by little and little falls into despair.

Who shall excuse them whom their own consciences do accuse? Save thy conscience: To dye in the peace of a good conscience, is an unspeakable good happinesse.

Ver. 6. Hee that regardeth a day, regardeth it unto the Lord; and hee that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

**I**N these words begins the Direction, how they should carry themselves each to other.

To omit many coasted expositions; M. Calvin takes these words as a precept, or exhortation, rather than an affirmation, and to this *Pareus* seemes also to incline; but the *reason* alleged of *Thanks*, noteth a thing *done*, not a precept of a thing *to be done*.

Here therefore, I take it, the direction ver. 3. and repeated ver. 30. is to be understood; and here a reason thereof brought from the end, which both the strong and weak propound to themselves in their different courses, which is the *glory of God*, and the pleasing of him, which reason, both the instances being here brought, may be thus formed:

Hee that doth that which he doth, to the Lord, is not his brother to be despised or judged.

But he that eateth, or eateth not, observeth a day, or observeth not, doth it to the Lord:

Therefore, &c.

To doe a thing, or not to doe a thing to the Lord; is so to doe, or not, to the honour of God; or because you are perswaded, that such doing, or not doing, pleaseth God, or at least displeaseth him not.

The strong put no difference in meats, or daies, because hee knew that God would no longer bee worshipped by such ordinances, and that his *Christian liberty* was not displeasing to God.

The weak made difference, because he thought his conscience was still bound by the law, and that such observations pleased God.

The weak erred; not of malice, but of ignorance and infirmity; his observation of such things was lawfull at that time, but not his opinion. His opinion was superstitious, condemned under the name of *weaknesse*. Now that hee which is holden in such superstition, dare not violate the solemnity of the day, this pleases God, because he dares not doe against his conscience.

That both parties respect the glory of God in those things, is proved by the signe, which is *Thanksgiving*.

The summe is, that the Apostle would have them cease from despising and judging one another for meats, or daies; seeing neither part doth any thing out of any contempt of God, but to please him; they should therefore friendly

take and construe one anothers doings.

In things indifferent (in all things) wee are to *Disfr.* propound to our selves to glorifie God. 1 Cor. 10. 31. Whether ye eate or drinke, or whatsoever you doe, doe all to the glory of God. Col. 3. 17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

Cautions, for the meaning of this verse.

1. It favours not *Academicks* that wee should question every thing, for in the verse before, he required full perswasion.

2. Nor *will-worship*, for he speaketh not of our inventions, but of things commanded of old.

3. Neither doth hee commend the opinion of the weak, but would not have him despised for his fact. His opinion was intolerable, because hee put religion in such things: his fact or practice tolerable, because he obeyed conscience.

4. Neither is every thing that is pretended to be done to the Lord, a good worke; nor doth giving of thanks prove a thing to bee done to the glory of God: For the Jewes, when they set up the golden Calf, proclaimed a feast to the Lord; and if a thiefe should give God thanks that hee met with a rich booty, he should doe no other but blaspheme.

Therefore it is to bee remembred, that Saint Paul here speaketh of a right intention: and only of things indifferent, not in their nature onely, but also so left to us in regard of their use.

Out of this verse, and the former; it is lawfull for Christians in the time of the New Testament, to observe holy daies beside the Sabbath day.

It is lawfull: such indeed are neither commanded nor forbidden, therefore their appointment and observance is indifferent, and so the Church hath power, and the Christian Magistrate, to constitute them as things serving to the promoting of the worship of God; as that there might be assembling together, for the reading of holy Scripture, for prayer, and preaching of the Word.

No man will deny but that it is convenient to celebrate the memoriall of the Passion and Resurrection of our Saviour, on some particular day. But if every man should choose his owne time, there would be confusion: Therefore, for order in the Church, and for divers benefits accruing thereby, it is very fit that there should bee some Holy daies appointed to be observed, besides the Sabbath.

1. Hereby our selves, our servants, our cattell have rest, which is one of the ends of the Sabbath: The Jewes had need of such addition of daies of rest, and therefore God instituted divers holy daies, and so have we need also.

2. Faith and good manners are furthered hereby; whatsoever is not contrary to faith and good manners, may be done, saith Saint Augustine, but hereby they are builded up, by publike prayers, reading, and preaching of the Word.

3. Hereby the love and joy of Christians is increased, through their mutuall beholding one another, as Hierome affirmeth.

4. The poore have the more time to be instructed in Religion.

5. Hereby the principall satisfactions of God, and benefits which he hath bestowed upon us, also the holy vertues of the Saints, are, being upon such daies inculcated, made the better known unto us.

6. Hereby we keepe conformity with the *Primitive Church*, and with the *Fathers*, from whom to differ, in things indifferent, which may bee usefull unto good life, were arrogancy and indifferen.

*Object.* But some Holy daies are called by the names of Saints.

*Ans.* They are dedicated *not* to them, but to God; they are called after their names, because their *story* is then commended to the Church; and on those daies we make no supplication to the Saints, but onely praise God for them, and pray for grace to imitate their vertuous and holy lives, as did the *Ancients*.

But here the *error* of the Papiſts, and Anabaptiſts, and Familists, is to be taken heed of: *These* will have no holy and festivall daies; *They* will have *too many*, troubling the Church with their *single* and *double feasts*, &c. putting Religion in the days, and dedicating it *not* to God, but to the *Saint*; yea, sometime to *such* a Saint which never *was* upon earth, or never *shall* be in heaven; also they prefer the reverence of many of their *holy days*, before the *Sabbath*.

Neglect not thou the holy daies appointed in our Church, but yet make a difference between the Lords day and them: for that is called the *Queen of daies*. And therefore, as is the Virgin Mary blessed amongst women, so is the Lords day amongst *other* holy dayes; for the dignity whereof, the whole week, among the Jewes, was called *Sabbatum*, the Sabbath, as some Learned have observed; the days of the week being thus distinguished, *prima Sabbati, secunda Sabbati*, &c.

It is requisite there should be some holy days for order sake and government. 1. But not overmany, that the Church be not burdened. 2. Holden indifferent in their own nature, that Christian liberty be not endangered.

Diversity of opinion for observation of days, and such like indifferent things, ought not to break *charity* and *unity* among the Brethren, when that we do is of conscience.

Hereof we have a notable example of *Polycarpus* and *Anicetus*, Bishop of Rome, who differing in opinion, and observation of days, and fasting, yet continued in love, and maintained unity, as witnesseth *Irenaeus* in a Letter written to *Victor*, Bishop of Rome, yea, and *Irenaeus* giveth this testimony to the Church then, and before his time, that all such which held contrary observations, did notwithstanding hold fast the bond of

*Euseb. hist. eccl. l. 5. c. 23. Sueton. schol. hist. eccl. 5. c. 22*

*Use 2.*

Holy daies are religiously to be observed, to the Lord, according to the end of their institution. But many make them days of vanity and carnall delight, least of all thinking of glorifying God; so that God is more provoked in one of them, nay, on the Lords day it self, by some wicked wretches, than all the week after.

*Use 3.*

When a man walks according to the warning of his conscience, although he *err* in doing, yet his *religious* and well nurtured conscience pleaseth God.

In things we discern not, nor conceive, it is good for a man to walk according to his conscience, so that he neglect not to be rightly enforced, and be ready to obey, when it shall be otherwise revealed.

The Jew may not use Christian liberty till he may enjoy it with a good conscience: For it is

better to follow an erring conscience, when it cannot be enforced and corrected, than to do against conscience.

In all things give thanks, without which, all things are impure, both our meat, and our abstinence also, and with it every Creature of God is good unto us, as the Apostle witnesseth.

Many, little better than Atheists, and like unto Swine, sit down to their meat, without any acknowledgement of the giver of it.

Do thou give thanks; For,

1. Thus they did in old time, *Samuel* must bless the Sacrifice, before the people will eat. Our blessed Saviour alwaies gave thanks before meat. The blessed Apostle *Saint Paul* used to do, as we read of him in the Acts. Yea, the very Gentiles used not to eat, till they had offered a part, as first fruits unto their gods. And I have read, that the *Turks* use thanksgiving, or some form of benediction before they eat.

2. *Thereby* thou acknowledgest that God, by his providence, maintaineth and preserveth thee.

3. By this thy meat becomes *wholesome* and nourishing to thee, which otherwise would be as a stone; For man liveth more by Gods blessing, than by bread.

4. *Hereby* thou hast alwaies a Table prepared; For, as *Chrysostome* saith, *Mensa ab oratione sumens initium, & in orationem desinens, nunquam deficit*, &c. Where men begin and end their refecti- ons with prayer, there shall be no want.

5. By this our minds are furthered to some holy meditation while we are eating and drinking; as of labouring for the meat which perisheth not; of our mortality; of eating bread in the Kingdom of Heaven. For which purpose, the Ancients used to have a Chapter read out of the Bible, in the time of their meals, as is now used in some Colleges.

Hereby also we are kept from surfeiting and drunkenness, and from feeding our selves unto an inflaming to lust; *Saint Chrysostome* speaketh of this excellently, *Opus est, nos & mensam petentes & desistentes gratias agere*, &c. It is needfull, that down to meat, and rising from meat, we should give thanks. For he that is prepared hereunto, shall neither fall into drunkenness or insolence, nor be swollen with gurmundizing; but having the expectation of prayer as a bridle to his senses, he will with due modesty take of those things which are set before him, and so fill his body and his soul with a plentiful blessing.

Holy Christians eat to the Lord; but such as give not thanks but surfeit themselves and are drunk, eat and drink to the Devil.

Verſe 7. For none of us liveth to himself, and no man dyeth to himself.

THIS Verſe hath another Reason to prove that the believing Gentiles and Jewes, the strong and the weak do eat or not eat to the Glory of God.

The reason is taken à *generale intentione fidelium*, from the generall intention of the faithfull, which is to consecrate their whole life and death also to God.

Or you may say, it is taken à *toto ad partes*, from the whole to the parts, thus;

They who live and dye to the Lord, do eat or not eat, &c. to the Lord.

But

But both the strong and weak Believer do live and dye to the Lord. Therefore, &c.

For all our particular actions and passages, are comprehended under life and death, and therefore *Peter Martyr* called this Argument a *generall cause*; and *Rollock*, a *generall reason*, from the end of life and death.

Here are the Things, *Life and Death*, and the Amplification; first, from the Subject, *None of us*, secondly, from the End, *denied*, *Not to our selves*.

*Life and Death*; A living to righteousness, and dying to sin, is not here meant, though only such glorifie God.

Neither is here meant a good life, and a dying in sinne, as *Chrysostome* expoundeth; for this will not agree with that in the next verse, *We are the Lords*; for they which die in sinne, are not his children.

But here *Naturall* life and death are meant, comprehending generally all actions and passions, and whatsoever befalleth us in life or death.

*None of us*; Though all men live and die, yet here only the *faithfull* are understood, which are set downe generally, in respect of themselves, *None*, and restrictively in respect of others, *none of us*.

*None live, &c.* True of rights, but not of *fact*; but here of *fact* is to be understood, and therefore he saith, *None of us*; judging charitably, that they were believers in truth as himselfe.

*Paul* from their *thanksgiving* judgeth charitably of them; so where thou seeest any *signes* of goodness, judge the *best*, if thou *knowest* not the contrary: The want of this charity is the cause of much contention.

*Liveeth, Dyeth, To himselfe*; The end is denied, not to our selves, and it is affirmed in the next verse, *To the Lord*.

To live and die to a mans selfe, may be taken *Civilly*, or *Theologically*.

To live to a mans selfe *Civilly*, hath two Expositions: First, to be *suuſurus*, as they say, to bee his *owne man*, not to be subject to the command and direction of others, as a servant and bondmen are; and this is a *Civill good*; and therefore *Paul* saith to a bondman, if thou maiest be made free, use it rather. Secondly, in living, onely to care for, and respect a mans selfe, and this is *evil*, for we are not borne for our selves, but partly for our Country, partly for our parents, &c.

To live and die to our selves, *Theologically*, both must be denied.

Wee may not live to our selves, for wee are not our owne, we must live to God, and respect him in all things, preferre his will before our owne, to be at his becke, and to referre all things to his glory.

To die to a mans selfe, is to die so, as that wee respect no body, and no body respecteth or careth for us: No man saith, Ah my brother.

To die to the Lord, is to acknowledge God, to trust in God, to have hope of going to the Lord, to beare our sicknesse and death patiently, and to be content to glorifie God, in any manner of death, which God shall appoint.

All Christians must live and die to the Lord, not to themselves. 2 Cor. 5.9. Therefore we labour, that whether present or absent, we may be accepted of him, 1 Pet. 4.2. That he no longer should live the rest of

his time in the flesh, to the lusts of men, but to the will of God.

*Pauls* drift is to perswade to unity; whomsoever therefore we see to have a care to please God, and to avoid the sinnes of the times, we ought not to judge and censure them, and to contend with them, but to love and embrace them; for with whom should a man live lovingly, if not with them which live to the Lord, aiming at nothing but how to please him?

Our whole Life and death must be to the glory of God: Every thought, every word and deed must be directed to this maine end, the glory of God: at home, abroad, in the Church, in the market, in prosperity, in adversity.

Many will shew a face of glorifying God, and living to him, while they are taking, and while they thrive; but if God begin to take, and instead of health and riches, send the Crosse, then they murmure. It was falsely said of *Job*, *Doth hee serve God for naught*? Let us take heed it be not truly said of us, that we serve God only for our bellies.

Some would be contented to die to the Lord, but have no care to live in the Lord; It was *Balaams* wish to die well, but the only way to this, is to live well; True Christians both live and die to the Lord.

He that lives to God, shall die to God; he that lives to himselfe, shall die to himselfe: and it is a thousand to one, but that he which lives not to God, shall die to the Devill.

*None of us*, as if wicked men had no such care, as indeed they have not: Here we learne that the conversation of believers, and the godly, must be otherwise directed than is the conversation of wicked and profane beasts.

Their practices become not us; as they care not how they live, so they care not how they die, neither doth God care for them, which is fearefull. But all our care ought to be for a good life, and a comfortable death.

Wouldst thou not die like a drunkard? nor rise to the last judgement as the *Reprobates*? then live not as they live; to themselves, to Satan, to sinne, to vanity; but to the Lord.

A good death follows a good life; and to live well, is to live to the Lord; and the first and hardest step of living to the Lord, is, not to live to our selves; *Dimidium facti qui bene cepit habet*: It is easie to live to God, when wee have once learned not to live to our selves.

If thou hast thoughts of serving God; then thy selfe, that is, thy flesh will say, If thou wilt serve God, then bid adieu to thy pleasures, thy profits; thou must be hated, scorned, and suffer persecution. If thou canst overcome this, and deny thy selfe, thou hast wonne the goale; and hee that beginnes not here, will never prove Christs Disciple, for thus saith our Saviour, *If any man will be my disciple, let him deny himselfe, and take up his crosse and follow me*. It a man be called in question for the Gospell, and have not learned this lesson, he will renounce Christ, before he will die for him.

Pride, covetousnesse, envy, malice, revenge, &c. were easily conquered and banished, if we could deny our selves.

Thou hast opposed the Church a long time, refusing to kneele at the Sacrament, and to submit to orders established: It appears that they are law.

Obſcr.

1 Cor. 7. 21.

Doctr.

lawfull; and thou art not able to gaine-say it; and yet thou yeeledest not: What is the cause? Thou hast not yet learned to deny thy selfe; Thy heart tells thee that it is a disgrace to bee convinced to have erred all this while, especially having bene, peradventure, violent against orders.

Now I beseech thee, whosoever thou art that standest out in these things, whether thou be Minister or other, that thou wilt examine thy heart hereupon; Examine whether thou dost respect thy credit before men, more than the glory of the truth, and the peace of the Church.

Yea, let us all examine whether we would not sooner, being put to it, offend or deny Christ for our commodity sake, than lose our commodity for Christs sake.

Phil. 2. 21.

Paul sometime complained, that all seek the their owne, and not the things which are Iesus Christs. If we doe so, preferring our base dunghill names before the duty we owe to God, will not Christ say to us at the last day; Nay, thou preferredst thy profit, pleasure, before me, thine owne will before mine, thy credit before the glory of my name, thou hast thy reward: what shall become of us if we be so found?

2 Cor. 8. 7.

Let us therefore deny our selves; let us give our selves to the Lord, and to his Word; and if any motion, thought, inclination, affection, desire, arise in our hearts, contrary to Christ and his word, let us kill it, and cast it out, as a most vile enemy, confederate with the devill.

Ver. 8. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

**T**He first part of this verse sets downe the affirmative end which true beleevvers have in life and death, viz. to live and die to the Lord; of the which hath been spoken in the seventh verse; to which indeed that part doth specially belong.

The other part of this verse; Whether we live therefore or die, we are the Lords, is a most sweet and comfortable Allation, having the force of a reason to prove that we should not live and die to our selves, but to the Lord.

The reason is taken *a relatis*, from things that have a necessary relation one to another.

They which are the Lords servants, must live and die to the Lord.

But we are the Lords servants.

Therefore, &c.

Here is an affirmation of a thing, and an amplification of it.

The affirmation is, we are the Lords.

The amplification is from the extent of it; which is double; 1. of State; 2. of Time.

Of State, in life; and not onely so, but in death.

Of Time, both in life and death.

We; that is, which beleve, not with a temporary or historicall faith onely, but with a true, lively, applying, justifying, saving faith.

The Lords; How? his creatures; it is true, but so are the stones in the street, yea, the devils; how then? not his enemies; though there be many such even in his Church: but his servants, bound to doe his will, and to be at his disposition, whether it be to live or dye.

Hee hath created us, and doth daily preserve

us; It is equall, that having our being and maintenance from him, wee should bee subject to his will.

He hath redeemed us, and so the Father hath given us to him (which is most proper to this place, as the next verse sheweth) wee were in captivity under the Devill, bound and holden downe under him; but Christ hath rescued and redeemed us; and therefore we are his bounden servants in life and death.

But we are brethren with Christ, and co-heirs *Object.* with him.

True, as we are sonnes of God; the *Covenant* *Ans.* makes us sonnes; but the *Redemption*, servants.

The Lords; yet wee have not all the meaning. Wee are then the Lords, that is, in subjection to him, and also under his tuition. Our service to him is not onely hereby implied, but, and that principally, his care and protection of us. As Col. 4. 1. Masters give to your servants that which is just and equall, just, that is, feed them, governe them, protect them, reward them. So wee are the Lords, to receive from him, as well as to performe unto him.

Whether we live or die; That is, in all estates of health, sickness, riches, poverty, prosperity, adversity, life, death; and also at all times, even for ever.

All true belevers are in the Lords service, and under his care and protection. Psal. 55. 22. Cast thy burden upon the Lord, and hee shall sustaine thee. 1 Pet. 5. 7. Casting all your care upon him, for he careth for you. 1 Cor. 3. 21, 22, 23. All are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods. *Doff.*

Wee ought not to dissent and wrangle one with another; wee are holden in a common service to one Master, and are entertained of him with an equall care and love.

Wilt thou judge thy fellow servant; Is it equall that hee should order his life and conscience according to the rule of thy will, or of the Lords? Workes of servants, in regard of vertue, or faultinesse, are to be measured by the will and law of our absolute Lord and Master.

It is a great dignity to serve King Solomon; *Ps.* 25. but unspeakable honour and happinesse, to bee the servant of Christ, a wiser, richer, and more gracious Master than Solomon could be; who useth his servants, not as vassalls, but as his deare friends and brethren, protecting them, providing for them, and rewarding them with everlasting life. *1 King 10. 8. Iohn 15. 15. Heb. 2. 11.*

Be patient under the crosse, even in death; for in life and death we are the Lords; be thou in utrumque paratus, live willingly; and if it bee thy Lords will, willingly die: Bee willingly rich, and not unwillingly poore; willingly enjoy thy children, and if thy Lord will have it so, willingly resigne them unto him. Whether the one or the other, it is the Lord, let him do what seemeth him good, as said old Eli. Not as I will, but as thou wilt, said our blessed Saviour. So Saint Paul, Christ shall be magnified in my body, whether it be by life or by death: If I live by preaching; If I dye by suffering. *1 Sam. 3. 17. Mar. 16. 39.*

A great comfort, if we beleve, we are Christs; He preserves us while we live, and hee takes care for us when we die. *Ps.* 4.

Not as wee doe, doth Christ; wee, when a servant

vant grows old, turne him away ; But our Master tenderly cares for us, to old age, in death, and after death.

We cannot doe as Christ doth ; when our servants dye it is out of our power both to command them, and to doe for them : But death cannot separate us from Christ ; but it even lets us in to our Masters joy.

Oh how sweet a thing is it, Christ to be a good Master to us when we are dying ! not to be forsaken in death, and left to our selves.

O the miserable estate of an impenitent sinner ! As he hath lived like a wretch and a beast, so he dyes. Think of it you Drunkards, &c. you may live in some pleasure here for a time, but your death shall be a very evill death, then you shall be cast out. The Hawk, while it lives, is in price, and upon the Masters fist sometimes, but when it dyes it is cast upon the dung-hill : The Parrich is hunted while it lives, but when it dies, it is prepared for the Masters owne Table ; such is the difference betweene a wicked man, and a true beleever in death.

He which hath no care to live to Christ, it is just that in death Christ should take no care for him. It belongs to him to care for us in death, to whom we have directed our lives. To whom hast thou lived ? to Satan ? O truly miserable, for whom none takes care in the houre of death but the devill our deadly enemy.

Happy is the man that in the houre of death hath the God of Jacob for his helpe ; so have all those which have lived to him ; If thou forsakeest not God in thy life, hee will never forsake thee in death ; thy Master Iesus Christ will then stick close to thee when thou hast most need, and all the world can doe thee no good ; Thou shalt have assurance of the pardon of thy sinnes ; Thou shalt tread downe Satan under thy feet ; Thou shalt lie downe in the peace, joy, and comfort of a good conscience ; For thy blessed Lord and Master Iesus Christ careth for thee, and his honour is great in thy salvation.

Verse 9. For to this end, Christ both dyed, and rose, and revived, that hee might be Lord both of the dead and living.

That we are the Lords, was concluded in the end of the 8. verse ; of which, the reason is in this verse ; where we have two parts ; 1. Who is this our Lord. 2. What is the cause of his Lordship over us.

The person who is our Lord, is Christ ; a title of the second person in the sacred Trinity, noting both the Divine and Humane nature in one person, being the name of our Mediator, declaring his office.

In the cause of his Lordship, are the actions causing, and the effect caused.

The actions are three ; 1. Hee dyed. I call this an action, because it was voluntary ; Potius mori, he could dye if it pleased him ; No man taketh my life from mee, but I have power to lay it downe, saith himselfe. The 2. Hee rose, that is, from death. 3. Hee revived. Ambrose inverts the order of these, speaking in the first place of his life, as meaning his naturall life ; He lived, he dyed, and rose again. Chrysostome leaves out the second, his resurrection, the Vnlgar, which

the Papists follow, leaves out the last, Hee revived.

To let censures the third to be superfluous, but one of his owne side approves it ; noting thereby such a reviving, which shall never be subject to death ; or one might say, the pretence is put for the present, Hee revived, that is, he now liveth ; or rather, hee revived to a new state of life ; not subject to hunger, weariness, &c. but free from such things.

The effect caused, or the end ; That hee might be Lord both of the dead and the living ; where we have the authority, that he might be Lord, and the object, both of the dead and living.

That he might be Lord ; that is, so Lord, as to protect and save us, as well as command us ; a Lord, not onely over us, but for us, to deliver us from the bondage of other cruell Lords ; we have need of such a Lord to defend us ; he hath no need of such servants, as we are, to serve him.

Both of the dead and of the living ; sometime quick and dead comprehends all men both good and bad, as in the Creed ; but here it is meant onely of beleivers, of whom some be dead, and some are now living, and some shall be living at the coming of Christ.

His saving power reacheth to all beleivers ; it is sufficient for all, but in regard of the Application, the wicked are excluded.

Christ, by dying, rising, and reviving, obtained power over us, to save us, and bring us to heaven. Mat. 28. 18. All power is given me in heaven and earth ; which words hee spake after his rising and reviving, Iohn 17. 2. Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him, Ephes. 1. 19. & seq. Phil. 2. 6, 7, 8, 9.

But, God is said, not to be the God of the dead, Object. Mat. 22. 32.

The Sadduces denied the resurrection of the body, and the immortality of the soule, holding that men dyed as doe beasts ; now Christ affirmeth, that God is not the God of men so dying. Then by dead, the Sadduces understood, men ceasing to live at all, Paul here by dead understands men ceasing to live this naturall and common life.

Did hee merit and deserve this Lordship for himselfe, by his death and resurrection, &c. Quest.

So say the Schoolmen ; but I finde no found ground for it. The Scripture no where saith, that he dyed or rose for himselfe, but for us men, and for our salvation ; as saith the Nicene Creed.

Si nobis non resurrexit, niq; non resurrexit, qui cur sibi resurgeret, non habebat ; If he rose not for us, he rose not at all, who had no cause why hee should rise for himselfe.

Also such power and glory was due to him as he was God, for ever ; as he was man, for the time of his Incarnation ; by reason his manhood was assumed into the unity of his person. But God appointed and ordained, that he should this way enter upon the execution of his right, and that it should be thus made manifest unto us.

Iudge not thy brother ; this were to increase of Christ, for which he dyed, rose, and revived.

Here is the universality of the Church ; it comprehends all beleivers, living, dead ; and also the unity, for these all, living and dead, are servants to one Lord, Iesus Christ.

Here

Vse 3.

Here is a threefold comfort.

1. Of assurance of remission of sinnes, and of eternall life; for though he dyed, yet hee rose againe and revived, which he could not have done, if he had not fully satisfied for all our sins. Also he is able to save them to the uttermost, which come to God by him, seeing he ever liveth to make intercession for them.

Hob. 7. 25.

2. Of supply of all necessary grace and good things: He is our Lord, and will maintaine his servants, The Lord is my shepheard, I shall not want, saith David.

Phil. 23. 1.

3. Of encouragement, against all opposites; wee have many enemies, but our Master is stronger than all. Hee cannot forsake us now he lives, who loved us so, that for our sakes hee dyed.

Will he suffer that to perish through any temptation, which hee purchased at such a price? By no means. *Jonas* makes great account of a gourd, which he laboured not for; and we neglect not a beast which hath cost us money, much more will our Lord care for us, for whom he hath suffered so much, and whom he hath redeemed, not with corruptible things, as gold and silver, but by his own blood.

Vse 4.

If Christ dyed for all, then were all dead: and he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them, and rose againe.

2 Cor. 5. 14, 15.

Let us therefore sanctifie our bodies and soules to his service, who hath redeemed both our soules and bodies.

1 Cor. 6. 20.

Ye are bought with a price; therefore glorifie God in your body, and in your spirit, which are Gods.

1 Cor. 7. 23.

Ye are bought with a price; be not the servants of men, much lesse the servants of sinne, or of Satan.

Obeie Christ, whatsoever it cost thee; if thou walkest and continuest in drunkenness, uncleanness, or any sinne, not repenting, thou art more guilty than the very Devill; for he dyed not for the Devill, nor ever offered him grace, and the Devill never denied the Lord that bought him; which is affirmed of every unrepentant sinner in the time of the Gospell.

2 Pet. 2. 1.

Consider, wicked wretch, that thy soul which thou castest away through thy abominable life, was purchased with no meaner price than the blood of the Sonne God; and therefore thou shalt have the sorer damnation if thou repentest not.

Verse 10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? we shall all stand before the judgement seat of Christ.

**H**ere is a new Argument from the last Judgement. In which wee have the Admonition repeated, which we had in the third verse, and the Reason it selfe.

The Repetition is with advantage, having two things which wee had not in the third verse. The first, a Reproole; The second, a Reason.

The Reproole is in the manner of delivering it, by a chiding *Apostrophe* in an interrogation; But why dost thou judge thy brother? or why, &c. which is a sharp manner of reproving, pointing

out particulars, and speaking, as it were, face to face. Why dost thou?

The Reason is from the condition of both, they are brethren; not by blood, nor by nation, but by faith and profession; not by naturall generation, but by supernaturall regeneration; for, for the most part, they were Jewes and Gentiles that so dissented.

From the Repetition we may observe, that it is a generall corruption of our natures, and hardly to bee removed, to censure and contemne one another. If we have a little more knowledge than other men, wee are ready to despise them; and if we have a conceit of our owne hatching, wee censure every man that doth not approve it, and dance in our ring.

From the Obijuration note, that it is no small fault to censure our brethren, because *Paul* chides so angrily them which are faulty.

From the Reason observe, that wee are to bee charitable, and studious of unity, because we are brethren.

It is of very ill report for brethren to quarrell about trifles; it was *Abrahams* reason to *Lot*, for peace.

Gen. 13. 8.

Art thou strong, despise not him that is weak; for though hee be weak, yet hee is thy brother.

Art thou weak? judge not him that is strong; for he is strong, and alio thy brother.

Wee would bee loth that other men should judge or despise us, let not us doe so to others.

The new Argument to enforce this admonition, is taken, as I said, from the consideration of the judgement day; thus,

They which shall stand before the Iudgment seat of Christ to bee judged themselves, ought not to judge others.

But all, both strong and weak, must stand before Christ to bee judged themselves.

Therefore, &c.

Some apply this Argument onely against the weak; but in as much as Saint *Paul* spake to both in the admonition, therefore I thinke it concernes both; but principally the weak.

In this Reason are two things: The thing it selfe spoken of, standing before the Iudgement seat; and the Amplification.

Standing before the Iudgement seat; put, for being judged; by a figure, the signe put for the thing signified; a Tribunall, or judgement seat being attributed to Christ, by a similitude, of the sitting of earthly Iudges: The Throne is for the King; the chaire for the Doctor; the Tribunall; *Sapientia*, for the Judge, which usually is a seat erected on high, whither the Iudge ascendeth, both for the more reverence of his person, and also that he may the better behold the Malefactors, the Witnesses, &c.

The Amplification is from the persons, judging, to be judged.

The person judging, is Christ; which is the name of our Mediator, God and man; Christ is our Iudge, and he shall execute his judgement in his humane nature, He hath appointed a day in which he will judge the world by that Man, whom he hath ordained, Acts 17. 31.

The authority to judge, which is in Christ as he is God, by nature, is in Christ as hee is man, by grace. But yet he shall not judge as a Delegate,

gate, but as the *Principall*, from whom there is no appeale. And though the pronouncing of Sentence shall be by his humane nature, yet the validity and force of it is from the Divine.

The persons to be judged, are set downe two waies; by their generality, *all*: and by their manner of appearing, *shall stand before All*; Angels and men, good and bad, strong and weak, great and small. *Shall stand*; The Iudge sitteth, the malefactor to be arraigned must stand. The word is *accusandi*, and might bee rendered, *shall bee presented*; though wee bee unwilling, and hang backe, or would hide our selves, yet, *sistetur*, we shall be set, or presented before the Iudge.

*Doct.* The consideration of the last judgement would perswade us to our duties, and to refrain from that which is evil. *Act.* 17. 30, 31. God commandeth all men every where to repent, because hee hath appointed a day wherein he will judge the world, &c. *2 Cor.* 5. 10, 11. Wee must all appeare before the judgement seat of Christ, that every one may receive, &c. Knowing therefore the terror of the Lord, we perswade men.

*Use. 1.* Judge not thy brother, for thou thy selfe shalt be judged. Shall the prisoner that stands at the barre for his life, leape up into the seate of the Iudge? *Qui iudicat fratrem, tantum crimen elationis incurrit, ut Christi Tribunal sibi videatur assumere, & ejus iudicium praevenire.* Hee which judgeth his brother, shewes so great pride, as if he should advance into Christs Tribunal, and prevent his judgement.

*1 Cor.* 4. 5. Judge nothing before the time, until the Lord come, saith Paul elsewhere; Let us not meddle with judging, wee shall have judging enough at that day; let us rather bee careful, that we may stand with boldnesse and confidence before the Iudge.

Saint Paul giveth us here to understand, that one of the bills of enditement that shall bee put in against us, and to be enquired of, is for judging our Brethren, for which he citheth the *Romans* to answer it before the great Iudge at that day.

*Use. 2.* There shall bee a day of generall Judgement, though many scoffers beleve it not, of whom Saint Peter speaketh; and though thousands wish it might never bee: Oh how much would the Drunkard, and other abominable sinners give, to buy off that day! But wee must all stand before the judgement seat of Christ.

*1 Pet.* 3. 3, 4. It is most true, that every particular mans soul in death undergoeth a particular judgement, and in the same moment is elevated intellectuallly to heare the Sentence of the Iudge, by an illumination or locution intellectuall, and so knoweth it selfe to bee saved or damned by the authority of Christ, by the law appointed by God, and accordingly at that instant goeth unto, or is in joy or torment. But this is but Particular, and there must bee a Generall Judgement, as the Scripture signifieth, which may also appear by reason.

1 Many just persons are here afflicted, and wicked prospered; there shall be therefore a time wherein exact justice shall be manifested.

2 Many wicked men are punished here, and many are not; there must be therefore a time of generall Judgement, or else there may seem to be some inequality.

3 Many just persons are condemned here to death, as if they were wicked, and many wicked die with an opinion left of their sanctity.

4 Also in the particular judgement, onely the soule is judged, but the body must also: therefore there must in justice be a generall Judgement.

5 Some affirme, that our good and ill deeds are not finished in death; but our sinne, or worthinesse encreaseth to the day of Judgement, as any are bettered or corrupted by our example, speeches, writings, &c. and therefore because every one shall receive according to his workes, that there must bee a generall Judgement, even for this.

It is a great consolation to true belevers, that there shall be a day of Judgement, and that Christ shall be their Iudge, who dyed for them, who yet maketh intercession for them, who is their Advocate, their Friend, their Brother, whose members they are.

Surely this day will bee the happiest day that ever dawned upon us; It shall never repent us, that we have served God, mortified our corruptions, denied our selves, refused the pleasures of sinne, which are but for a season, that wee have fasted, prayed, wept for our sinnes, endured the Crosse, &c. for wee shall then receive a thousand fold by the sentence of the Iudge.

This day is not so comfortable to the good; as it will bee terrible, even a day of blackenesse and confusion to the wicked, when their greatest enemy shall sit upon his greatest enemies.

Oh, how shall *Indas* and *Pilate* tremble and be confounded at that day! Think of it, thou Drunkard, thou blasphemers, &c. Hee whom thou hast condemned, shall bee thy Iudge; How darest thou expect pardon and mercy? Now indeed is the time of mercy, but then only of judgement.

The remembrance of the day of Judgement should perswade us to repentance; for this end Christ commanded his Apostles especially to testifie this to all men, that he is ordained Iudge of quick and dead: So Saint Paul useth this as the last argument to draw men from their sins, *2 Cor.* 5. 11.

And truly who can have any desire or delight in sinne, when he shall think of that Iudge, of that judgement, of that sentence, of that never-ying worm, of those unquenchable flames?

*Magna est peccati pena, metum & memoriam futuri perdidisse Iudicii;* It is a great punishment of sinne, to lose the feare and remembrance of the Iudgement to come, said Saint Augustine; But if thou dost remember it, and hear of it, and yet not fear, it is a signe of the infinite Anger of God upon thee.

The sound of the last Trumpet was alwaies in the eares of Saint Hierome, who, wherefoever he was, thought he heard the voice of the Arch-Angel, *Arise, ye dead, and come to Judgement.* Yea, Felix himselfe trembled to heare Paul preach of the Iudgement to come.

Alwaies think of this day, and repel the temptations unto sinne, with the remembrance thereof. Consider what it will cost thee: Now the drunkard, the uncleane person, the proud, the covetous, &c. see not the foulness of their faults, but when thou shalt see, and wonder that thou wert so mad to run into such danger, for such small and idle satisfactions.

When thou shalt appeare before that Iudge, when Satan, and thine owne conscience shall accuse thee, when thou shalt behold the frowning

*Bellarmin. in Expositione Synb. Apostol. 41. 7.*

*Use 3.*

*Use 4.*

*Act. 10. 42.*

*Aug. ser. 120. de temp.*

*Act. 14. 15. 3.*

and irefull countenance of the Iudge, and those fires prepared for thee; What wilt thou doe? whether wilt thou goe? nor friends, nor riches, nor promises, nor prayers, nor teares can availe. What shall we doe, if that day shall finde us, often forewarned, but unprepared? How shall we endure that fire, that cannot endure the tooth-ake, the stone, a fit of an Ague?

Let us use all care, while we live here, so to be have and discharge our selves, that that day may be happy and comfortable unto us, Amen.

Verse 11. For it is written: as I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.

**I**N this verse is proved, that wee shall all stand before the Iudgement-sear of Christ; and in the next verse, the end of such appearance there is declared.

The prooffe is by a Testimony; In which wee may note, the quality of it, and the substance.

The Quality, it is a written Testimony, taken out of *Esay* 45. 23.

Obfer.

Sinne is to be convinced, Errors reprov'd, and Doctrines proved by the Scriptures. Yet of points taught, there is difference: Some things are *Substantiall*, some things *Circumstantiall*. The first must have plaine prooffe out of the Scripture: for the second, it is enough if they agree with the generall rules of such things delivered in the Word.

In matters of *substance*, that which the Scriptures command nor, they forbid; *Hee that is not with Christ here, is against him.*

Mat. 12. 30.

In matters of *circumstance* and outward order, that which the Scripture forbiddeth not, it permiteth; *Hee that is not against Christ here, is with him.*

Luk. 9. 50.

In the substance of the Testimony, we have the Argument to prove that we must all stand before the Iudgement-sear of Christ; thus,

To whom every knee must bow, and whom every tongue must confesse, before his Tribunal we must stand.

But every knee must bow to Christ, and every tongue confesse him. Therefore, &c.

If any shall take exception to the Argument, because the Prophet *Esay* speaketh of the vocation of the Gentiles, it may be thus answered; that the Prophecie containeth more, being begun to be fulfilled in the Gentiles, and to be consummate at the last Iudgement, when all shall submit; and aptly did the Apostle bring such an Allegation, speaking of the Gentiles, because the Jewes thought not so friendly of them as they ought.

Herein we have two things. An Affirmation, and a Confirmation.

The Affirmation is, that all shall acknowledge Christ for their Iudge, and submit unto him.

This is set downe in two phrases:

The first, *Every knee shall bow to me.* Where are the Action, and the Persons.

The Action, *shall bow*, that is, shall submit to me, shall adore mee, shall bee subject to my sentence; the *signe* put for the thing signified: for by making a legge, or kneeling, we acknowledge his Majesty, towards whom we use such gesture; and therefore among the Egyptians, the Elephant that scarce hath, or boweth the knee joynts, is the

*Hieroglyphicke of Regall power.*

The persons, are bowing, or bowed unto.

Bowing, noted, generally, *Every knee*, that is, every man, noted by the instrument of bowing; Jew and Gentile; yes, every reasonable creature, Angels good and bad, and Men, as one Greeke copy hath it, *Every knee, of things in heaven, of things in earth, of things under the earth*; which our *Bexa* thinketh to be added out of *Phil.* 2. 10. Edisto campitau.

And although the knee be a part of the body, yet it is translated to the mind also, of whose submission this is a signe.

Wee must bow the knees of bodies and souls also to Christ.

The Person bowed unto, *Christ*, named in the verse before, to whom Adoration is due.

*Christ* is a name of our Mediator, signifying his whole Person; and therefore this bowing must be to the Humanity with the Deity; to the God-head, *per se*, by it selfe; to the Manhood, in the person of the Sonne of God, and for the God-head.

It is due to the Person, and because the Person cannot be divided, so neither may the Adoration; but as the Person is one and the same, so must it be worshipped with one and the same Adoration.

But all doe not bow unto him. The Jewes do nor, nor the Turks, nor the wicked. Object

They doe not; but they ought; and they shall bow, will they, nill they: That which the righteous doe now, of faith, to salvation; the wicked shall bee compelled to doe, against their wills; and though not to their salvation, yet to the honour of Christ: For at the last Iudgement, perceiving his Power, Glory, and God-head, they shall be compelled to acknowledge him for their Lord and Iudge. Answ.

The second phrase; *Every tongue shall confesse to God*; Here we have also,

The Action, and the persons.

The Action, *confesse*. What shall they confesse? Whatsoever they have done, saith one: rather as *Phil.* 2. 11. *That Jesus Christ is Lord.* In the Prophet *Esay* it is read, *Every tongue shall sweare*; which is all one in sense. For in every oath there is a confession, and an acknowledgement of a witness, a Iudge, and a revenger of falsehood and injustice. Sacerdini.

The Confirmation is from the Oath of God; *As I live, saith the Lord*; Hee sweare by himselfe, who hath no greater to sweare by: The manner of this swearing, is as it God should have said, It shall as surely come to passe, as it is sure that I live and am God.

All men must and shall submit themselves to Christ as to their Iudge. *Iob.* 5. 22. *The Father hath committed all Iudgement unto the Sonne.* *Phil.* 2. 9, 10, 11. Where are the very words of this Text; declaring that all shall bow at the name of Jesus; this name was contemptible amongst the Jewes, but it was declared glorious in all the world, by the preaching of the Apostles; and shall much more be glorified at the last day. Doctr.

All knees have not yet bowed to Christ, but they shall; therefore there must needs bee, both the resurrection of the dead, and a day of Iudgement. Obfer. 1.

That which in *Esay* is attributed to Jehovah, is here attributed to Christ, therefore Christ is that Jehovah. Obfer. 2.

We

Obj. r. 3.

We may here note the original of that *Antient Ceremony* of putting off the hat, and making a leg at the Name of *Iesus* in the Congregation, in token of reverence and Adoration; not of the bare Name, as the Papists doe superstitiously, attributing force and verue to the very letters pronounced, written, and worne, making it a part of Gods worship, but unto the person so named.

This Ceremony is not only of antient practice in the Church, but hath approbation of as great, learned, and holy men, as any have written in these daies.

Zanch. com. in  
Philos. 2. v. 10.

Master Zanchy saith, that it is *Consuetudo non improbanda*, a custome not to be found fault with, if it be used without superstition; For there is no other name whereby we must bee saved; and therefore it is worthily exalted above every Name, shewing that hee which bore that name, being accounted among the Jewes a meere man, a Carpenter, a forcerer, a wine-bibber, is declared to bee the very *Some* of the living God, by nature.

P. r. com. in  
loc.

Pareus also; *Si ut ritus indifferens praestetur externa reverentia, nemo improbat*; No man doth finde fault with bowing the knee at the name of Iesus, if such reverence be used, not as a necessary part of Gods Worship, but as an indifferent rite; and I am sure that it is used no other waies in the Church of England.

The end of this Ceremnoy was threefold:

1. For confutation of the Arians, being mix'd with the Orthodoxall Christians in their assemblies; who thereby also were discovered.

2. For working attention to the holy Scriptures when they are read; for unless they attended, they might easily faile in performance of such reverence, and so be questioned.

3. For testifying our duty and submission to Christ as our Lord; and mine opinion is, that it were a most comely thing, if whensoever we speak of God, or of our blessed and deare Master, Iesus Christ, we would, by putting off the hat, or bowing of the knee, or both, acknowledge our dutifull reverence.

Sen. ep. 64.

Seneca never thought of Cato, Lelius, Socrates, and such like famous men, but with great respect. *Ego illos veneror, & tantis nominibus semper assurgō*; I reverence them, quoth he, and alwaies rise up at their names.

There is small reason then, that any should quarrell with our Church for requiring this ancient rite to be practised; and, for my part, I endeavour at every mention of Gods mercies, to testify some reverence, which I know I can never sufficiently perform.

Use. 1.

Bowing of the knee is taken for the worship of God, and the subjection of the Soule and Spirit to God; therefore it is not unlawfull to be used in the worship of God.

Nay, it is the most decent forme of prayer, or receiving the Sacrament, because in the one we beg, and in the other wee receive the greatest blessing, at the hands of God.

Ambr. Hex.  
16. c. 9.

It may seeme that God hath made our knees flexible, even for this purpose; So Ambrose was of opinion. *Flexibile genu, quo domini mitigatur offensas, ira mulcetur, gratia provocatur*; Our knee, saith he, is made bowing, by the which wee crave pardon for offence, mitigate the anger of the Lord, and obtaine grace; alleging the Text in

the second of the Philippians, *That at the name of Iesus every knee should bow, &c.*

By this gesture we declare our selves to be impotent, and needy; it is the gesture of supplicants for favour; It is both a testimony, and a stirring up, of yielding affections.

Reverent gestures doe not a little foster religion, and inflame and provoke the reverence of the minde; so that I cannot but marvell at many, who, at prayers, rather choose to stand, than kneele, though they may very conveniently so doe.

Let all acknowledge and submit unto Christ, with heart, and tongue, and life: He is God, and our Judge, let us adore him, which we do when we beleve, and live well.

Hee that lives wickedly, bowes to the Devill, *Toties Diabolo stiliimus genu, quotiescunque peccamus*; so often doth a man make a leg to the Devill, as hee sinnes, saith S. Hierome. The blasphemer, the drunkard, &c. acknowledge the Devill to be their Lord.

Hier. com. in  
epistol. ad Eph. 1. 2.

I warne thee that thou speedily submit thy self to Christ; If thou dost not now so doe by his Word, the time will come, when thou shalt bee compelled to doe it spight of thy heart, and to thy damnation. Behold, it is sealed; As I live saith the Lord, it shall be so: Thou shalt be made to stoop, for the Lord hath sworn it; Rather now let us fall downe and worship, that we may have comfort to salivation.

Ver. 12. So then every one of us shall give account of himselfe to God.

IN this verse is set downe the end of our standing before the Iudgement seat of Christ, which is, to give account; and it is amplified three waies:

First, from the Persons accomptant: Second, from the matter of which account must be made: and third, the person to whom it is to be accounted.

Shall give account; for this end must we appeare to account for things done and received, The proceesse of the last Iudgement being set downe under the similitude of things Civill. As a Master delivering mony and goods to his servants, afterwards exacts a reckoning; and as a Schoolemaster calls his scholar to render the lesson he hath taken thence; so shall wee appear to render an account of our stewardship.

Every one of us; of us men, and so good and bad to be included; or of us beleevvers, and so the wicked to be concluded from the less:

The person accomptant; every one; he saith not, *Rev. 10. 12.* all, but every one, not all shuffled together, and in the grosse, but every one severally.

Every one, without exception, both small and great; Emperours, Kings, Princes, Iudges, must there give account and be judged, as well as others.

Here, not every man that comes to the Assise is judged, or standeth forth; but there, we shall all be actors our selves, as well as spectators of others.

Obj. 2.

But the Saints shall judge the world, 1 Cor. 6. 2.

True; but that is as they are considered, either as members united to their head, or in comparison of the wicked, or in regard of comprehension and assent; notwithstanding they shall be judged,

judged, not with the judgement of Reprobation or condemnation; but of *Approbation*, having obtained their *Quictus est*, and full discharge from the Iudge.

Of himself; This is the matter of the account; Wee shall give account for others; as Fathers for the bringing up of their Children; Kings for the governing of their Subjects, &c. But of others onely so farre as anything of theirs belongs to our calling, as Ministers must give account for the soules of the people, as St Paul saith.

Here wee may have an Attourney to appeare for us, and a Counsellor to plead for us, but there every one of us shall give account of himself.

Of himselfe: That is, of all his thoughts, words, deeds, passed in his whole life, and of all things which concern his person, calling, or actions.

But this seems impossible, because we are not able to number, or to remember all which hath passed us in our life.

But God knows, and remembers, though wee know not, nor remember: For there are books of remembrance; the book of Gods predestination, wherein the persons of men are recorded; and the books of Conscience, wherein every mans particular thoughts, words and deeds, with their circumstances are registered.

I saw the dead, saith John, both small and great, stand before God, and the books were opened; of the Old and New Testament, saith Augustine; of Conscience, saith Origen: and another book was opened, which was of life; and the dead were judged out of those things which were written in the books, according to their works. God will put a kinde of divine power into the conscience, *Qua fiat ut cuiq; opera sua bona, vel mala cuncta in memoria revocentur*; & mentis intuitu mira celeritate circumstantur; whereby the conscience shall remember and wonderfully apprehend, and the minde discern, all our works, good or bad, said Saint Augustine.

Wee shall see our owne, and each others faults.

Before God; This is the person unto whom the account must be made.

Before he said Christ, here he saith God, therefore Christ is God.

In the same humane forme and shape, in which Christ came to be iudged, shall he come to judge; and every eye shall see him; the wicked shall see him to their confusion, the righteous to their comfort. There shall be no difference on the part of the Object appearing, but on the part of the Subject seeing; the same brightnesse of glory shall fill the Saints with joy, and strike the wicked with horror.

Every one must give account of all his matters to God, to our Lord Jesus Christ, 1 Pet. 4. 5. who shall give account to him that is ready to judge the quick and dead. So 2 Cor. 5. 10. and in the parables, Mat. 25. 19. Luke 16. 2. & seq.

Look to thy selfe, and to thine owne matters; leave meddling with thy brother, and censuring him; put not thine oare in another mans boat, but regard thine owne, for thou must give account of thy selfe; of thy judging thy brother, of thy breaking the peace & unity of the Church;

even for these thou shalt be questioned at that day; Therefore be not rash.

The righteous may be comforted, their account is ready made by Christ himselfe; they shall be absolved, not by the vertue of their owne innocency, but of a free pardon, by the mercy of the Iudge.

Prepare carefully for the day of judgement, and see thou have thy account cast up and ready against the day of that great Audir.

The most part of men neglect it, suffering the score of their sinnes to encrease, and their debt to grow, that in the end they will be found tardy to their condemnation.

Three things should make us carefull; The consideration of the Iudge; of the suddennesse of our accounting; and of the matters to be accounted for.

1. The Iudge is our Lord Christ; infinite in knowledge and justice; who cannot be deceived by cunning, nor corrupted by gifts; and whose glory it is to render in most strict justice, unto every man his due. Now hee is infinitely mercifull; then he will be infinitely rigorous and severe.

The consideration of this Iudge made devout Arsenius to feare, who being in his sicknesse told by his friends, that hee needed not to feare, because hee had led a holy life, answered, *I indeed feare*, for Gods judgement is not as mans.

2. This judgement, and our giving account, may be suddaine, ere wee be aware: When Jezebel had painted her face, shee little thought her judgement and account had been so neare. So neither thought Ammon at the Feast; nor Absolon being mounted on his Mule; nor Drus upon the view of his goods; that so soone they should have beene called to a reckoning.

The day of the generall judgement shall not be yet, but the time of any mans particular judgement and account may be this very houre: How many diseases are we subject unto, which knocke us down on a sudden?

Every man hath his particular judgement in death; and as death leaves him, so the last judgement findes him. Death is the Gate of judgement, and the judgement the Gate of heaven or hell. Spend not the rest of this houre, before thou hast examined thy selfe; look to thy account; if thou hast it not yet ready, consider in what a fearefull estate thou wert, if God should at this instant call thee to thy reckoning.

3. The matters to be accounted of; our selves, our thoughts, our words, deeds, committed, omitted; yea, the smallest and least things; *farthings, idle words*. How great rigour!

If a King call his Treasurer to account for every pinne, how much more for pounds and great summes of money? So, if God will reckon with us for idle words, how much more for cursing, lying, common swearing, and blaspheming his Name? If for the utmost farthing, how much more for Covetousnesse, Oppression, Drunkennesse, Whoredome, Theft, Murder, &c?

Thou shalt be called to account for that which thou hast received; for the gifts of nature and grace, for thy body and soule; for every Sermon thou hast heard; for every good occasion and opportunity.

Rev. 20. 12.  
Aug. lib. de  
Civ. Dei c. 14.  
Orig. comment.  
in Rom. 14.

Aug. loco  
modo citat.

Rev. 1. 7.

Doctr.

Use 1.

Eccle. 12. ult.  
Acts 3. 21.  
Rom. 2. 15,  
16.

Mat. 12. 37.  
2 Cor. 5. 10.  
Mat. 5. 26.  
Mat. 12. 38.

portunity offered of well doing.

And this, before God, before Angels and men, yea, before the Devils.

How great must the shame of the wicked bee, when all their abominable, and secretest sinnes shall bee laid open? Then shall that bee published on the house top, which thou wouldest not now should bee discovered for the whole world. It may be thou wouldest blush, if that which thou diddest the last night should be published at the Market Crosse, in the hearing but of a few in comparison; how wilt thou be confounded when all thy damnable practices shall bee brought forth to light before the whole world?

Then shall be emptied in the view of all, that end of the Waller which wee now hang at our back.

What shall we doe to avoid the shame and honour of that day?

Let us every day cast up our account; Let us unfeignedly repent. Every sin we commit is scored up; and so soon as wee repent, it is wiped and blotted out: Repent and bee converted, that your sinnes may bee blotted, said Peter, who had experience of the force of repentant teares, which blotted out his horrible denyall of his Master.

The Iesuits report of a Student at Paris, who coming to Confession, and not being able for teares and sobbing to speake, was willed by his Confessor to write downe his sinnes, which he did, and when the Confessor received it, the writing vanished, and there remained nothing but the white and cleane paper; this, say they, was by a miracle, because of his great contrition. Let the credit of this story be upon the Reporter, but upon the credit of the word of God, if we repent unfeignedly, all our sinnes shall be blotted out, and a book of cleane paper (in respect of sinne) shall be presented to the Iudge.

Repent therefore, and bring forth good fruits, for this also shall further our reckoning at that day. So Paul telleth the Philipians, that their charity in relieving him, was a fruit that did abound to their account. Thy Prayers, thine Almes deeds, thy Teares for sinne, thy conscionable walking in thy Calling, shall exceedingly further thy reckoning.

Verse 13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brothers way.

Here beginneth the second part of the Explication spoken of in the second verse.

The first was a Direction for the compounding of the Controversies among the Romans about meats and days.

This second is a Dehortation from Scandall, with divers Reasons following to the end of the Chapter.

This Dehortation is set downe by an Antithesis, where two things are opposed; the one is denied, the other affirmed.

The first hath a prohibition, shewing what we must not doe; we must not judge one another any more; The second hath a precept, shewing what we must doe, we must judge this rather, that wee put not a stumbling block, or an occasion to fall, in our brothers way.

The first is used as an Introduction to the other in the second.

And it hath two parts; First, the Prohibition, not to judge one another.

By Judging, he meaneth censuring, condemning; not all ludging forbidden, nor publike by the Magistrate; but private and rash; such principally, which hath with a diversity of opinion, an alienation of affections, as hath been shewed before.

There are foure things we may not judge;

1. Secret things; of God; so saith Moses, The secret things belong to the Lord our God, but things revealed to us, &c. If thou seeest a wicked man, say not a reprobate, for the decrees of God is secret; and hee which hath shewed mercy to thee, may shew mercy to thy neighbour also.

Or Man; as the heart, for no man knoweth his neighbours heart, 1 Cor. 2. 11. When thou seeest a man in prayer lift up his eyes, take heed of rash judgement, to say an Hypocrite, for thou knowest not his heart.

Duo sunt in quibus temerarium iudicium cavere debemus; cum incertum est quo animo quicquam factum sit: vel cum incertum est qualis futurus sit, qui nunc vel bonus vel malus appareat; There are two things (saith Anselme here, out of Saint Augustine) in which wee must beware of rash judgement; when it is uncertaine, with what minde a thing is to bee done; and when it is uncertaine, what he may be, who now appeareth to be good or bad.

2. Things doubtful; when things may have a double interpretation, take the fairest; this is charity.

3. Things to come: Thou knowest not what a day may bring forth. Pro. 17. 1.

4. Things indifferent; of the which Saint Paul treateth in this Chapter.

Things openly and certainly evill, wee may and must judge, and it were to bee wished that Drunkards, uncleane persons, &c. were more censured; but yet with Saint Augustine proviso, that we hate and detest, non hominem, sed peccatum, non vitium sed vitium, motum potius quam egrotum; not the man, but his fault, the disease rather than the patient.

The Amplification is three-fold.

1. From the Illation, Therefore; In as much as our brother standeth or falleth to his own Master, and whether he live or dye, is the Lords, and that we must all stand before the Iudgement-seat of Christ, to give an account for himselfe, let us chamber our tongues, and not judge and censure one another.

2. From the persons who may not judge, implied in the verbe, and expressed in the English, Vs, Let us not, he annumbreth himselfe, either because he is a fellow-member with them of the same body, and so in some sort it pertaineth to him, as one who is sensible of his brothers failings, or, ut hoc tolerabilior sit admonitio, qui minus habet pudoris, that the Admonition might be the more tolerable, the lesse it shameth them; or from the remembrance of his owne pronenesse, and forwardnesse to rash censuring in former times, for hee was a Pharisee, whose sect was intemperately censorious. In many things we sinne all.

—Optimus ille est, Qui minimis urgetur.

Happy

Happy is hee that hath least and fewest faults.

3. From the consideration of something spoken or done before, in this word *maximè* any more; wherein there is a secret accusation of something past, and a warning of something to come; as if he should say, Indeed it hath been your fault *heretofore*, to be too busie and forward in censuring your brethren, but *now* being admonished and taught the contrary, you ought to leave such rash judging.

*Doct.* From this part of the Amplification, we have this doctrine, *After admonition and instruction, we must be careful to amend our wayes*, Matth. 3. 10. *Now is the axe laid to the root of the tree, &c.* Now, though *heretofore* you have been fruitlesse, yet *now* seeing I have admonished you, and God hath sent his own Sonne to teach you, see you bring forth good fruit, and repent; So, *John 5. 14. Alls 17. 30, 31. 1 Pet. 4. 1, 2, 3.*

*Use 1.* When a Minister hath instructed and admonished his people, he may looke that they should leave their finnes, and bee conformable to good orders.

The Husbandman rejoyceth in his good crop, and the Physician in the health of his patient, to whom hee hath administred: So, we rejoyce if our admonitions prevaile, and have good successe to your amendment; if otherwise, it is a great griefe to us, and not profitable to you.

*Use 2.* Admonition is necessary, as may appeare by this Admonition repeated. This necessity appeareth,

1. Because we are *hardly drawne* from our errors, conceited opinions, and finnes; therefore our Saviour requirerh three Admonitions, and an Heretick to bee *twice* admonished before avoyded.

*Mat. 18.*

2. Because when we are recovered by Admonition into the right way, we *easily step aside*, as wax melteth with the heat, and loseth the former impression.

He is miserable which wanteth a faithfull Admonitor, but he is more, who having one, will not hear him, and be reformed.

*Vse 3.*

The use of all Admonition, is, that wee should cease to doe evill, and begin to doe well, that we may be perfect in the way of righteousness, 2 Tim. 3. 16, 17.

Here are to be reprov'd such, who will not obey admonition, but notwithstanding, still continue the same; which is to make void the end why God hath commanded Admonition, and to wrap our selves in grievous guiltinesse; for an evill man, not admonished, shall bee damned, much more admonished, if hee amend not, *Iohn 15. 22.*

Not to be bettered by admonitions, is a signe of a very wretch, as in the uncorrigible sonne; and in the sonnes of *Eli* may appeare; and *Solomon* saith, *Better is a poore and wise child, than an old and a foolish King, that will no more be admonished.*

*Deu. 31. 20. 1 Sam. 3. 25. Eccle. 4. 13.*

It is the way by the just judgement of God, to runnence farther, and more dangerous errors and finnes. It is a rule, *Minus peccatum cum arguitur, & non corrigitur, causa fit majoris peccati*: A lesse sin reprov'd, and not amended, is made the cause of a greater sinne; as *Herod* not reforming his incest upon admonition, fell into the

*Romigius citatur a Chrysostomo in Har. c. 31.*

same of murder, cutting off the head of *Iohn Baptist*. So the Brownists, we see by experience, have by the judgement of God, runne farther and farther into absurd errors; as many also among us, finding fault with the government of the Church, and not being reclaimed by admonition, have turned Brownists.

Let every man therefore looke to it, how hee behave himselfe after admonition; This shall one day torment thee, thou drunkard, because thou hast been often admonished, and repentest not.

To be bettered by admonition, is the token of *Pro. 9. 9. & a wise man*; but to *harden the necke*, is the forerunner of destruction. *Pro. 19. 1.*

*I am blacke, but comely*, saith the Church, *Cant. Origin.*

1. 5. *Blacke*, saith one, for her defects; *comely*, for amending upon admonition. Hee that continueth in sinne, is doubly blacke, for his sinne, and for persevering in sinne, being admonished; *Peter and Paul, &c.* had never been so famous and beautifull in the Church, if they had not yeeked to admonitions.

*Cain* was admonished; if he had obeyed it, hee had been happy; for whosoever being reprov'd, repenteth and amendeth his life, shall have mercy and be pardoned.

*Ver. 13.* — But judge this rather, that no man put a stumbling block, or an occasion to fall, in his brothers way.

IN this part of the verse is a Dehortation to the strong, unto which the former part of the Verse was an Introduction, shewing thereby, that as this is to be performed, so the other is not to be forgotten.

The sum of all to the end of the Chapter, is, that as the weak may not judge the strong for the use of *Christian liberty*, so the strong must not in such use *contemne* the weak, but moderate his liberty for their good.

The method is this; 1. he setteth down a general Precept, which is in these words; I say *gentes*. *Chrysost. Grynaeus.* *rall*, because it belongs to both parts, not to give offence; all are bound to this.

There are divers reasons brought, all which principally are applied to the strong, as in the other part they were to the weak.

In these words are two parts; First, the sum of the Precept, *Wee may not give offence.*

An offence is, *non bona sed male rei exemplum, edificans ad delictum*; an example of a thing not good, but evill, edifying (or emboldning) unto sin, as speaketh *Tertullian*, using *Pauls* phrase. *Tertul. de verb. landis virginibus.*

Or rather, an offence is, *dictum aut factum minus rectum, occasionem praebens ruinae*, a word or deed not well performed, yeelding occasion of falling, as saith *Aquinas*, and the Schoolmen generally from *S. Ierome*. *Aquinas. 2. 2. q. 43. & in 1<sup>o</sup> Hieron. in ca. 15. Mat.*

A word or deed; for thoughts, though they offend God, yet not men, unless they be manifested in word or deed.

Not so well performed; not onely implying things unlawfull in themselves, but things lawfull to be done, as things *indifferent*, but done indifferently.

Yeelding occasion of falling; For though by that which a man doth, no man falleth, yet it is a scandal if it be apt to give occasion thereof. As when *Peter* gave counsell to our Saviour Christ, proceeding

ceeding from great affection, but from as great indiscretion; our Saviour told him that hee was an offence to him, though it was impossible that hee should fall thereby.

Mat. 18. 13.

The second part is the amplification or setting forth of this sum, which is threefold:

1 From the care everyone should use, not to give scandall, in these words, *But judge this rather.* Where there is an elegant *Antanaclasis*, or reversion of the same word in a diverse sense. In the first part of the Verse, to judge signified to condemn or censure; here accurately to examine, and singularly to advise and consider. Before it was used of persons, here of *works*; as if he should have said, *Non exerceamus judicia personarum, sed transite ad judicium operis*, Let us not judge the persons of others, but use judgement in your own works.

Cijet in lot.

2 From two Metaphors, in the words rendered, *A stumbling block, or an occasion to fall.*

apocryph.

The first, signifies a stone, or impediment in the way; against which, a man dasheth, or may dash his foot, especially the heedlesse, the blinde, the aged, or the weak; and then the meaning is, that we should have a care of the *weaknesse* of our brethren, that they may not be hurt or hindered in the way of godlinesse; for, as the old man is afraid of that which is high, so they easily stumble in regard of their weaknesse.

Eccle. 12. 5.

The second word signifies to halt, and this seemes to follow upon the former; for when a man dasheth his foot against a thing, hee halseth or falleth.

Isa. 40. 17.

The Word is almost proper to the New Testament, and the Church, used for an occasion of spiritual falling, whereby a man in any manner of way made worse, and backward in goodnesse. Grammarians say, that *Scandalum* is the bridge in a trap, which when the Mouſe puts downe, thee is taken; as if to give scandall, were as the laying a trap in our brothers way to destroy him.

Some make the first to be the lesser, and the second the greater, but so in things denied, it followeth not so well, rather in apt speaking the first should be the greatest, though, for my part, I thinke with them who take them to be both of equall latitude, expressing the same thing, one word expounding another.

Offence or scandall is either active and given, or passive and taken.

That which is given, is that which hath activity in it selfe, to scandalize, as things *merely evil* and *unlawfull*; or that which being good and lawfull in it selfe (as a thing indifferent) yet hath such activity by accident, namely, by the *unseasonable* doing thereof. That which is taken, is either of the *little ones* so called from *Mat. 18. 6.* or of the *Pharisees*, from *Mat. 15. 14.*

That wherein the *little ones* suffer, is either justly given, and so taken, as when things are *merely evil*; or not justly given, nor justly taken, as when things *indifferent* are lawfully used.

That wherein the *Pharisees* suffer, is when by the malice of their own minds, they are offended at things *lawfull* and good.

Here the Apostle forbids giving scandall to the *little and weak* ones by an *undiscreet* and *unseasonable* use of things indifferent; whose use is so, when God hath no glory, nor our brother edification, but hurt by it.

3 From the Person who is not to be offended: A brother, whether strong or weak; Sometimes the strong to the weak, and sometimes the weak to the strong, in a *selfe-perswasion* of strength, giveth offence.

His brother: not determinately, but rather comparatively; not in any mans way, much lesse in our brothers.

We must not give offence one to another. 1 Cor. 8. 9. Take heed, lest by any means this liberty of yours become a stumbling to them which are weak; and, vers. 13. If meat make my brother offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 10. 32. Give none offence neither to the Jewes, nor the Gentiles, nor to the Church of God. Of this Paul had a care, that his Ministry might not be blamed.

Doff.

2 Cor. 6. 3.

M. Calvin here observeth, that Paul taxeth *malignos istos censores*, these hard censurers of others, who spend all their *Acumen* in prying into other mens doings, neglecting their own: Busy thy selfe at home, in thine owne bosome.

Judgement is necessary to a Christian in his walking; he must picke his way, and he advised of his doings, whether lawfull by the Word; if lawfull, whether convenient and expedient; whether any hurt may come to our brother thereby; of this, Paul is an example, who will not use his liberty, where the Gospel may be hindered by it. 1 Cor. 9. 12.

Those are to be reprov'd which give offence, and put a stumbling block in their brothers way; These are of three sorts:

1 Contemners of their brethren, which will not bate an ace of their liberty in their dyer, apparel, recreation, for their weak brothers sake, making a bad use of their liberty, which is given us to doe good withall. See more hereof at the 20 and 21 verses.

2 Curious persons, who broach new opinions, and bring up new orders in the publike holy Service, without authority, cavelling at rites ancient, approved, and commanded.

It is the cause of great stirres in the Church, when private men, especially unlearned, will censure their Ministers, and Magistrates, in matters of their office: This is an occasion given of wrath and indignation; and that many accuse our whole profession of *Novelty*.

3 Persons openly profane, who licentiously rush into all lewdnesse; of whom, if a man should begin to speake, hee should never make an end: there are *Cart-loads* of offences given in this kinde; O the abominable uncleannesse, drunkennesse, pride, &c. which fill all places.

Let us use all our judgement herein, that we no way give offence, or put a stumbling blocke in our brothers way. Thou shalt not put a stumbling blocke before the blinde, but thou shalt feare thy God. Lev. 19. 14. It were better that a mill-stone were hanged about a mans necke, and be so cast into the depth of the sea, than that he should offend one of these little ones. When at the day of judgement it shall be laid to our charge, that wee have given scandall, wee will wish rather to have been drowned.

Ma. 18. 6.

A grievous punishment remaines for them which cause others to offend, than for them which do such things themselves. So the Serpent was punished more than Eve, and Eve more than Adam. So, Jezebel had a more grievous judgement than Abah.

Piccola

Chris. Hem.  
25. in Ep. ad  
Rom. in Morali  
ad locum.

Peccare non tantum in se perditionis habet, quantum  
good reliqui ad peccandum inducuntur; To sin hath  
not so much perdition in it, as to induce others to  
sin, saith S. Chrysostome.

Vse 4.

Vse judgement also that thou take not offence; It  
is grievous to give, so to take scandal, if there  
be not just cause.

Blessed is he that is not offended at me, saith our  
Saviour; and againe, These things have I spoken  
unto you, that you should not be offended; and in a-  
nother place, Woe unto the world because of offences.  
There is sinne on both sides, but specially on  
the side of the party offended in indifferent things;  
and therefore woe.

Tert. b. de ve-  
an. vir gin.

Tertullian saith, Bone res neminem scandalizant  
nisi malam mentem; Good things and lawfull of-  
fend none but them which have evill and cor-  
rupt minde. Where wee are therefore so ready  
to take offence at the liberty of our brethren in  
things indifferent, it is a signe of unmortified rea-  
son, and affections. If thine eye cause thee to offend,  
plucke it out, &c. it is the counsell of our blessed  
Saviour.

Mat. 18. 8, 9.

Let this be thy judgement and wisdom, in no-  
thing to give, and in things indifferent, not to take  
offence.

Verse 14. I know, and am perswaded by the  
Lord Iesus, that there is nothing uncleane of it  
selfe; but to him that esteemeth any thing to bee  
uncleane, to him it is uncleane.

15. But if thy brother be grieved with thy meate,  
now walkest not thou charitably.

Arrius.

IN these words is the first reason of the dhorta-  
tion: though some make the 14. vers. to con-  
taine a reason by it selfe, and that he thereby per-  
swadeth to peace, thus:

All meats are cleane, and therefore the weake  
have no cause to be offended, in as much as they  
desile not the strong; and the strong have no  
reason to stand so strictly upon their liberty, but  
that they might abstaine, because they are not  
the purer for eating; and therefore that they  
should not contend about meats.

But indeed the substance of the Reason lyes in  
the 15. verse, and is drawne from Charity, and  
brought in by a Prolepsis; and this, and all the  
rest urged upon the strong Christian principally,  
to this end, that he should moderate his liberty for  
his weak brothers sake.

Now the instance in all the arguments is only  
of meats; but to bee applied unto all indifferent  
things.

In the setting down of this first argument, are  
to be considered, The objection of the strong, and  
the answer of Paul.

The objection is gathered out of the 14. verse,  
and was thus:

There is nothing, said the strong, uncleane  
of it selfe, though it be unclean to him that thinks  
it so.

Therefore seeing I know and am perswaded  
of the cleanness of the creatures, I may and will  
use my liberty in eating of them.

Unto this Paul answers; of which are two  
parts; the first is a concession, verse 14. The  
second, a correction, where lies the argument,  
verse 15. In the concession, we may consider the  
thing granted; and the amplification.

The thing is twofold; First, that there is nothing

unclean of it selfe: Second, that to him that thinketh  
a thing to be unclean, it is so.

The amplification from Pauls assurance of  
these things; Hee knowes, and is perswaded, let  
forth by the author, the Lord Iesus.

I know, and am perswaded; these two are ne-  
cessary to faith, and it is as much as if he should  
have said, I stedfastly beleieve.

By the Lord Iesus; this is to bee referred, not  
to that which followes, but to Pauls knowledge  
and perswasion; Iesus taught Paul these things;  
though the sense were good, if they should bee  
read with that which followeth, viz. that  
through Christ no indifferent thing is now unclean  
of it selfe.

Uncleane; The word properly signifieth com-  
mon, and (onely by the language of the Scrip-  
tures) taken for impure, or uncleane, so common  
hands, that is, uncleane. Mark 7. 2. So Peter  
saith, that hee never ate that which is common and  
uncleane. Act. 10. 14.

That which was common to other people, and Lev. 11:  
interdicted to the Jewes, was called unclean. Deu. 14.

Divers meats were forbidden the Jewes,  
and, before Christ, were uncleane to them, as  
appeares in the Law, which law had divers rea-  
sons in it.

1 It was for their health; that they might a-  
void certaine diseases, unto the which, the tem-  
perament of that people, by eating such things,  
might incline, and so be hindered from the con-  
templation of heavenly things, and from the ser-  
vice of God, and (by distemper caused through  
ill juyce in the body) bee made sluggish unto  
good workes; all alike, as if you put a bright  
thining candle into a dusky lanthorne; thus  
say the Rabbines.

De his omnibus  
pene consul.  
Ibo. Agui pri.  
secund. q. 102.  
Art. 6. ad pri-  
mum.

2 To distinguish them from other Nations, and  
that they should avoid their company, with whom  
they might not feed on the same meats.

3 For a mysticall signification of manners; these  
meats not being by Nature uncleane, but only in  
signification; which was the reason that Saint Au-  
gustine called the Jewes a Prophetical people;  
Their very meat was an instruction, they might  
not eat the Swine, to teach them to avoid sluttish-  
nesse, nor the Hawke, to teach them to avoid rap-  
acity, &c. So their garments; they might not  
wear Linsley-woolsey, to teach them sincerity.

4 To restrain their desire of dainty fare.

5 To inure them to obedience, and to take  
downe their pride and stubbornnesse, by this  
yoke.

By it selfe; By nature, saith Chrysostome; for to Chryst.  
the Jewes they were not unclean by nature, but by Amb.  
a positive Law; Hee denyeth nor, but that ser-  
pents, and dogs, &c. are unwholesome; but no-  
thing was forbidden for morall uncleanness in it  
selfe; for all creatures were given to Noah with-  
out exception, as the green herbs. Gen. 9. 3.

Here wee have a distinction; That a thing may  
be unclean per se, aut per accidens, by it selfe, or by  
accident.

But to him that esteemeth any thing to be uncleane;  
Meat may be considered, in it selfe; or in relati-  
on to the Law, or to the conscience; to him, which  
was under the Leviticall Law some meat was un-  
cleane, so is it to him who esteemeth it so in his  
conscience.

Not that cleane and uncleane is determined by  
mans opinion, as affirme the Libertines; Man is  
not

not the measure of things, as Aristotle hath taught long agoe; but my conscience may make a thing unclean to me, because to doe against conscience is sin.

Doff.

Things indifferent, are clean of themselves, but unclean to him that so esteemeth them. The first branch is proved. *Act. 10. 5.* What God hath cleansed, call not thou common. *1 Tim. 4. 4.* Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

The second is proved by the fifth verse before, and the two and twentieth, and three and twentieth following.

The reason hereof is this, An erroneous conscience maketh a thing unlawfull; For Actions receive their qualification, according to the will of the Agents; and the will is moved by the thing apprehended; If Reason judge that thing to be sin, and yet the will be carried unto it; it is manifest that such an one hath a will to sinne; and so the outward action which is informed by the will, whether it be lawfull or unlawfull in itself, is a sin.

Use 1.

We are to praise God for his bounty, in giving us free liberty to eat of all creatures; and the more, if we consider that we are sinners, not deserving to live, for whom the creatures daily suffer death; wee may say with David, *Loe, we have sinned*, but these sheepe, what have they done?

2 Sam. 24. 17.

We may eat, but with these provisos.

1 That we eat not in idleness, but in the sweat of our brows.

2 That we labor in that which is good, having an honest vocation, not to live by theeving, gaming, &c.

3 That we eat with thanksgiving.

4 That we give part to the poor, and send portions to them for whom nothing is prepared, to give, at least, some crumbs to Lazarus.

5 That we feed moderately, and soberly, as those who remember they must die. When Socrates was asked how he differed from others, answered, Others live to eat, I eat to live.

6 That we give no offence, of which, this part of the Chapter speaketh.

Use 2.

I know and am persuaded; not first to be persuaded, and then to seeke to know; knowledge must goe before perswasion, as a candle to direct it.

It is the fault of our ignorant Papists, of our Brownists, and of much people among us, who are great fault-finders; aske them why they dislike such and such things; this is their reason, they are persuaded, being notwithstanding destitute of knowledge of those things which they reprove.

Augustine.

First, know by good ground from the Word, then resolve and be persuaded: *Præjudicium non est iudicium sed vitium*; Prejudice, or judgement before knowledge, is not true judgement, but presumptuous opinion and vice.

Use 3.

It is a miserable thing to doubt in things commanded; for instance, in the commanded rites of our Church, *Not to obey*, is sin, because the Magistrate is resisted; and *to obey*, is sin also, because the conscience doubteth.

O perplexity! but yet no man is perplexed simply; such then must put away their erroneous and doubting conscience, by learning, and being persuaded. But here is a great corruption; ma-

ny among us desire rather to heare that which may confirme them in their doubting, than take it away, and conform them to the peace of the Church.

Rightly labour to bee enformed, for as an unskilfull Pilot, so an aying conscience bringeth in to danger.

Terrible is the state of wicked men, they know *Use. 4.* and are persuaded of the evilnesse of things, and yet they doe them.

These sin against the light of Nature; for, *Nihil faciendum de quo dubites sit nec ne recte factum*; *Cicero Offic. lib. 1.* Nothing is to be done, which thou doubtst whether it may lawfully be done or no, said a heathen man.

Tell me, thou Drunkard, thou Whoremaster, &c. dost thou not know that whoredome and drunkenness are sins? and yet darest thou doe them, and wound thy conscience? what peace canst thou have, when thy heart accuseth thee? and GOD is greater than thy heart.

1 John 3. 20.

S. Augustine compareth Conscience to a wife which continually scoldeth.

It is better to dwell in the wilderness, than with a contentious and angry woman; and a man were as good to be in hell, as have a wounded and accusing conscience.

Verse 15. But if thy brother bee grieved with thy meat, now walkest thou not charitably: Destroy not him with thy meat, for whom Christ dyed.

These words are the second part of Pauls answer, which is a correction; in which is the Argument it selfe, urged upon the strong, that hee ought not to offend his weak brother by his liberty in things indifferent.

The Argument is taken from the Cause, removing scandall, which is charity.

And here we have the Argument, and the proof of it.

The Argument is thus:

That which is contrary to charity, is not to be done.

But to give offence is contrary to charity.

Therefore, &c.

The first Proposition is sure, for charity is the fulfilling of the Law, as wee have heard before, Chap. 13.

The second Proposition, is proved from two effects of Scandall, set down in this verse: The first is, Griefe; the second, Destruction.

From the first effect, the Argument is thus:

To grieve our brother, is contrary to charity.

But to give scandall, is to grieve him.

Therefore, &c.

Of the other effect wee will consider by it selfe.

But if thy brother bee grieved with thy meat, now walkest thou not charitably.

In this part of the verse, by it selfe considered, we have two parts; a Supposition, and an Accusation.

The Supposition, *If thy brother be grieved with thy meat.*

The Accusation, *Now walkest thou not charitably.* Grant the Supposition, and the Accusation holdeth; take away the Supposition, and the Accusation is of no force.

To use indifferent things, as meat, apparell, &c. is lawfull, if *charity* put not in a barre; we must let more by our *brothers* grieved conscience, than by the use of our *liberty* in such things.

We may at no hand *forgoe* our *liberty* in such things, (for it is a part of the purchase by the blood of Christ) but the *use* of it.

In the Supposition, we have the thing supposed, *Griefe*; and the amplification, from the subject grieved, *thy brother*; and from the object, *with thy meat*.

*Griefe* is a passion, whereby the appetite doth abhorre with perturbation, evill present; whether so indeed, or in apprehension.

This affection is naturall and good, if it bee directed upon the right object, which is *sinne*, with the appurtenances, and that it be in *due measure*, and to the right end.

The subject, *thy brother*: whether strong or weak, for it is against *charity*, either to grieve other; but here the *brother* grieved, is the *weak* one; who three wayes lyeth open to griefe, by the liberty used by the strong.

1. By the *sinne* of the strong, as the weak suppose; for *this* he is grieved, thinking that thereby God is offended, and the soule of his brother in danger.

2. By *reprehension*; taking indignation to bee reproved by the strong, for the retaining of differences of meats, dayes.

3. By being *drawn* by the example of the strong, to doe against his conscience, which breedeth griefe, *post factum*, after the deed done.

*With thy meat*, that is, thy liberty in eating meats, supposed, by the weak, to be unlawfull.

Now walkest thou not *charitably*: Though in other things, yet now, thou walkest not *charitably* in this particular. Hee condemneth not the strong, as to be without charity altogether, but to step awy herein. The Imputation is great, because *charity* is the Rule of our life.

To use things indifferent to the griefe of our brother, is against *charity*: Or, To give scandall is against *charity*, because thereby my brother is grieved, 1 Cor. 8. 12. To sinne so against the brethren, is to wound their weak conscience.

May I in nothing grieve my brother?

Yes, in some things I may; as by severe reproving him for *sinne*, that hee may bee brought to godly sorrow, unto repentance: Thus did St. Peter prick the hearts of the Jewes, Acts 2. 37. So Paul tels the Corinthians, that though hee made them sorry by a Letter, he did not repent, though he did repent. Look how the affection of a Father is in the correcting of his childe, he is grieved to beat him, and yet he is glad if it doe him good: so was Paul toward the Corinthians, it never repented him that he had made them to grieve, in as much as it profited them to repentance and salvation.

It is not against *charity*, for Ministers to reprove sharply, and for Magistrates severely to punish notorious offenders; nay, it is true *charity* to correct them unto their amendment; and to neglect this, is want of charity: let disordered persons be grieved, let Drunkards and such like smart for it, that, if it be possible, they may bee thereby brought to repentance, and so be saved.

But to use our liberty in indifferent things to the griefe of our brother, and so to stand upon it, as not to omit the use of it for our weak

brothers sake, is *unlawfull*, and against *charity*.

Yet here are two Cautions to be remembered: Note.

1. It must be in such indifferent things, the use whereof is not determined by the authority of the Magistrate: as, in it selfe it is indifferent to sit or kneele at the Communion; but if the Magistrate determine the gesture by his authority, then though our brother bee grieved, wee are to use the gesture; For not to obey the Magistrate in a lawfull command, is a sin. The use of our liberty is not in our power.

2. The brethren grieved, must be weak ones; If they be stiff, and obstinate in their opinion, wee are not bound, but may, nay, sometimes we ought to use our liberty before them, as wee shall note afterwards.

The phrase is to be observed; if thy brother bee *Obsc.* 1. grieved; he saith not, thou grievest thy brother; to note, that the fault is rather in the patient, than in the agent. And therefore weak ones are to know, that it is no *virtue* in them to be scrupulous in every thing, and to bee grieved at their brothers lawfull liberty; but a *sinne* which is to be amended by knowledge and charity.

Faith gives liberty, but charity is a binder. *Omnia libera per fidem, serva per charitatem*. I may do all things by faith, I may cate of any meats, or abstaine, I may weare any colours in my apparell, &c. But by charity I must doe, or not doe that, which most makes for the peace of the Church, and the good of my brethren. Paul, by faith may circumcise Timothy; by charity hee will not circumcise Titus.

Wee must have great care of the weak; A mother loves all her children, but shee is most tender over them that are sick; A man most favours that part of the body that is hurt or weak.

Even nature (much more grace) teacheth not to hurt, but to love our brethren.

Weak brethren are not to be contemned, but to be tolerated, if so bee they grow not perverse and obstinate.

We ought not to strike the strong; but to fall upon him that is sick and weak, is no credit.

To grieve a weak brother, is to wound him: What more inhumane thing, than to wound a brother? especially being sicke and weak; yea, and to wound not his head or face, but his very Conscience, the weakest part in him, and the pretiousist; whose hurt cannot bee without great danger.

Off with that haire, away with that apparell, those colours, &c. which wound thy weak brothers soule.

Wee must have care of all, not to grieve any. Griefe is a sickness, a Consumption of the soule; hee that giveth just cause of griefe, is accessory, after a sort, to his brothers death.

He that careth not how hee grieves the godly by his carriage, is no true Christian; for without love we are no Christians.

How many are they which by their beastly living make the hearts of good Christians sad?

Who that hath but a mite of piety can abstain from griefe, to here the blasphemies, so see the drunkenness and wretched behaviour of wicked men?

If thou walkest in these sinnes, know that thou offendeest God, and grievest good men; and then

Doctr.

Quæst.  
Answ.

Luke 15. 7. then is the Devill pleased, and his angels, even as the good Angels rejoice at the conversion of a sinner.

If thou hast made the good to sorrow by thy sinnes, repent, and make them glad with thy amendment. This is true charity towards God and men.

Verse 15. — Destroy not him with thy meat, for whom Christ dyed.

The Apostle here proves by another Argument, that scandal is contrary to charity, namely, by another effect of it. Thus :

That which destroys our brother, is contrary to charity.

But to give scandal destroys him.

Therefore, &c.

This Argument is set downe in the manner of a prohibition. Where wee have the thing prohibited, to destroy our brother : and the Illustration.

In the thing prohibited, is the Action, to destroy ; the object, him, that is, our brother.

Both these are illustrated : The action, from the instrument of destruction, with thy meat ; The object, from his dignity, which is, that hee is beloved of Christ ; declared by an infallible token of such love, he dyed for him.

Destroy not ; The word signifies totall destruction. It is no light losse that comes to our brother by giving offence, but even the losse of body and soule. Not that every one who is scandalized, is so lost : but that scandal is apt so to doe, and where it is taken, without the mercy of God bringeth forth such effect.

Such a destruction is here meant which came to Judas, which shall come to Antichrist, who are both called the seedes of perdition, from this word.

Such a destruction as wicked men shall have at the day of Iudgement, which is therefore called the day of perdition of ungodly men.

Such a destruction which the devill endeavours to bring upon us, who is therefore called Apollyon, the destroyer.

So that here is an Anaphora, scandal, not onely gives, but destroys our brother.

Him ; the strong, saith Ambrose, who by the abstinence of the weak, begins to doubt of his liberty ; as divers at this day, among us, doubtlesse, have by the scrupulousnesse of some, begun to stagger at such things, whereof, before, they have been well perswaded.

But it is rather meant of the weak ; destroy not him, that is, thy weak brother : he saith not brother, but him, though that terme bee used before and after, because definit esse frater cum pergas occidere, saith one : Hee ceaseth to be thy brother, when thou goest about to destroy him.

With thy meat ; Meat is the instrument of this destruction, not a Sword or Pistol ; and so, surely many perish through riotous eating and drinking ; but he meanes here, by using our liberty in eating of all things, without the respect of our weak brother, who is in danger of destruction thereby three ways.

1. In regard of a passive scandal through rash judgement.

2. By being in danger of eating against con-

science, by the example of the strong, which brings shipwrack of faith

3. From the danger of Apostasy, and alienation from the faith.

For whom Christ dyed ; For him, for whom Christ dyed, we should be carefull, and esteeme him above our meat, apparell, or any indifferent thing : here a comparison being, as interpreters observe, between our meat, and our brother redeemed by the death of Christ.

Scandal is apt to destroy our brother, 1 Cor. 8. 11. Dicitur And through thy knowledge shall thy weak brother perish for whom Christ dyed. And verse 20. of this Chapter. For meat, destroy not the worke of God.

Can any of them be destroyed for whom Christ dyed ?

If we consider the counsell and decree of God, and the promise of salvation unto them, they cannot : But divide and separate them from these, and then they may in regard of their owne infirmity, of the malice of Satan, and of the innumerable offences which are given, which they were never able to outstand if they were left to themselves.

Here is a comfort for the weak ; Christ dyed for them. Though thou hast not so strong a faith as Abraham, so much patience as Job, &c. yet if thou hast a true faith, though small, and strive against corruption, though weakly, thou art to be reputed one belonging to Christ, and shalt have benefit by his death.

Here is a threefold admonition.

1. To the strong, that out of their indulgence to their weak brethren, they should abstain from the use of their liberty in things indifferent. They are their Brethren, Charity requires it, and Christ also, who dyed for them ; and not so to doe, Paul elsewhere calleth sinning against Christ.

Thy meat or apparell are thine, but thy brother is Christ ; he came to save thy brother, wilt thou goe about to destroy him ? that were in some sort to be an Antichrist.

Christ did that which was hard, he parted with his blood and life for thy brother ; what madness is it if we will not doe that which is easie, as to refraine some dish of meat, or some colour or fashion of garment, for our brothers, nay, for Christs sake ?

2. To the weak, that they should beware how they take offence at the liberty of their brethren ; for hereby they are in danger to bee destroyed. But no man perisheth but for his owne sinne. It is a rule, Scandalum passivum non est sine peccato scandalizati ; A passive scandal is not without the sinne of him that is scandalized ; but it may be without the sinne of the scandalizing. As first, if hee doe an indifferent thing by the commandement of the Church or Magistrate. Secondly, if he doe it, not knowing, nor being able upon any probability to suspect that any would be offended at his liberty. Now in these cases to be offended is a sinne ; and sinne hath a destroying nature.

Doe then as thou please in indifferent things, whose use is not determined by Authority ; but leave thy brother to his liberty, and judge him not : He may use his liberty and not sinne, but thou canst not bee offended at it, but thou must needs sinne.

Q 9 2

Men

Iohn 17. 12.  
2 Thes. 2. 3.

1 Pet. 3. 7.

1 Apoc. 9. 11.  
Rev. 9. 11.

Metim.

Quest

Ans.

Use 1.

Use 2.

1 Cor. 8. 12

Note.

Aguin in loc.

Men ſpeake of tenderneſſe of conſcience and grace, but it is a ſigne of neither, to finde fault and be offended at *that* which wee cannot ſoundly prove to be unlawfull by Gods Word.

3 To *all men*. That they have a care of the ſalvation of their brethren; alſo of their own.

Give no ill example; entice no man to theft, drunkenneſſe, uncleanneſſe, to lie, to forſweare themſelves, or to any ſin; for this is to play the Devill, and to oppoſe Chriſt in the work of mans ſalvation.

Chriſt dyed for thee; have a care of thy owne ſoule, for which Chriſt dyed, and damne not thy ſelfe by thy ſinnes.

Verſ. 16. *Let not then your good bee evil ſpoken of.*

**I**N this Verſe is another Argument to diſſwade from ſcandall, from the pernicious effect thereof; which is the *deſamation of our good*.

That which makes our good to be evil ſpoken of, is not to be done.

But giving offence makes our good to be evil ſpoken of.

Therefore, &c.

The Argument is ſet downe in the forme of a prohibition; where wee have the thing prohibited, and the Amplification.

The thing prohibited, is the *cauſing of our good to be evil ſpoken of*. Where is the evil action prohibited, and the object of ſuch action. The evil action, *ſpeaking evil*; the object, *good*.

*Be evil ſpoken of*; or blaſphemed, according to the ſound of the Greek word, which is now familiar with us in our tongue.

Blaſphemy is a ſpeech hurting anothers good name. The uſe of Divines hath obtained by cuſtome of ſpeaking, that it is taken for evil ſpeaking againſt God, or *perſons*, and *things* which are *nearely conjoynd to God*, as his Word and his *Saints*.

Now, blaſphemy againſt God, is, when it is affirmed, that that is in him which is not in him; or that not to be in him which is in him. And ſo of his Word and Ordinances.

And this is, either of the mind, or of the tongue, or of the life; for ſinne is a kinde of blaſphemy, becauſe he that ſinneth, ſignifieth thereby, that hee thinks not well of God; and therefore for ſuch cauſe we call common ſwearing, blaſphemy, becauſe ſuch an one ſeemeth to have a baſe opinion of God, that he darts ſo to tranſgreſſe.

The blaſphemy of the mind is, when we doe conceive amiſſe of God, according to the former deſcription of blaſphemy.

The blaſphemy of the tongue, when we ſpeake in ſuch manner.

And both theſe are committed, either *enuntiativè*, or *optativè*; by the way of ſimple enuntiation, or wiſhing; as to *ſay* there is no God, or to *wiſh* there were no God; to *ſay* God is not juſt, or to *wiſh* that he were not juſt; ſo to *ſay* there is no day of Iudgement, or to *wiſh* there were no ſuch day to come; ſo of the Word, to *aſſume* there was never merry world ſince there was ſo much preaching, or to *wiſh* there were no preaching.

And that of the tongue may be committed, either *actu ſignato*, expreſſy uttering ſuch things, or *actu exercitio*, covertly ſignifying ſo much, as

when one ſpeaketh that which is true of God or his Word, but in a contemning, and deriding, and ſcoffing manner.

Good; Tranſlated before, *Commodity*. Some ſay, faith, piety, and the hope of eternall life; Some, *Doctrina dominica*, the Lords doctrine. *Chryſoſt.* Hierome ſaith, our liberty. Some, the Goſpell. *Ambroſe.* Olevian very well obſerveth by good to be meant the *kingdome of grace*, as it followeth in the next verſe; ſo that I thinke by *good here*, to be meant, in generall, the Goſpell, in particular, the right of our Chriſtian liberty, which is a notable part thereof, and which is taught therein.

This *good* which he ſpeaketh of, is ſet forth by this poſſeſſive, *your*. And herein is the other part of the prohibition comprehended, which is the amplification from the perſons; which may be conſidered to be twofold.

Fiſt, to whom hee gives this prohibition, Saint Ambroſe ſaith, to the weak; *Blasphematur bonum cum dubitatur de Dei creatura*; Our good is blaſphemed, when wee doubt of the creature. Hee means of *meat*, which was the fault of the weak.

And ſurely it is meant of *both*, though principally to the *ſtrong*; yet the *weake* not to be excluded: for they have no more liberty to object the good to blaſphemy, than the *ſtrong*. And doubtleſſe it was *evil ſpoken of* as well by the *nice curioſity* and *raſh judgement of the weak*, as by the *deſpiſing of the ſtrong*. And therefore the Commentaries aſcribed to Hierome, *Blasphematur ſi propter talia contendimus*; It is blaſphemed, if wee ſtrive about ſuch things; applying it to *both*.

Secondly, the perſons who ſhould *ſpeak ill of our good*. Thoſe *without*, ſaith Chryſoſtome; the *weake*, ſaith Martyn. I thinke it may be meant of *both*, or of any whoſoever.

Every Chriſtian ought to be careful that hee cauſe not the Goſpel of the Kingdom, and our Chriſtian liberty, a part of the ſame, to be evil ſpoken of. 1 Tim. 6. 1. *Servants muſt ſo behave themſelves, that the name of God, and his doctrine, bee not blaſphemed.* Which alſo is to be underſtood of all. So 1 Pet. 2. 12. and 1 Cor. 10. 29. *Why is my liberty judged of another mans conſcience?* and ver. 30. *Why am I evil ſpoken of for that for which I give thanks?*

In the generall, the Goſpel is our *good*, a rich *uſe* of it. *Commodity*, though many be not ſenſible of *it*.

If it were not our *great good*, the Papiſts and the reſt of the world, would not ſo envy us for it as they do, and ſeek to get it from us.

To have a houſe well built, well watered, well wooded, and in a good aire, a *great good*; but what's all this without the Goſpel? unleſſe wee have the heavenly dew, the Manna and Quails, to fall every day about our Tents?

Liberty alſo a *great good*; to have a Patent for trading in wool, in wines, in ſpices, &c. matters of much good, and greatly eſteemed.

But who is able to value the *good* of our Chriſtian liberty, even in this, that wee may with a *free conſcience* joyne with the people of God in the Word and Sacraments, and uſe the good creatures of God? *what benefit* to be compared to a *quiet conſcience*?

They are ſurely ungratefull to the blood of Chriſt, who, in ſuch things, lay *bands and fetters* upon themſelves, in which, Chriſt hath purchaſed them

Greg. de Valen  
tem. 3. com.  
Theol. Diſp. 1.  
213 puncto 1.

them *freedom*; as in apparrell, dyet, recreation, and such like.

But chiefly they are herein guilty, which place a part of Gods worship, in the *using* or abstaining from certain habits, or gestures, in the Divine service; which is a sin against the second Commandement, and a *will-worship*.

*Objct* But doth not the Magistrate and the Church enjoyne a certain habit, and gesture in the administration of holy things?

*Ans.* Yes, but not as a *necessary* worship of God, but as a *comely* rite and ceremony, to be *changed* when it seemeth unto them to be *requisite* so to do.

*Use 2.* Here are to be reprov'd both the *strong* and the *weak*, who by their contentions about indifferent things, cause the whole profession of the Gospel to be evil spoken of.

The *strong*, because they will yeeld nothing to the *weake*, not forbear the *use* of their liberty to give them any satisfaction.

The *weak*, because they are so ready to *censure* and speak evil of the *strong*, who do nothing but that which in it self is *lawfull* to be done; and also because in some things they *resist* authority and government.

And thus, as in Rome in those daies, so in our daies, partly through the *indiscretion* of the *strong*, and partly through the *peevish* obstinacy of the *weake*, there are great contentions: whereby the *minde* of beleivers are distracted, *discipline* is dissolved; the licentiousnesse of the multitude is confirmed, who thinke that the Word and Sacraments are not things so *valued*, and of such *reverence* and *necessity*, because such which would be accounted the *top* of profession, refuse them for a *vesture* or *gesture*.

And hence *prophane* people account all profession to be *curiosity*, and the preaching of the Gospel to be the cause of contention, and while wee contend about *such things*, they laugh all religion to scorn.

Let the *strong* gratifie the *weake* in *abstaining* from their liberty in such things which are in their power; and let the *weake*, because nothing is imposed upon their consciences, suffer themselves to be persuaded to *conformity* and *uniformity*, that so wee may redeem the Gospel, and our liberty from *contempt*.

*Use 3.* All are to be admonished to have a speciall regard to our *good*, that it bee not blasphemed by our evil lives.

If by our drunkennesse, whoredome, &c. wee cause the Gospel to be *ill spoken of*, God will severely punish it, as he did in *David*.

If we which should shine as *lights*, bee turned into *darkness*; if wee, who by our conversation should win others to the Gospel, cause them to abhor it, how shall we escape?

To sinne *ignorantly*, is damnable; but for him, which professeth knowledge, to erre in that which he doth *profess*, is abominable.

The Church hath never sustained more damage than from her *owne* children. S. Bernard alleging in a Sermon the words of *Ezechias*, *In pace amaritudo mea amarissima*, that is, according to that letter, In peace is my bitterness most bitter, saith thus;

Many waies hath the Devill hurt the Church, but never more than *now*. *Ecclesiam incipientem per tyrannos, proficentem per hereticos, jam letam & florentem per motus illicitos*, he hurt the Church

when she began, by Tyrants; when she had well profited and proceeded, by Heretikes, (and Schismatikes;) and now she flourisheth, by the *unlawfull* motions and *inordinate* lives of wicked men: *Fuit amara in persecutione Tyrannorum, amarior in versutia Hereticorum, amarissima in pravitate filiorum*; She was bitter under the persecution of Tyrants, more bitter by the subtilty of the Heretikes, and most bitter by the *pravity* of her own children.

*Wisdom* is justified of her children; let us not eat out the bowels of our Mother, the Church of England, by our contentions and profanenesse; but justify her, and adorn and grace her, and the Gospel which she holdeth forth unto us, by our peace and piety, Amen.

Verse 17. For the Kingdome of God is not meat and drinke, but righteousness, and peace, and joy in the Holy Ghost.

Now followeth a reason why the *strong* and *weak* should not by their contentions about indifferent things, cause their good to bee evil spoken of.

*Chrysostome* well observes, that this pertains to both of them; for indeed both of them seem to have good ground for their contentions, and not yeelding each to other, thus:

For that wherein the Kingdom of God consisteth, we ought to contend,

But the Kingdom of God is, in not eating (saith the weak) by the Law; in eating (saith the strong,) by the Gospel.

Therefore,

Now hereunto *Paul* answers, denying the *minor*, and instead thereof, putteth downe a *contrary* assertion in this verse, which is confirmed in the 18. and applied in the 19. verse; Hee proveth herein, that they ought not to contend, by an argument drawne from a definition of the Kingdom of God; or from the *nature* of things indifferent; or from a comparison of things necessary to the promoting of Gods Kingdom, and things not necessary, thus:

For those things which further not the Kingdom of God, we ought not to contend.

But meate and drinke further not the kingdom of God.

Therefore,

In this assertion are to things; The thing it selfe, and the description of it.

The thing it selfe is the Kingdom of God; which, being spoken of the Elect, is ordinarily taken either for the state of the Church present in this world, and so called the Kingdom of grace, or for the Kingdom of Glory in the world to come.

*Chrysostome* understandeth it of the Kingdom of Glory, that it is not attained by eating or not eating; others understand the Kingdom of Grace.

Some interpret our justification not to consist in meate, or drinke; some, that whereby wee are brought to Heaven; some, that by the which God reigneth in us; some, *spirituall* motions in our hearts; some, the administration of salvation by the Word and Spirit, which was before called, our good; some, the whole businesse of our salvation, of which, Christ is the Author, destroying the Kingdom of Satan, and setting up the Kingdom

*Hier. in loc. Aug. l. 2. c. 11. Evam. c. 11. Aquinas. Milan. Gualtero.*

Elia. 38. 17.

*Bern. in ser. ad per tyrannos, proficentem per hereticos, jam letam & florentem per motus illicitos*, he hurt the Church

of God; setting certaine notes, whereby the Citizens of this Kingdome should bee knowne, which are, not meat and drinke, but righteousness, &c. as if yee should say, *Christianity is not meat, &c.*

These severall expositions are as a large commentary, and all to be received, that of *St. Hierome*, concerning justification, being warily understood.

This Kingdome is described here negatively, it is not meat and drinke; and affirmatively, but righteousness, peace and joy, amplified by the Author of them, the Holy Ghost.

Is not meat and drinke; that is, is not conserved and maintained by meat and drinke, or such transitory things; meat commendeth not us to God, saith *Paul* in another place, for neither if we eat, are we the better, nor if we eat not, are we the worse; to which purpose speaketh *Saint Ambrose*. Hee saith not, is not liberty, for this is a speciall privilege of this kingdome.

This must also warily bee understood; for in some construction, the Kingdome of God may be furthered or hindered by meat and drinke, and things indifferent.

Here therefore we must distinguish, that principally and substantially the Kingdome of God is not in such things; for *substantialia regni*, as one saith, the substantiall things of the Kingdome, are, righteousness, joy, peace; For meat is for the belly, not for the conscience; for the temporall health of the body, not for the eternall salvation of the soule; for this life, not for that which is to come.

Accidentally, the Kingdome of God may be in such things, which *Aquinas* here excellently sheweth, *Externa, &c.* Outward things, saith he, doe so farre belong to this kingdome, as the affections are ordered, or disordered about those things in which principally consisteth this Kingdome; not *per se*, but in regard of using, or abstaining, which hee confirmeth by the sentence of *St. Augustine*.

We may *forate*, as that wee may destroy the kingdome of God in our selves, as in *swetting and drunkenesse*; and we may so abstaine, that we may help to build it up, as in *fasting and abstinence*, for our more humiliation and fervency in prayer.

Wee may consider *Adam*; The kingdome of God was not in the *Apple*; for what is an *Apple* thereto? but *Adams* obedience in abstaining, and his disobedience in eating, pertained to the Kingdome of God.

So, what is meat? What is a white or blacke garment? What is colour or fashion? What is kneeling or sitting, or any other gesture? And yet a man may use or refuse these things, as thereby to procure much good or hurt to his soule.

But righteousness, &c. This is the affirmative part of the description, from the effects or notes of such in whom God reigneth.

Righteousnesse imputed; Peace of conscience proceeding from our justification; Joy, the sweet and comfortable estate of the heart and affections, issuing from such peace.

It is true, that these are the great privileges of such who belong to Gods Kingdome; but in mine opinion, not principally meant here.

I understand therefore by righteousness, that

which is infused and inherent, or the exercise and expression thereof, in the duties of obedience. By Peace, that of the Church, whereby the members thereof doe mutually consent, and not strive one with another; and by Joy, that holy affection whereby wee delight in such righteousness and peace; and thus expoundeth *Thomas Aquinas*.

My Reason of this Exposition, is, first, because these are called *Services*, in the next verse, He that in these things serveth Christ, &c.

Now, imputed righteousness is not a service of ours, but a free gift of God to us, in which wee are *Passives* rather than *Actives*; and therefore learned men observe, that we are called *faithfull*, not *impyanant*, but *servant*.

And peace of Conscience, and Joy, are rather rewards than services.

Secondly, the peace here meanr, is, that which is in the nineteenth verse, which is that which ought to be between Christians, the stablishing of which, among the Saints at Rome is *Pauls* whole drift in this Chapter.

In the holy Ghost; who is the procreant cause of sanctity, unity, and joy; added, to distinguish this peace and righteousness from that which is *Civill*, and this Joy, from that which is *Carnall*.

The kingdome of God is not in things of a middle *Dout*, nature, but in things which are necessary, *Luke 17. 20, 21.* The kingdome of God cometh not with observation, that is, with washing of hands, and pots, &c. saith Christ to the Pharisees, that put righteousness in such things; but the kingdome of God is within you; as if he should have said, Look into your hearts what the Spirit worketh there, and shew the presence of that holy Spirit, by righteousness, and peace, and joy, *1 Cor. 8. 8.* Meat commendeth us not to God; for neither if wee eat, are we the better, nor if wee eat not, are we the worse.

So, *1 Tim. 4. 8.* Bodily exercise, that is, meat, drink, apparell, sitting, kneeling, *profite little*, but godlinesse, &c.

*Pauls* Affection should quiet and appease all quarrels in the Church, about the use of things *1 Pe 1.* indifferent.

The contentions in our Church have been grievous about *Vestures* and *Gestures*; but I would say of these, as *Tertullian* about meat or abstinence, *Esti claves macelli tibi tradidit, permittens esui omnia, non tamen in macello regnum Dei inclusit, nec iun. advers. enim esus aut potus est regnum Dei*; though he hath delivered to thee the keys of the Market, permitting thee to eat of all things, yet hee hath not locked up the kingdome of God in the Market.

Or as *Basil*; Abstinence from meats, of it selfe, profiteth not to salvation, seeing for the most part, they which eat, are equal or superiour in piety to them which eat not.

Let us not then contend about such things, but if any man will contend, let it be for the faith that was once delivered to the Saints.

And let no man or woman so impudently slander our Church, as to say, that the wearing of a garment is preferred before the preaching of the Word; for there is no man barred for a garment, but for his *Subbornnesse* and disobedience to lawfull Authority; he being justly tho right unfit to teach others obedience to Powers, according to *Pauls* com-

1 Cor. 8. 8.

Cajetan.

Basil Mag. citat. a Beza. Iustiniano.

**Titus 3. 1.** commandment to Titus, which *refuse to obey themselves.*

**Vse 2.** Note a difference between things *indifferent*, and *righteousnesse, peace and joy*; These are necessary to performe, not the other; The kingdom of God cannot be without these, but it *may be without them.*

And yet here behold the *subtily* of the Devill; many contend about these *so*, as if *Christianity* it selfe consisted in them; refusing to heare the Word, and (which is most horrible) to come to the holy Sacrament, because of some indifferent things commanded; putting great Religion, not in abstaining from malice, pride, covetousnesse, &c. so much, as from a garment or gesture; but it appeareth to me that they are three wayes guilty.

1. Of grosse *Ignorance*, in not putting difference between things *necessary*, and things of a *middle nature.*

2. Of *Superstition*, for it is equally superstitious, to put the worship of God in *abstaining* from things, as though they did displease God, when they do not displease him; as to put it in the *doing* of things, as though such things did please God, when they do not please him.

3. Of *resisting lawfull Authority.*

**Vse 3.** Hee doth not worthily enough esteeme of the Kingdom of God, who doth not preferre *righteousnesse*, and *peace*, and *joy* in goodnesse, before all outward things whatsoever, *Mat. 6. 33.*

It is a great comfort to know our selves to be subjects to the Kingdom of God; such are the *righteous*, the *peaceable*, and *such which delight* in good things; but such as are of an unrighteous and unpeaceable life, and of vile and disordered affections, are farre from this kingdom; God ruleth not in such, but *Satan*.

**Verse 18.** For he that in these things serveth Christ, is acceptable to God, and approved of men.

**Pauls Assertion**, that the Kingdom of God is *righteousnesse, peace and joy*, is here confirmed by two Arguments.

The first from the *Genus* of these things; they are *services unto God.*

The second from their effects, which are two; *Gods Acceptation, Mans Approbation.*

That which is the service of God, and acceptable to God, and approved of men, in that is the kingdom of God.

But such is *righteousnesse, peace, and joy.*

Therefore, &c.

He that in these things; Whosoever in doing these things.

**Iohn 5. 23.** Serveth Christ; For it is the will of his Father, that all men should honour the Sonne, even as they honour the Father.

Serveth; that is, behaves himselfe as a servant, applying himselfe to the will of his Master in all things. By which kinde of speaking is understood, in many places, the whole obedience of man, in all the duties of godlinesse, *Psal. 2. 11. and 110. 2. Mat. 6. 24. Acts 20. 19. Rom. 7. 6. and 12. 11. and such like.*

These (viz. *Righteousnesse, Peace, Joy*), are understood with an *Antithesis* of meat and drink, and the like, which are not services of God; neither

necessary to salvation, as are these, which are so connected to the kingdom of God, that they cannot be omitted or neglected, without danger of losing the same.

Meat and all indifferent things, if they be considered in themselves, have a *free use*; and may, and sometimes ought to be omitted for our brothers sake; which is otherwise in those things, which of themselves doe belong to a blessed life.

Acceptable to God; as hee is our Father now reconciled by the merits of Jesus Christ; so God is said to be well pleased with our devotion, *Hebr. 13. 6.* But if wee consider God as a Judge, then all our service is too deficient to procure *acceptation*; and we, and our sacrifices are acceptable only by Jesus Christ, as Saint Peter speaketh. 1 Pet. 2. 5.

Approved of men; *Abusus*, a word taken from the allowance of Coyn, as if hee should have said, that he which serveth Christ in these things, is a *Current Professor.*

Of men; that have a sincere judgement; for wicked men revile and disgrace such; and yet *Calvinus* outward righteousness and peace, have praise among such; for unjust dealing, and contention, are things odious to all.

The just and peaceable, are acceptable to God, and approved of men, as the true servants of Christ, *Pro. 3. 1, 2, 3, 4.* My sunne forget not my law, &c. let not mercy and truth forsake thee, &c. So shalt thou finde favour and good understanding in the sight of God and man. So for the acceptance of God, *Acts 10. 35.* and the approbation of man, *1 Pet. 3. 13.* and of these was Christ a singular example, who *encreasing in wisdom and stature, was in favour with God and man, Luke 2. 52.*

Whether thou usest indifferent things, or usest them not; whether thy garments be white or black, whether thou sittest or kneelest, do righteousness, abstaine from sinne, obey the Magistrate, and live peaceably in the Church, for in these things thou servest Christ, not in the other.

Acceptable to God, and approved of men; Here **Vse 2.** note the order, and the conjunction of these; first, acceptable to God, before approved of men; and these are lo knit together, that whosoever is, or is not acceptable to God, ought, or ought not to be approved of men; but it doth not hold backward, that they which are approved of men, ought to be, or are acceptable to God.

Hence we have three things:

1. A *Direction*; wouldst thou be acceptable to God? be righteous and peaceable: wouldst thou be approved of men? labour to be acceptable to God.

The way to credit and glory, even in this life, is to glorifie God: Them that honour me, I will honour, saith the Lord. And because the Pharisees love the praise of men more than the praise of God, therefore are they contemptible, even before men. Hence it comes to passe, that many Noble and rich men are despised notwithstanding; because, though they desire to be honoured, yet they begin not at God. 1 Sam. 2. 30; Iohn 12. 43.

2. An *admonition*; that wee should approve of them which are acceptable to God, and improve them which are not.

The just and peaceable are accepted of God; approve thou of them.

How

How canst thou justify to approve of drunkards, common swearers, and to condemn such who conscientiously serve God?

How canst thou justify to neglect the just and peaceable, and to esteem of the unjust and contentious? and yet wee have some who will vilifie them which keep peace and good order, and highly esteem only of those who break the same.

It is wonderfull, that to obey Magistrates, and to live peaceably, should be accounted a fault; and to resist Magistrates, and bee contentious, a virtue. What is it to call good, evil; and evil, good; if this be not?

3 *Consolation*. If men doe not approve thee, yet if God accept of thee, it is enough; thou hast great cause to bee of good cheere. The safest way is to please God, howsoever men thinke of us.

I would be approved of men, and please them, if they will be pleased with doing good; but if they will not be pleased unless I be unjust, and unpeaceable, I dare not buy at so dear a rate the approbation of any mortall creature.

The Kingdome of God is not in words, but in power. If thou hast a forme of godlinesse, shew the power of it in thy life: If thou professest that thou knowest God, deny him not in thy works.

This the blemish of religion, that to twenty good words, we have not one good work; but Christ will not be served with words, but really in the workes of righteousness, and with a peaceable conversation.

Ναζιζανζεν, said Nazicanzen. A speechlesse worke is better than a deedlesse word.

Nazican. in  
Tetrast.

Ver. 19. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

THIS verse is the application of the 17. and 18. verses; in the which is an exhortation to peace and mutuall edification.

In this exhortation, are the Duty, and the Amplification.

Of the Duty there are two branches; 1. Peace; 2. Edification.

Outward peace is here understood, which is either generall, and may be called Civill, which is to be with all men, of which wee have written, Rom. 12. 18. or more particular, which is Ecclesiasticall, with the Brethren; and may be described to be a mutuall concord and consent of Christians, in opinion, affection, words, and behaviour in their whole life. A precious Jewell.

To edifie, is a Latine word, and signifies to build a house, chiefly a Temple. And here translated to signifie the promoting of our brethren, in faith and grace, that they may bee made better, and more and more grow up in Christ.

As builders of a house, doe mutually help one another till they have finished; so every one is to be ready to do service to his brother, till he obtaine the glory.

The faithfull, by an elegant Metaphor, are called the temple and house of God, in which hee dwelleth by his Spirit, and the whole company of the Elect are compared to a great City, the new Jerusalem, built up of the beleevers, as of living stones, as divinely the Prophet Esay declareth, Esa. 54. 11, 12. and S. John. Rev. 21. 10. & 19.

The Amplification is threefold.

1 From the Illative, therefore; in as much as the Kingdome of God is peace, and so Christ is served; therefore let us put away strife, and embrace peace.

2 From the persons; let us, implying the strong, and weak alio, wee must all live peaceably one with another, and edifie one another; I am bound to thee, and thou art bound to mee in these things.

3 From the manner; these must be done, wisely; let us endeavour unto things which make for peace, &c. by avoiding those things which may hinder, and by doing such things which may further the same.

There is wisdom required to discern what makes for peace, and what for contention.

Also we must earnestly follow such things, as the Word signifies; many wish for peace, and say, would God wee were at peace, and God send peace; but they labour not for it, doing the things which make for it, but rather which make against it.

If thou wouldest have peace, put to thy helping hand; be wise, and earnest in the pursuit and procuring it.

The Churches peace, and mutuall edification, must especially be regarded and furthered; for peace, Psalm. 34. 14. Heb. 12. 14 for edification, Eph. 4. 29.

1 Thes. 5. 11.

Breake not, but maintaine the peace of the Church; one of the six things which God hateth, is to sow discord amongst brethren, now the most excellent brotherhood is that which is spiritual, therefore the more to be hated are they which dissolve that.

There are three things principally necessary to him who would preserve the peace of the Church.

1 *Wisdom* and knowledge; and that is, of the truth; and of the weightiness thereof.

Be sure the point thou contendest for, bee the truth; for hee that fighteth in the darke, may as soon hit his friend as his foe.

Examine the weight of the truth, for all truths weigh not alike: It is one thing to affirme that Christ is God, another to say that it is unlawful to eat all meates; for the first, I will contend to the death; for the second, I will not breake the peace of the Church.

It is indiscretion to be alike zealous for a thing indifferent, as for the main articles of Faith.

2 *Recknesse*; which is a great friend to peace, when we are not stiffe in our opinions, nor forward; for Solomon saith, that a forward man soweth strife, there is no pacification to be had with wilfull men; a meek man will not easily be provoked, neither doth hee delight in contradicting others, which is a way of preserving peace.

3 *Humility*; For, onely by pride commeth contention; Some men, when they have once spoken the word, they will maintaine it, for their credit, as they thinke, though it bee with the ruine of the Church.

If men stood not so much upon a vain conceit of their owne glory, they might bee more peaceable: But many are more carefull of their owne, than of the Glory of God; and in every cause which they have undertaken to defend, they must overcome, or else there can bee no peace; and hence comes controversie upon controversie, and that for small matters, till the Church bee miserably distra-

distracted, and objected to the score of wicked men.

I have read, that in Sweeland in ancient time, if two had contended, and any man had but said or pronounced this word *peace*, it had been mortall if they had not ceased their quarrel. Surely they are much guilty which will not be persuaded to live peaceably in the Church.

Vse 2.

Every man must edifie his brother in goodness, by his good counsell, example, instructions, re-proofe, &c.

Vse 3:

No man is so perfect, but that he stands in need of edification; nor any man so imperfect, but that hee may bee a helpe to another. The right hand washeth the left, and though the stronger, yet is washed of the left.

The weakest members and parts of the body, serve and are usefull to the stronger, neither could they be without them; and this is the wildome of God, that there might bee peace. So I have seen a small piece of timber shore up the side of a great house, and few small sticks set on fire many great logs.

Vse 4:

The two maine ends of all our actions, toward the Church, and our brethren, are peace and edification; which God hath in his wildome joyned together, that there can be no edification without peace; If men take in hand to build, and agree not, there must needs be a very Babel.

Pray for the peace of the Church, for when peace is within her walls, then will prosperity be within her Palaces; then will the wals of Syon goe up apace, if there be peace.

Peace is an Adamant to draw men to the Church. One of the maine arguments whereby Hamor and Shechem went about to perwade their people to entertain Jacob and his family, and their religion, was, because they were peaceable.

Gen. 34. 17.

And let all things be done to edifying, which cannot be, as was said, without peace.

1 Cor. 14. 15.

Examine therefore thine opinions, if they tend not to peace, and to build up men in faith and repentance, better that they were buried as low as the center of the earth, than that thou shouldest broach them to the people.

If all Preachers and hearers did conscionably weigh this, I am perswaded there would bee lesse contention in the Church.

Verse. 20. For meat, destroy not the worke of God.

HERE is a new argument against scandall; I call it new, not in regard of the substance of it; for wee have had the same before in the latter end of the 15. verse; but in regard of the terms, which are all divers from the former, as we shall see in the opening of them.

The argument is either taken from the pernicious effect of scandall, which is destruction; or from the dignity of our brother, who is here called the work of God: thus,

That which destroyeth the work of God, is to be avoyded.

But scandall destroyeth the work of God.

Therefore.

This Argument is brought in by way of opposition to some thing in the verse going before; there he wished us to follow those things which make for edification; hence hee infers, for meat, destroy not the work of God.

It is set down in the manner of a prohibition;

where we have the thing prohibited, and the amplification.

In the first, is the action prohibited, *destroy not*; and the object not to be destroyed, the work of God.

The amplification is from the moving cause, For meat.

Destroy not; The word thus rendred, was before ἀποκτείνω, of ὀνομα, I kill, or make to perish; here it is ἀπαλλάσσω, of λύω, I undoe or loosen; and is as much as it he had said, break not down, pull not down, overthrow not the work of God, which he hath edified; the word being translated from the demolishing of buildings.

The worke of God; Before he said, Him for whom Christ dyed; here, the worke of God; which some expound faith, so called, Iohn 6. 29. This is the worke of God, that yee belevee. Some the weak brothers salvation. Some, the worke of grace, which is wrought in us. And the Chalde paraphrast, in the plurall, opera, the workes of God. Some, the Church, out of Eph. 4. 12. If so, then the whole is used for a part; for every beleever is a part, a living stone of that edifice; this comes neer unto the point.

Tit. Marr.  
Tarsus & alii.  
Chrysost.  
Aquinas.  
Rabanus.

All these explications are good, but I preferre that of Saint Ambrose, whose comprehends them all; the worke of God, that is, faith he, Man, who is two waies the worke of God; first, by Creation; and yet not so onely the work of God, as a stone, or a beast, but in us, an excellent work, brought forth with the consultation of the Trinity.

Secondly, by Regeneration; and here, faith, redemption, charity, grace, &c. are concluded; according to that of Paul, wee are his workmanship, &c. and the belevers are the Temple of God in particular, 1 Cor. 6. 19.

Eph. 2. 10.

For meat; not as though meate were not the work of God; but to note that there is a great distance, as Ambrose saith, between meat and Man, especially a beleever, the very child of God. Among all the visible workes of God, Man hath the preheminece, as the Sunne above the lesser Stars.

The life, saith our Saviour, is more than meat, and our body than raiment. No wildome therefore to destroy a brother for the sake of any indifferent thing.

Man is Gods worke, not mans, it is therefore a kind of impiety to destroy it for meats sake.

Man is a little world, as Philosophers have affirmed; to destroy a man for meats sake, is to destroy a whole world, which were madnesse, for between these there is no comparifon.

Scandall given or taken for things indifferent, destroyeth the worke of God; this was proved before, ver. 18. and 1 Cor. 8. 11. 12.

Doff.

Hence learned men reprove the practice of mercenary Souldiers, because, for money they destroy the work of God. But whatsoever becomes of these, sure I am, the case is desperate of those that destroy the worke of God by furious duels upon private and petty brabbles.

Vse 1.  
Quaer in loc.

In the 19. verse wee were admonished to edifie one another; here we are commanded, not to destroy one another: Some build with one hand, and pull downe with another; and some build with the tongue, and plucke downe with the hands; these are good Preachers, and wicked livers; the former, such which doe teach and doe some things

Vse 2.

R r

things well, but in other things they walk amiſſe; but we muſt *every way* build, and *no way* deſtroy.

Here ſome Miniſters are to blame, who in regard of preaching the foundation of Faith and good life in the generall, doe *ſamouſly*, and build much; but when they breed conceits in the hearers minds againſt orders eſtabliſhed in the Church, and perſwade them to a miſlike of the preſent government, they doe *pull downe* faſter than they *built up*.

For the people being forward to liſten unto novelties, and having received ſuch accuſations, and calumniation of the ſtate, doe bend themſelves *more eagerly* againſt the comely orders enjoyned than againſt the *capitall crimes* which are forbidden in the Decalogue.

Here alſo many hearers, being the *paſſive diſciples* of ſuch *aſſeſſate leaders*, as *Tertullian* calls them, are juſtly to bee reprov'd, and that with ſeverity, who in all their conferences onely inveigh againſt the preſent diſcipline of the Church; for this is not to *build*, but to *deſtroy* the Church, the ſaith, themſelves and all.

Here is a threefold admonition.

1 To the *ſtrong*; that they ſhould ſo preciouſly eſteem of their weak brethren, becauſe they *are the worke of God*, as no way juſtly to offend them by their Apparell, Recreations, or other indifferent things; but how far the weak are in ſuch things to be reſpected, wee ſhall conſider in the reſt of the words of this verſe, and in the one and twentieth, which we will handle together.

2 To the *weake*; That they ſhould bee more temperate and diſcreet; and not to object themſelves to perdition for things indifferent: To bee offended at the commanding of things indifferent, or at the uſe of them, not being commanded or forbidden, is to be guilty of their own deſtruction.

My *weake brother*, thou art the *worke of God*, deſtroy not thy ſelfe for a *garment*, or a *geſture*.

The *holy Sacrament* is the worke of God; ſitting or kneeling, the conceit of man; deſtroy not, nor renounce the work of God, for ſuch conceits.

The *Ministry* is the worke of God; a *Garment*, the work of man; deſtroy not, nor forſake the work of God, for a garment.

When a King ſhall command many workmen to build an houſe; and ſome worke ſtanding, ſome ſitting, ſome kneeling, ſome clad in black, ſome in white, &c. If ſome of the workmen ſhould forſake the Kings worke, becauſe this man uſeth ſuch a geſture, and is ſo apparell'd, were they not worthy of cenſure? Or if the King ſhould command all his builders to be clothed in one livery, wouldeſt thou reſuſe to build in the Kings worke therefore?

The *Church*, I mean the Communion of faithfull people in the Word and Sacraments is *Gods worke*; wilt thou deſtroy it by faction, or ſeparation, for a *Garment*, &c. Suppose ſome outward circumſtance might (in thy conceit) bee amended; is not peace better, than to move contention thereabout? Will a wiſe man pull down a faire building, becauſe ſome *one tile* is laid awry? Indeed, the Browniſts would overthrow our materiall Temples, the places of our Aſſemblies; but do thou ſpare the Church of God.

But thou wouldeſt bring in ſome better Diſcipline: ſo have I ſcene ſome unwiſe men, who not content with the ſtrong and ſubſtantiall build-

dings, wherein their Anceſtours kept good hoſpitality, have plucked them downe, to build others more faire, curious, and more finely ſet forth; but with what ſucceſſe? Even with this, That they have been never able to doe the good their Anceſtours did, and that within a few yeeres, themſelves have been utterly undone, and their gay houſe become a nettle-buſh.

Remember alwaies this of *Paul*, For *meat deſtroy not the worke of God*; there is no compariſon between them.

3 To all; That we *deſtroy not the worke of God*, that is, the ſoules of others, and our owne, by evil counſell, example, by an evil conſervation.

If it be a hainous thing to deſtroy the worke of God for *meat*, much more hainous is it to deſtroy it for whoredome, drunkenneſſe, and the beaſtly ſatisfying of our lewd luſts.

He that ſhall breake open thy houſe to ſteale, ſhall bee guilty of *Burglary*; much more guilty ſhall hee be that deſtroyeth his *owne* or his *neighbours ſoule*.

No Painter can endure to have his pictures defaced; even a child will bee angry, if you put downe his childiſh building; much more will God be angry, if you *deſtroy his worke*.

*Herod* exceedingly ſinned, in deſtroying *John Baptiſt* for *Herodias daughters ſake*; *Judas* more, for betraying our *Jeſus* for thirty pieces of ſilver; So alſo thou moſt grievouſly ſinneſt, which for riches, or pleaſure, or the accompliſhing of thy vile minde in the committing of any ſin, deſtroyeſt thine own ſoul, or enticeſt others to ſin, that together with thee, and with the Devill they might be deſtroyed.

*Sin* is the Devils engine, whereby he deſtroyeth the *work of God*. And for this purpoſe the Son of God was manifeſted, that hee might deſtroy the *works of the devill*. 1 John 3.8.

Build thou the *work of God*, in thy ſelfe and others, by faith and repentance; and deſtroy the *works of the devill*.

Verſ. 20. — All things indeed are pure, but it is evil for that man which eateth with offence.

21. It is good neither to eat fleſh, nor to drinke wine, nor any thing whereby thy brother ſtumbleth or is offended, or is made weak.

The Apoſtle having hitherto, by divers arguments, deborted the ſtrong from the ſcandalous eating of certaine meats, in theſe words, and ſo to the end of this Chapter, hee taketh away two maine objections, whereby the ſtrong fortified themſelves in their practice, not regarding the weak.

The firſt objection is taken away in theſe words of the twentieth and one and twentieth verſes, where we have the Objection, and the Answer.

The Reason is taken from the nature of things from whence the Objection may be framed in this *Enthymeme*.

All things are pure, and God hath given liberty to eat of all.

Therefore I will eat of all, and will not bee reſtrained, take offence at it who will.

Unto this, *Paul* answereth; of which answer there are three parts: Firſt, a Conceſſion: Secondly, a Correſtion: Thirdly, a Collection. The Conceſſion and Correſtion are in the twentieth verſe.

He granteth the Antecedent, but correſteth and deny-

denieth the Consequence, and so divideth *fidem à facto*, the faith of the strong, from his fact. By faith hee might eate, by charity he might not eate, namely, with the offence of his brother.

There was sin on both sides; but the sin of the weak was against faith; the sinne of the strong against charity.

Obfer.

All things indeed are pure. Of this before, verse 14.

Caution.

But it is evil; *Malum morale*, Morall evil, which bringeth also *malum penale*, penall evil.

To him that eateth; To him that offereth, so to him that suffereth offence.

With offence; of his owne, here of his neighbours conscience; not simply to him that eateth, but, with offence; if none be offended, we have liberty to eat at our pleasure; this being understood of things that are open, not of things hidden, and secret.

The Collection is in the one and twentieth verse; It is good neither to eat flesh, &c. And it containeth an advice, or generall sentence inferred by an *Antithesis*; by which wee may consider the matter of the Advice, and the Illustration of it.

The matter is, not to eat flesh, not to drink wine, nor any thing.

The Illustration is from the Commendation of the Advice; It is good; and the limitation, whereby thy brother stumbleth, or is offended, or is made weak.

It is good; Profitable, pleasing to God, morally good.

Caution.

Not to eat flesh, nor to drinke wine; flesh and wine, which are *precipua inter appetibilia cibi & potus*, the daintiest of the kinds of meate and drink, for all others, and these for all other indifferent things.

Nor any thing; This must not be taken simply; but with the restraint following.

Whereby thy brother stumbleth, or is offended, or made weak: Here is a threefold restraint, from the more grievous, to the lesse grievous.

The first noteth falling away; the second, some hindrance in the way of godlinesse, without falling away from the faith; the third sheweth the cause of the former, which is weakness; If any man be offended at Christian liberty, it is a note of weakness.

Doct.

We must abstaine from indifferent things, though lawfull, for our weak brothers sake. 1 Cor. 6. 12. and 10. 23. All things are lawfull for me, but all things are not expedient; all things are lawfull for me, but I will not be under the power of any, and all things edifie not. 1 Cor. 3. 13. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. Note the Translation, which is excellent; for whosoever is scandalized at Indifferent things, doth commit an offence.

Explicat.

Now that all these things formerly in this Chapter delivered, may bee the better understood, I will here briefly unfold the point of Christian liberty, as it is agreed upon by the learned.

Liberty is either of the will; or of the Person.

This of the Person is that which wee call Christian, and it may be thus described.

Christian liberty is a spirituall manumission,

whereby the faithfull are by Christ delivered from the tyranny of sinne, the curse of the Law, the anger of God; from the yoke of *Moses*, and from the bondage of things Indifferent; that they might freely, willingly, and cheertfully serve God, to his glory, the edifying of their brethren, and salvation of their own soules.

David. Tilm.  
Siles. disp.  
Theolog. par. 3.  
d. 44. 2. h. 1.

Hence wee observe three parts of this liberty;

The first from sinne and eternall death, which is the greatest; The second from the Leviticall Ceremonies commanded by *Moses*, which were *Evangelicæ*, according to that of Saint Peter, a yoke which neither our Fathers nor wee were able to beare; The third, from the obligation of the conscience in things Indifferent, which also is a very great benefit, and purchased with no lesse than the blood of Christ. This List belongeth to this place, which is called *Christian*, and of the faithfull and spirituall, to distinguish it from *civill*, and from that licentiousness which many bad Christians use, being a liberty of the flesh, and not of the spirit.

Acts 15. 10.

Concerning this liberty, wee may in generall, out of this Chapter, but especially out of this text, verse 20, 21. observe two generall Rules.

Rule 1.

The first Rule is, that all indifferent things (in themselves) are free and lawfull to Christians to use or not to use, at their pleasure. There is one manner of flesh of Beasts, another of Birds, another of Fishes, &c. they may eate of all; they may drink Water, Beer, Wine, what they please; in their garments they may weare all stuffes, colours, &c.

This is proved from hence, All things are pure; and in the places of the Corinthians, All things are lawfull; not whoredome, theft, &c. but Indifferent things; for those sayings are to bee restrained to the kind of such things, which are of a middle nature, as being neither commanded nor forbidden in the Word.

Also, 1 Cor. 10. 25, 26. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake; For the earth is the Lords, and the fulness thereof, as David saith, Psal. 24. 1.

Obfer.

In this place observe, that Paul affirmeth it to be lawfull to use and eat that meat which was offered to an Idoll; his reason, because the earth is the Lords, and the fulnesse thereof; and if all things be Christs, then ours also in Christ.

1 Cor. 3. 21.

Any creature offered to an Idoll, is pure to the beleever; so that it is a frivolous objection, to say, this was used in and to Idolatry, therefore not lawfull to be used, which is the main Argument of many against Garments enjyned to Ministers in the publike Service, which yet by this place are lawfull, unlesse wee should use them after an Idolatrous manner.

If any shall say, that it is lawfull to use them in civill affaires, but not in the holy Service; I would aske, whether when any man hath made him an ordinary garment of some vestment used and dedicated to Idolatry, it bee not lawfull for him to go to the Church in such garment, and to heare divine Service; and if lawfull for him to beare, why not for the Minister to say Service in such garment?

Iudg. 2. 26.

Also we find that Groves were planted and dedicated to Idols, and yet Gideon commanded by the Lord to offer Sacrifice, with the wood of such a Grove.

The second Rule is, that a beleever must not  
R r 2 always

always use and practise his Christian liberty, but that he ought sometimes to refrain from it, and to moderate it, which is the scope and drift of a great part of this Chapter, and of the eight Chapter, and part of the tenth of the first to the Corinthians.

There are two Moderators of this liberty; The one Generall, the other Speciall.

1. The Generall is *charity*, which directeth when and where it is to be used.

2. The Speciall, is, *lawfull Authority*, by Sanctions, Civill or Ecclesiasticall: For the Civill Magistrate, for the common good, may a-bridge our liberty in things indifferent: As for instance;

It is lawfull for a man to use any Trade; but for the common good, it may be enacted, that no man may use or set up a Trade, for the which hee hath not served certaine yeares; and also that no man, though so serving, shall set up such Trade in certaine places, without a speciall Freedome.

Also it is lawfull for the Magistrate, to forbid the Exportation of *Corne, Leather, &c.* though it be as lawfull for Merchants to use trafficke in those things, in regard of the things themselves, as in other commodities.

So to restrain the eating of flesh on certaine dayes, both to give an occasion to the subjects of fasting and prayer, and also for the preservation of the breed of cattell, and for the maintaining of Navigation.

Also the Church hath power to determine the use of indifferent Rites and Ceremonies in Gods publike worship, for the maintaining of good Order and Uniformity: As for instance;

It is in it selfe indifferent, to pray standing or kneeling, to receive the Lords Supper sitting or kneeling. Now the Church hath authority here to determine of that *gesture*, which is *most orderly and decent*, from that of *Paul*, *Let all things be done decently, and in order*; and this determination is of *conscience* to be obeyed.

Neither by this doe I give any power to the Civill or Ecclesiasticall Magistrate, over the Consciences of men: For by their Lawes the inward liberty of the conscience is not taken away, but the outward use onely restrained for good order sake.

Hence may be deduced two Conclusions, concerning the abstaining and the using of our liberty.

1. When the Magistrate hath determined, then wee must abstaine from the use of our liberty, and hold to the Determination, whosoever be offended; because, not to obey the Magistrate, is a sinne, unto which no man upon any respect is bound.

Also we must abstaine, when such abstinence may be to the glory of God, and the edifying of our brother; and when the use of our liberty (understand in such things which are left in our power) may endanger our weak brother.

Now he is to be accounted the *weake one*, who is yet ignorant of Christian liberty, and yet willing to learne, as the Jewes of whom *Paul* entreateth in this Chapter.

But how long must I abstaine for the weakes sake? till he be perswaded?

No, but till hee may conveniently be taught;

and then, if after such time and paines bestowed for his information, he will not be *satisfied*, he is to be taken for one that is *obstinate*; this is confirmed by the practice of the Apostles, who, for a time, bore with Circumcision, Purification, Vowes, &c. namely, till the Gospel, and the Doctrine of Christian liberty was sufficiently and fully published by them.

And yet there ought to be a great difference put between the *weake Jewes*, and such among us, who will sometime pretend *weaknesse*; because the Jewes had *direct command* from God, for that which they did; but ours have nothing to ground upon, but their *owne conceits*; so that it may be questioned, whether among us, after so much teaching, any are to be accounted *weak*.

To make this plaine by an instance.

Some man is offended at the fashion or colour of my garments; what shall I doe? I must discreetly and gently informe him of my liberty, rendering him a reason grounded upon the word; if he will still be offended, then it is not *weaknesse*, but *perversenesse* and *perversenesse*. Such, is not a little one, which must be regarded; for *little* Mat 18. 6. ones will easily be perswaded.

If a plaine Countrey-man comming to the Court, and seeing the rich apparell of Nobles, and their fashions, should be offended; should the Princes and Nobles abstaine from such apparell, for his offence? No; but he is rather to be corrected, and taught to keep himselfe within his bounds.

An *inferiour* is no meet censurer or Judge, of the colours, fashions, cost of the garments of their *superiours*. A husbandman may be a competent Judge of that which is fit for a husbandman to weare, but not of that which is fit for Nobles.

The second Conclusion.

We may use our Christian liberty before them which *know* it, before them which *know* it not; our knowledge is sufficient, our use is forbidden. And,

We ought and must use our liberty before the *obstinate*; as *Paul* circumcised *Timothy* because of the Jewes, becomming a Jew to them, that hee might winne them. But he would not be compelled to circumcise *Titus*. Yea, hee rebukes *Peter* to his face, for yielding to the Jewes; and inveighes in his Epistle to the Galathians against those which urged Circumcision.

For weak ones are not to be *nourished* in their weaknesse; and the wilfull, both by words and practice are to be opposed.

*Non minus interest proximorum libertatem in eorum bonum & edificationem interdum usurpare, Calv. ins. l. 3. quam proprium commodum eam loco moderari*; It is as much to our neighbours good sometimes to use our liberty, as to abstaine from the use of it, saith M. Calvin soundly.

Hence are divers uses.

Pray for wisdom and discretion, when and where to use thy liberty. *Virtus cum indiscretè tenetur, amittitur; cum discretè intermittitur, plus tenetur*; Vertue undiscretely practised, is lost; and sometime discretely intermitted, is the more possessed, saith Gregory excellently. So all the beauty of our liberty is in the discreet use, or not use of it.

At the doing of some indifferent thing, one will be offended; at the not doing of it, many;

1 Cor. 14. 40.  
Rom. 13. 5.

A8. 16. 3.  
1 Cor. 10. 20.  
Gal. 2. 3.

Use. 1.  
Greg. Mag.  
moral. 28.

Quest.

Ans.

many; rather offend *one* than many.

In the like case, some *private* men; and the *Magistrates* and *Ministers* will be offended; rather offend *private* men, than the *Magistrate* and thy *Minister*.

And take heed alwaies, lest thy actions be taken for an example to the ignorant.

Labour soundly to understand the Doctrine of Christian liberty in things indifferent; it is most necessary to bee knowne for divers weighty reasons.

Use 2.

*Confile Calv. de notab. doctrina Libertatis Christianae, Inst. l. 3. c. 19. sect. 7. ad finem capituli.*

First, for the peace of our consciences. If a man begin to make question, and to doubt of his meat, of his apparrell, of his sleepe, recreations; it comes to passe, many times, that such a one will be afraid, *super transversam festucam incidere*, to step over two straws lying a crosse, as Master Calvin speaks.

Therefore, that our consciences wander not in such *labyrinths*, it is profitable to know that God hath not taken from us the use of outward things, but given us great liberty therein; even as hee gave Adam liberty to eat of all the trees in the Garden, that which was expressly forbidden, onely excepted.

Secondly, lest we injury the creatures, accounting them, nay, making them to bee unclean unto us through ignorance; which are cleane in themselves.

Thirdly, that we may be able *cheerfully* to give thanks for the creatures whereby we are maintained. But hee which doubreth whether God gives him leave and liberty to use them, cannot seriously give him thanks for them.

To avoid *superstition*, of which there is no end, nor measure, it wee be ignorant of our Christian liberty; for then wee put conscience and Religion in things which of themselves are indifferent, and free to be used, or forbore.

Use 3.

It is lawfull for the *Civill Magistrate* in the Common-wealth; also for the *Church* in the administration of holy things to determine the use of things indifferent. For, if I bee bound to one part for the good of a *private man*, much more may Authority in such things binde me, for a common good of all.

Now for the satisfying and pacifying of doubtful minds, concerning their submission to the constitutions and ordinances of our Church, I will briefly shew in what the Church hath authority to command, and in what it hath not; and this for the most part, in Master Calvins words, the rather, because I finde, that Master Zanchy in the setting downe of the doctrine of Christian liberty, and of the powre of the Church in the constituting of the externall policy and *Eutaxia* thereof hath transcribed Calvin.

The actions of Divine Worship are twofold; *Essentiell*, and *Ordinate*.

The *Essentiell*, are such as differ not from the worship it selfe; as *Piety* and Sanctity of minde.

The *Ordinate*, are such as are appointed as helps, and instruments for the more commodious performing, and outward declaring of such worship; as, Prayer, Preaching, Administration of the Sacraments, &c.

In these are to be considered, *quid* and *quomodo*; that such things be performed, and the outward order or manner of their performance.

The first sort of action it is only in the power of God to institute, whose will is the perfect rule of

good life, who only is able to *infuse* into the heart true piety and sanctimony; And of this kind whatsoever are not commanded in the Word; are thereby forbidden; neither hath the Church here any power, to adde, to detract, or to change.

Of the second sort; Prayer, Preaching, &c. in regard of the things themselves, are necessary, and instituted of God; neither can the Church abrogate them, or appoint other things in their room;

But as concerning the manner of performing these; as time, place, gesture, &c. God hath to farre performed them to the Arbitrement and Authority of the Church, as may stand and agree with the condition, comelinesse, and edification of that particular Church.

So that in these, the Church hath power to abrogate, alter, or institute such rites and courses, (as the Pilot hoyfeth, striketh, or turneth his sayles) that the common course of edification may bee the better holden and maintained.

That the Church hath this authority, is proved by two arguments.

The first from the word of God; 1 Cor. 14. 40. Let all things be done decently, and in order.

Decently, that is, set forth with such dignity and honour, which may be futable to the reverence of the holy administration, that the faithfull may be admonished with what veneration such sacred things are to be handled; so we pray bare-headed, and upon our knees; wee administer and receive the Communion, yea, we bury the dead, with a venerable comelinesse, &c.

In order; to this are to be referred, the times of assembling, the place, the uniformity of gesture, the silence, and quietnesse, &c. that all tumults, and barbarous confusion and dissention may be avoyded.

Also; 1 Cor. 11. 24. And the rest will I set in order when I come.

He by writing set some things in order, some other things he let alone, till he might come and see that which was done; because, as M. Calvin saith, *Certius ex praesenti aspectu cognoscitur quid expediat*; It is more certainly known what is expedient by presence and sight.

The second argument is taken from the continued practice of the Church from Christs time, hitherto, disannulling and ordaining such things, as best served for the present times and state of the Church.

The Apostolicall Church enjoyed abstinence from meats offered to Idols, from strangled, and from blood which now from a long time is abrogated.

In the time next after the Apostles, they used from Easter to Whitsoatide to pray standing, this is out of use now.

After the time of Constantine, in the publike service, the Apostles Creed was rehearsed with a low voice; the Nicene with a loud voyce; the first, because it was set forth in the time of persecution; the second, because it was made in the time of peace, as saith Aquinas. This and the like have now ceased in the Church.

But to receive the communion in the morning, and fasting; in Baptisme to use the signe of the crosse; to make abrenunciation; to sit with our faces toward the East; not to fast upon the Sundays; to joyn the contracted in matrimony publicly in the Church; with the benediction of the Minister; and such like, the Church by her power hath continued, Hence

*Calv. Inst. l. 4. c. 10. precipue sect. 27. & seq. Hier. Zanch. tom. 3. lib. 13. de libertate Christiana & 24. de Secund. 16. de Trad. omnibus humanis.*

*Calv. in loc. Ep. ad Cor.*

*Aquil. 2. 2. q. 1 art. 9. ad 6.*

Hence arise two conclusions:

1 Traditions, Constitutions and Canons, are necessary for the Church; because otherwise, concord, decency and order cannot be maintained.

For in as much as mens manners there is so much diversity, in their minds variety; and contrariety in their opinions and judgements; if a Church should not bee knit and bound together by such decrees and lawes, as by certain bands, it must of necessity be soon dissolved.

2 Whatsoever by the judgement of the Church is appointed for order and decency, we may with a good conscience, nay, wee ought to obey the same.

For all things are pure; and in the generall such constitutions of the Church are of Divine authority.

Hence come brawlings and confusion, when matters of order are left to the will of every particular man; and when any such may change or alter that which belongs to the common state of the Church; for it is never to bee hoped in the best ordered Church, that one and the same thing should please all.

2 Whatsoever by the judgement of the Church is appointed for order and decency, wee may with a good conscience, and must obey.

1 Cor. 14. 40 For all things are pure; and in the Generall, such constitutions of the Church are of Divine authority; according to that before alleaged, Let all things be done decently, and in order.

These conclusions afford two admonitions.

1 That we contemne not, nor with supine and grosse negligence forbear, much lesse with pride and arrogancy openly violate and breake the established orders of the Church wherein we live.

It was the counsell which S. Ambrose gave to S. Augustine, in a question of a Saturdayes fast. Nec disciplina ulla est in his melior gravi prudentique Christianis, quàm ut eo modo agat, quo agere videtur Ecclesiam, ad quamcunque forte deveniit. Neither is their any discipline better to bee observed of a grave and wise Christian, than to do as hee seeth the Church to do, unto which he shall fortune to come. This counsell gave S. Austen to Januarius, making some question of the different rites of divers Churches, and confirms this his advice with the authority of S. Ambrose, who gave advice to S. Austen, and to his mother, not to fast at Millaine, but to fast on Saturdayes when they came to Rome, according to the fashion of the Church there, as hee himselfe was wont to doe. Sic etiam tu ad quamvis Ecclesiam veneris, ejus morem serva, si cuicumque non vis esse scandalo, nec quemquam tibi; so also thou saith Ambrose to Austen, to what Church thou shalt fortune to come, observe the manner thereof, if thou wilt not offend others, nor have others offend thee. This counsell S. Austen confesseth that he esteemed and received as by heavenly Oracle.

The same counsell in another Epistle before he gave to a certaine Priest, called Casulanus, repeating the story of S. Ambrose his counsell to him and his mother; and in the latter end of the same, saith, and counselleth farther, that where some fast and some dine on the Saturday, that order is to be kept and followed which they observe; quibus eorum populorum congregatio regenda commissa est, to whom the congregation of such people is committed to governe; and so in the last words

of the Epistle, he writeth thus; Quapropter, &c. Wheretore if you will rest in my counsell, Episcopo tuo in hac re noli resistere, & quod facit ipse, sine ullo scrupulo aut disceptatione sectare; Doe not resist your Bishop herein, but follow that which he doth, without any scruple or disceptation. A point to be considered by all interior Ministers, and by the people.

But in vaine dot they worship me, teaching for doctrines, the commandments of men, Mat. 5. 9.

This Scripture toucheth not the ceremonies enjoyed in the Church of England; For the commandments of men were appointed for parts of Gods worship, and therefore it was superstition; these for decency; those were appointed as necessary to salvation; these for common order. And when this shall be published, as it hath been long agoe in our Church, then by the judgement of M. Calvin, and M. Zanchy, the Church is to be freed from such imputation, and heretofore we have an example in Scripture.

The children of Gad, the children of Reuben, and the halfe tribe of Manasse, whose portions were beyond Jordan, built by Jordan a great Altar to see to; when the children of Israel heard hereof, they sent Phinees the Priest, and the Princes of the Congregation, supposing it had bin set up for burnt offering and sacrifice; but when they were enformed by their brethren that it was only for a witnesse betwene them, that they also were the people of God; both the Priest, the Princes, and all the people were well pleased, and the Altar stood, and was called Ed.

But some of our ceremonies were used superstitiously, and invented by the Papists.

1. It is a hard task to prove that they were invented first by Pope or Papists. But if so; 2. the evill of the inventor makes not the thing invented to bee evill and unlawfull; for many lawfull and laudable sciences were invented by the wicked posterity of Cain. Gen 4.

Neither doth the superstitious use of a thing, make it to be unlawfull in it selfe to be used, the superstition removed; for all things are pure to the beleever. and the earth is the Lords, as hath been declared before in the first rule of the explanation of the Doctrine.

It is as lawfull to use the invention of a Papist for matter of outward order in the Service of God, as to use the prescriptions of Popish Physicians, or the plots invented by Popish Masons and Carpenters.

2 The second admonition, is, that we put no religion or worship, either in the using, or forbearing and refusing of outward orders.

Hereby some deserve blame, who account themselves the more pure and holy, for not submitting themselves to the constitutions of the Church, which hath a shew of wisdom and sanctity, but indeed is nothing else but will-worship, and a making voide the Commandment of God, for the invention and device of man; men being more zealous about these things, than for true piety.

Use not all thy liberty alwayes; but know, that thy liberty consists as well in abstaining, as in using. It is sufficient that thou know that it is all one before God, whether thou eat, or eat not, &c. and so when the conscience is freed from a false opinion of necessity one way, then there is liberty.

Some

Aug. Tanus-  
vio Epist. 118.  
c. 2.

Aug. Casulanus  
Ep. 86.

Object.

Ans.

Calv. Inst.  
lib. 4. c. 10. sect.  
28.

Zanchy, 2. m. 8.  
100. 16. de  
trad. Eccl.

Iosh. 22.

Object.

Ans.

Use 4.

Some thinke liberty is taken away if they may not eat flesh every day: But our Christian liberty is not in *eating*, but in *knowing* that no meat is unclean, but that wee may eat of it. If therefore we knew that it skills not before God, whether we eat flesh or fish, weare white or yellow, or black, it is enough; for now the conscience is free; though: afterwards wee *perpetually* abstaine from flesh, or use onely one colour in our garments: yea, because we are free, we doe with *free conscience* abstaine.

It is a sinne to use all thy liberty to the offence of thy weak brother; much more a sinne is it, to live licentiously to the *dishonour* and offence of God.

Vse 5:

Here are to be reproved such who pretend *Christian liberty*, that they may abuse the gifts of God to their lusts.

Many offend in the *excesse* and vanity of apparell; when they are reproved, they say, all stufes, colours, &c. are indifferent.

But thou must know, that when thou dost *prudently* and *luxuriously* use the creatures of God, then they are *unclean* to thee, not by their *own* fault, but by *thine*, who abusest them.

Luk. 6. 15.  
Esay 5. 12.

In the Word we find them reproved, who *laugh*, who have *musicke* at their feasts, &c. and yet neither doe wee finde laughing forbidden, nor musicke in the Scripture; but to wallow in delights, and to have our *minde* drunken and besotted with these things, is far from their *lawfull* use.

Where the *minde* is composed to sobriety, there such things are to us *pure*; but where *moderation* is wanting, *course* fare and *homely* attire is too much.

Whether therefore wee fare *meanly* or *plentifully*, be attired homely or costly, let us all know, that wee are maintained by God, that wee should bee the more *expedite* and *cheerfull* in his service.

Ver. 22. *Haſt thou faith? have it to thy ſelfe before God.*—

**T**He second objection of the strong is taken away in these words, and so to the end of the Chapter.

We have then to consider, the Objection, and the Answer to it.

The Objection is thus framed;

He that hath faith must not dissemble it, but publicly profess it.

But I have faith, saith the strong Christian.

Therefore, &c.

To this Paul answers; of which his answer are three parts; 1. a Concession; 2. a Correction; 3. a Direction.

The Concession and Correction are in these words.

He granteth the *minor*, but correcteth and denieth the *major*. The faith here spoken of must not alwaies be shewed, it is enough if we have it *within*, before God.

There is some difference in the Copies, about the pointing of these words; but because it nothing varies the sense, we passe it over.

*Haſt thou faith?* I preſerre to read it with an Interrogation, as fitter to *beat down* the stoutneſſe of the strong.

*Faith*, is not here meant of justifying faith; for that hateth nothing more than to be hid; Hee that *believes with his heart*, must *confesse with his mouth*, and also *show his faith by his workes*.

A *dumb* or *lame* faith in this kinde, will not profit us.

*Faith* here signifies *knowledge* and *persuasion* of our Christian liberty. Of which before, Verse, 5. and 14. called *knowledge*, 1 Cor. 8. 7. 11.

*Have it to thy ſelfe before God*; This Correction is set down in manner of a precept. The precept, *Have faith to thy ſelfe*; A reason is added, *Before God*.

In the precept is the duty, *Have faith*; and the manner, *to thy ſelfe*.

*Have it*; It is necessary thou shouldest know thy liberty given by Christ.

*To thy ſelfe*; *within*, in thine owne conscience, make no ostentation of it. Let it be enough that thy *conscience* is edified and sustained by this *faith*. Thou art not troubled, trouble not thou the Church, nor destroy thy brother. This agrees not with the nature of *faith*.

*Before God*; This reason is taken from the danger of undiscree manifesting our faith about indifferent things; as if hee should say, If thou so doest, thou shalt answer it before God at the day of Judgement.

Or rather it is taken from a chiefe end of such faith, which is to *pacifie* the conscience before God; *before God* being here opposed to *before men*. As if he should say, This faith is for thy *owne* use and benefit; though men know it not, it is sufficient if thou bee at peace *with* and *before* God in that which thou doest.

The *faith* and *knowledge* of *Christian liberty* in things indifferent, is not alwaies to be manifested and declared by practice. It is the scope of this Chapter, and of 1 Cor. 8. and a part of the tenth.

Aquinas gives an instance of it in *Marriage*. A man *knowes* that he may lawfully marry; yet he is not bound to manifest this his knowledge, by talking of a wife.

*Have faith*; It is necessary for all Christians *Vse 1.* soundly to know the doctrine of Christian liberty in things indifferent. Such knowledge must be had, and indeed the ignorance of it is the cause of much *distraction* in our minde, and of much *unpeaceable* living with our brethren.

*Have faith to thy ſelfe*; Christian liberty consists more in the knowledge of it, then in the use and actuall possession. *Vse 2.*

*Have it to thy ſelfe before God. If thou be wiſe, thou shalt be wiſe for thy ſelfe*, saith Solomon. So, have thy faith for the benefit and comfort of thine *own* soule before God. Pro. 9. 12.

Many are the *worſe* for their knowledge, as they are for their wealth; they use their knowledge to quarrel and contend, troubling by their unprofitable jangling, the *peace* of the Church. Better it were for such that they had lesse knowledge.

Many have *knowledge* and are *quiet* enough, but they live *brutishly*, their damnation is the greater.

Be not a *loser*, but a *gainer* by thy knowledge. *Before God*. Our greatest care should be to have *Vse 4.* a quiet conscience before God.

We must, as Paul did, *exerciſe our ſelves to have* Acts 24. 16. a good conscience, and void of offence before men, but specially before God.

Thou

Thou thinkest, it may be, well of thy selfe; but what doth God thinke of thee? thine own heart is deceitfull.

Thou art esteemed or reproved *before men*, but examine how thou standest *before God*.

Vaine is the breath of men; but Gods approbation is an *haven* against all *stormes*. For hee is approved or reproved, whom God commends or disallowes.

Verse 21. *Happy is he which condemneth not himselfe in that thing which he alloweth.*

IN these words begins the third part of Pauls answer, which is a direction, containing two Aphorismes, or short pithy sentences; the one directing the *strong*, which is in these words; the other directing the *weak*, in the next verse.

In this sentence are two parts to bee considered; the Subject, and the Predicate.

The Subject in these words, *He that condemneth not himselfe in that thing which he alloweth.*

The Predicate, *is happy.*

In the Subject, the person capable of this *happinesse* is described by the effect denied, *condemneth not himselfe*. Where wee have the action, *condemneth*; the object personall, *himselfe*. Both these amplified from the generality, *He*; this indefinite being equipollent to a generall; and from the object reall, the thing about which hee condemneth not himselfe, *in that thing which hee alloweth*.

*He that condemneth not himselfe*; For the variety of the signification of the Greeke word, which signifies *judge* as well as to *condemn*, this Aphorisme is diversely applied.

Some say that Paul here strikes the *weake*, telling him that he is blessed and happy, if he cease judging of others, yea, if hee judge not himselfe to be justified, or more righteous for his *abstinence*.

Others, *Happy is he which makes not a conscience to himselfe, and bindes not himselfe when God bindes him not.*

Others still applying it to the *weak*, that hee is happy which takes not upon him to determine of things *on his own head*, that trusts not to his *owne* judgement, but adviseth himselfe by them which have *more* knowledge in the Scriptures, Fathers, and stories of the Church.

But with M. Calvin, *Arctius*, and other many, I referre it to the *strong*, not onely in the particular of meats, but of all indifferent things, *lawfull* in themselves, but *unlawfull* in the case of *scandal*.

In that which he alloweth; The word signifieth allowance upon due examination and triall, and so implies allowance upon sound judgement and unerring.

He that knoweth the lawfulness of things indifferent, and doth not so use them (namely, giving offence to the weak) that his conscience check him for it, *is happy*.

*Happy*; We may take it largely for the aggregation of all profitable things; for certainly he is in a most blessed estate, which doth nothing contrary to his conscience *well* and *rightly* instructed by the Word.

The predicate *happy*, is by an inversion of the termes put in the first place, as is usuall with David in the *Psalmes*, and with our Saviour in the

Gospel, for the greater commendation of the thing, being uttered with a kind of acclamation or admiration; so that here we have *sententiam Apostoli & affectum*, both the sentence, and affection of our Apostle declared.

*A Conscience not condemning is a great blessing*, *Pro. 15. 15. 2 Cor. 1. 12.*

In things lawfull, beware of a condemning conscience; eat, drinke, apparrell thy selfe, &c. but not against conscience. Use 1.

Do nothing against thy conscience, the good testimony whereof, is thy glory and happiness.

Conscience is either thy best friend, or thy worst enemy.

What if the Scribes and Pharisees, with the Priests, clap Judas on the back for betraying his Master; yet his Conscience will never leave condemning and tormenting him, till hee goe out and hang himselfe.

The times passe, and wee know not how soone wee may be called to appeare before the great Judge of all; let us so spend the remainder of our life, that we may have the well-informed approbation of the little judge in our breasts, and lie down in peace.

Here they are pronounced happy, which condemn not, nor judge themselves; and in another place, they are by Paul commended, which doe judge themselves, 1 Cor. 11. 30.

They are both true, and not meant of the same; he that doth not that for which his conscience may check him, that is Paul's meaning here. Hee that having so done, repenteth of it, that is Paul's meaning to the Corinthians.

It is a happiness *not to sin*, or to do that whereof wee have need to repent; and it is a happiness when we have sinned, if we can repent.

I write unto you, that you sinne not, that you condemn not your selves in that which you allow; but if any man sin, happy is he if he obtaine pardon, and judge himselfe, repenting of the same.

In the Corinthians hee means judging in the practice of repentance; not so here.

The first care of the Pilot is to keep the ship from shipwrack; but if shipwrack bee suffered, to swim out on some boards end.

He that condemneth not himselfe in his doings, because of the error of his conscience, is not happy, this not condemning must proceed from a sound and right judgment.

Many approve better of drunkenness, whoredome, &c. than of sobriety and chastity, and condemn not themselves, though they daily walke in such beastlinesse; but they are therefore the more miserable.

O that they did condemn themselves, and that their conscience would awake, and sitte and checke them for their evill deeds; for then there might be some hope that they might bee saved. Use 3.

Though thou condemnest not thy selfe in thy evill doings, yet God will, unless thou repent.

First try, and when upon sound triall thou allowest, wisely proceed to action, and not before. Use 4.

Thou weighest thy gold before thou receive it, weigh thy opinions and thy actions, before thou entertain and execute them; but weigh them, not by the false scales of thy conceit, or by the judgement of man; but by the equall, true, and unerring beam of the Sanctuary.

Ths

Chrysost.  
Cajet.

Sacerdot.

Cornel. a Lapi-  
de refert.

Her epist. ad  
Demetr. de  
virginitate ser-  
vanda. Porri-  
taria quasi se-  
cunda post nau-  
fragium misera  
tabula fit.

Cicero Offic. 1.

The heathen Orator could see that the first thing required to true vertue, was that we should discern the truth, and not *incognita pro cognitâ habere, hisque temetipsum assentiri*; to receive things doubtfull, for things certainly knowne, and rashly to assent unto them. Which vice he that would avoid (as all are so to will) *adhibebit ad res considerandas & tempus, & diligentiam*; must, faith he, take time, and use diligence to consider of things; if hee had added, *the word of God*, hee had spoken like a *Christian* Philosopher and Orator indeed.

In a matter of opinion, be sure it be the truth; when thou art sure of that, sit downe and consider whether it be fit to broach it or no; what profits, what hurt may come by the same.

אֲדָרָא מִן הַחֲכָמִים  
מִדְּבַר הַיָּדֵי  
וְעֵלֶיךָ.

There is not the same end of counsell, and a course of race.

The hastiness of many to vent their rash and ill digested opinions, hath been a great trouble to the Church.

If wicked men would take time to consider of their doings, they would not bee so mad upon drunkenness, theft, murder, uncleanness, &c.

Consider, thou drunkard, what thou dost thinke of the present turpitude and infamy, and of the shame and torment to come. He that is not finally hardened, must needs bee moved upon such consideration.

Verse 23. And hee that doubteth, is damned if he eat, because he eateth not of faith; For whatsoever is not of faith, is sin.

IN this Verse is the other Aphorisme for the direction of the weak; to take heed how they use or refuse things indifferent to the hurt of their soules.

Here are to be considered the Aphorisme, and the Confirmation of it.

The Aphorisme is this, *He that doubteth is damned if he eat.*

The Confirmation is from the procreant cause of our actions, which is faith; because he eateth not of faith. And this further confirmed by a generall rule, *whatsoever is not of faith, is sin.*

In the Aphorisme propounded, are the Subject and the Predicate to be noted.

The Subject, *Hee that doubteth, if he eat*; The Predicate, *is damned.*

In the Subject are the Action, attributed to the weak, and the Manner.

The Action, *eating*; the Manner, *with doubting*. Both which are to bee joyned together, that the Predicate may follow affirmatively; For of it selfe it is neither damnable to eat nor to doubt; but sometimes to make question or put a doubt, deserves praise.

But hee that eateth doubting; and therefore doubting is here restrained with a condition, *if he eat.*

*Is damned*, of his owne conscience, which he violateth, and of God also, if he repent not.

The Reason from the procreant cause, is faith. For though all actions, as they are actions, proceed from the understanding and the will; yet as they are referred to God, they must spring from faith, which suppoeth an understanding well informed as a beginning imperant, and a will pliant as a beginning obsequent and exsequent.

The reason may be thus formed.

He that eateth not of faith; is damned.

But hee that eateth doubting, eateth not of faith.

Therefore, &c.

The Minor is in the Text; the reason whereof is, because contraries expell one another; for as it is between light and darknesse, so it is between faith and doubting; they mutually expell one another.

The proposition Major is proved from the cause of damnation, which is sin. Thus,

Sin is the cause of damnation; or, Who so ever sinneth, is damned.

But he that eateth not of faith, sinneth.

Therefore, &c.

The Major is manifest; The wages of sin is death. Rom. 6. 23.

The Minor is in the Text.

All the tearmes are easie, are familiar, saving doubting and Faith.

Doubteth. The word signifieth to discern sometime, and to put a difference, as a weak Christian holding this meate lawfull, and that unlawful; this is more then to doubt, and so is a minor here included.

But here it is better rendred, doubteth; as also it is used, Acts 10. 20. *Iam. 1. 6. quidam dixerunt, non dubitantes.* nothing doubting. And it is expounded by a learned man, *alternantibus sententiis secum disceptare*, when a man is at no certainty with himself, but at variance; sometime being of one mind and sometime of another.

Budaeus Com.  
Ling. Graec.

M. Calvin, and Arctius, with others, render it *dijudicat*, which is, when the judgement is carried into divers parts.

So *dubius* signifies such doubting, as when a man of two waies knows not which to take; this is James his *stipser*, double minded man, who is now of the minde that he may kneele, now that hee ought to sit; halting between two opinions.

Iam. 1. 8.

Faith; this many take for a justifying faith, whereby our persons are accepted before God; and surely what is not done out of this faith, it shall be accounted as a sin to the doer.

But I refuse this, because Paul speaks not of a prophane man, but of such a one who hath confidence in Christ; but erreth in some particular action.

Therefore it is to bee taken for what knowledge and constant persuasion, of which we have spoken before; whereby, by the word of God, or good reason from the same, a man is persuaded of the lawfulness of indifferent things.

To doe any thing without this persuasion, is a sinne.

In this persuasion we speak of; that which faith understandeth, conscience applyeth to the worke; If therefore when faith understandeth a thing to be unlawfull, or doubteth of the lawfulness, wee doe the same; we sinne, and are in danger of damnation, because we doe that which we beleeve may be contrary to the word of God.

These two faiths therefore are to be distinguished, neither doe they alwaies concur in one person, but the one may be without the other.

Justifying faith is applyed to the person; the faith of indifferent things, only to the work.

By the first we obtaine remission of sinnes, and acceptance of our imperfect obedience.

By the second only we understand that this particular is not a sinne, whether we doe it, or abstaine from doing thereof.

*Doctr.* The faith and knowledge of Christian liberty in things indifferent, is necessary to preserve us from ſinne and condemnation; proved before by verſe 5. 14. 22.

*Verſe 1.* Weak Christians that are docible, and not obſtinate, are not ſeverely but gently to be dealt withall, becauſe that which they are urged to do, may be to their damnation, if they repent not.

*Verſe 2.* Labour for this Faith and perſwaſion, of the which there is a continuall and neceſſary uſe throughout our whole lives.

Without it, not onely things middle, but things commanded and good, become evill to us, and damnable, if wee doe them; for it argues a contempt of God, and a profane minde, when wee dare do a thing (whatſoever it be in it ſelfe) which we are perſwaded tends to the contumely and diſhonour of God.

That we may have and keep this faith:

*a Pet. 1. 19.  
Cicero de  
lib. 1.*

First, ſtudy the Scriptures, and ſearch them, for they beare true witneſſe of all things; the Word of God is a more ſure word, on which a man may ſafely rely.

When our Saviour bad Peter and his fellowes to launch forth, and let downe their nets for a draught, after a whole nights labour loſt, Nevertheless, ſaith Peter, at thy word I will let downe the net. So if thou have the Word for thy warrant, be confident; thou maiest doe it. Yet it is not neceſſary that wee ſhould have an expreſſe word, it is enough if we have it by Collection.

So, baptizing of children is warranted, not by an expreſſe word, but by collection; ſo the publike ſolemnization of matrimony by the Miniſter in Church, &c. So Rahab received the ſpies by faith, not of an expreſſe word, but by collection, as appears, *Iſa. 2. 9, 10, 11, 12.*

Correſpondence to the generall rules of things, is ſufficient unto faith in the particular actions of things of thoſe kinds. Yea, in matters hidden, and not expreſſed, which are commanded to be done, a probable certainty ſufficeth, if nothing of moment bee brought to the contrary, and that wee neglect not to be informed, and are ready to yeeld upon better information.

*Quod neque  
contra fidem  
nec contra bo-  
nos mores in-  
jungitur, &c.  
Aug. Ten. ar. 2.  
ap. 118. c. 2.*

Saint Auguſtines rule is, that whatſoever is not contrary to faith and good manners, is indifferent and to be obſerved, for their ſociety among whom we live.

Secondly, timely reſiſt doubting, and give not

place to the Devill; hee will inject and throw doubts apace into thy heart, do thou throw them out as faſt.

Thirdly, truſt not too much to thine owne wit, and knowledge; neither be thou partiall; Bring not affections without judgement, but let judgement rule affections.

Fourthly, bee carefull not to trouble thy owne peace with every doubt that may be put in. Many deſire to be reſolved, and yet never leave ſeeking objections, and reſuſe all reſolution, till they underſtand an answer to all arguments; which is the way not to be ſetled in any article of the faith, againſt which objections may be framed, (which eſpecially unlearned men) cannot answer.

Fifthly, pray to be illightned, and ſo to be ſetled, and of ſuch ſtayed judgement, that thou maiest not be carried about with every wind of doctrine.

Here are divers to be reſtored:

1 Thoſe who reſuſe to kneele at the Sacrament, *Verſe 3.* and will ſit, or elſe they will renounce the Sacrament: this cannot be of faith; for this is to reſiſt authority; and the word preſcribes not any particular geſture. And whereas ſome have alleged that Chriſt ſate, it is frivolous; for ſuppoſe it ſhould bee granted, which I verily thinke hee did not at that time; how weakly doth it follow; Chriſt ſate when he delivered the Bread, therefore wee muſt ſit when wee receive it; But many have thought that Chriſt did receive the Supper with his Apoſtles, which is abſurd to imagine.

2 The Papiſts, who teach doubting:

3 All our prophane people among us; for what faith can there be in committing drunkenneſſe, &c. Nay, ſuch things are contrary to faith and good manners.

They doubt not but they know that theſe things are unlawfull, and yet they doe them.

To doe a thing indifferent doubting, is damnable; but not to doubt of evill, and yet to do it, is a thouſand times more damnable.

Let us believe, and live according to the Word.

The three laſt verſes of the ſixteenth Chapter are here placed in ſome copies, and here added and expounded by Chryſoſtome, but we leave them to their more due place.



# AN EXPOSITION UPON THE FIFTEENTH CHAPTER

## OF THE EPISTLE OF St. PAUL TO THE ROMANS.



**I**N the thirteen first verses of this Chapter, is the third part of the Explication of the Admonition delivered in the first verse of the fourteenth Chapter.

This third part is a repetition of the said Admonition, whetted on with new Arguments, and so tempered with Apostolicall sweetnesse accustomed, that it might bee the more effectually, as no doubt it was, to reconcile the minds of the strong and weak among them, and to reduce them to concord and unity, which is the sum.

The Method is this; In the first verse there is a generall Admonition; in the rest, a confirmation by divers reasons.

Ver. 1. *We then that are strong, ought to beare the infirmities of the weak, and not to please our selves.*

**T**HIS Admonition I call *Generall*, because it not only concerneth the strong and weak in the Particular of Christian liberty, but comprehendeth the duty of all strong to all weak ones.

In it we may consider the Sum of the Admonition; and the Amplification.

The sum is, that the strong must beare the infirmities of the weak, and not please themselves.

In this, are the Duty, and the Persons.

The duty set downe Affirmatively, *To beare the infirmities of the weak*; and Negatively, *not to please themselves*.

The Persons are two: First, which ought to performe this duty, and beare: secondly, which must be borne withall; The strong must beare with the weak.

*Strong*; There are some strong in their *owne opinions*, strong in *errors*; but this is *weaknesse*; *Esay* reporteth of some who have great strength to *pour in wine, and strong drink*; but this is *wickednesse*: But here *strong* is taken in a good sense; *strong* in *faith*, in *knowledge*, in *grace*, who have received a greater measure of any good gifts, *naturall* or *spirituall*, than others.

*Weak*; These are opposed to the strong; and are such which have but a little faith, knowledge, understanding to judge of matters in question,

which *medling* with controversies are easily *drawn away*, which *overshoot* themselves in *rash judgement*; such of whom *Paul* speaketh, *1 Cor. 3.2.* and *Heb. 5.13.* *Babes* that had need of *milk*; such as have small power to withstand temptations, and to subdue rebellious affections, generally such are weak in *body* or *minde*.

*To beare with the infirmities of the weak*; That is, to beare at their hands, their *rash censures*, their *inconsiderate carriage*, till they may be better instructed, and grow stronger, as a father with his child, or a man with his sick friend, not to disdain him, and laugh him to scorn for his weaknesse.

*Not to please themselves*; That is, not to give themselves on'y satisfaction, but to endure something, though displeasing, that wee may doe our brethren good.

The Amplification is from divers circumstances.

1 From the person of *Paul*; *we*, not only Apostles or Ministers, as some would put off this duty only to them, but in generall, *we that are strong*, whosoever; nor doth hee speak *ambitionally*; hee might truly put himselfe in the number of the strong; for who so strong as *Paul*? But he faith, *we*, putting himselfe among the rest as an example.

2 From a Debt or Duty, *we ought*; *We* use to say, that *Must* is for God and the King; God requireth it as a debt to be paid, *wee ought*; hee saith not, *It were good*, or convenient that ye did beare, &c. But, *wee ought*, not leaving it at our choice, but imposing a necessity of performance.

3 From the cause of this duty; because *strong*: God giveth to some more strength than to other, for this cause, that they may beare with the weaker; as *riches* to some, that they may relieve the poorer, &c. so the *bones* in the body beare up the *weake flesh*, and the principall pillars in a building, the weaker parts thereof, and the *Nurse* her little childe.

4 From a figurative setting downe of the Affirmative part of the Duty, *must beare*; a Metaphor taken from *Porters*, which carry other mens burthens; and as by the Porters strength and paines, the owner of such burthen is eased, so must the strong so beare the infirmities of the weak, that they may *ridde* them of them; they must *tolle*, take them up, and take them away;

S I 2 the

Esay 5.22.

duo atri.  
a duos atri.

the end of the action being here implied.

5 From a figurative description, of the ignorance, rash judgement, &c. of the *weake*; they are called *infirmities*, sicknesses, diseases; as we bear with the waywardness of a sick man, so we ought with weak Christians.

6 From an Opposition of the cause of the contrary; *Not to please our selves*: for the cause why we bear not with infirmities of our brethren, is, because we are loath to be troubled, we love our own ease, more than their good; we only seek to please and content our selves.

*Doctr.* The stronger must bear with, and tolerate them which are weak. Gal. 6. 2. Bear ye one anothers burthens, as ignorance, haltsness, &c. 1 Thes. 5. 14. Support the weak.

*Vſe 1.* The strong are to be admonished to use indulgence toward the weak; not presently to cast them out for their weakness; they may be strong; thou also thy self wert weak. Burthens are troublesome, I confesse, but charity will make it easie. God *ἐκπαίδευεν*, did suffer, and beare with the manners of the Israelites forty yeeres in the Wilderness. How did Christ, many times, beare the rudeness of his Apostles! nay, he hath in our room borne that insupportable burden of our sins, and wholly eased us of them; we then at his commandment ought to bear the infirmities of our brethren.

Let the husband beare with the wife, who is the weaker vessel; let the wife beare with the unwife, &c.

*1 Cor. 13. 9.* Doth thy brother *erre in opinion*? Beare with him a while, if hee be not obstinate, and instruct him; the learnedst have had their errors; in this life we know but in part.

Doth he erre in life and manners? Beare with him, and seek his amendment; the holiest man that ever was, Christ only excepted, had his faults, wherewith he was blemished.

We have all our infirmities; Though we may be strong in one thing, yet we may be weak in another: some are *hastie*, some are *worldly*, some are *suspicious*, every one hath some fault or other; we must of necessity bear one with another.

Let the young man beare with the forwardness of age; let old men beare with the indiscretion of green youth.

Beare thou with my *hastiness*, that I may beare with thy *pride*, &c. this is the way of concord and love.

We are all travelling to heaven, if any *saint* or *fall sick* by the way, let us which are strong and in health, *beare, and helpe*, that he may keep company with the rest.

He that is bound to succour his enemies fainting beast, is much more bound to relieve his brothers weak and sinfull soul.

*Vſe 2.* What must I beare? my brothers infirmities; not the blasphemy, whoredome, drunkenness, &c. of filthy beasts; let the impudence and insolence of such abominable wretches be repressed by just severity.

*Vſe 3.* Art thou ignorant? dost thou erre in opinion? art thou rash in judgement? rude in speech? then art thou sick and weak.

Art thou weak? then art thou burthen some to thy Teacher, to thy brethren, to the Church which beareth thy infirmities, and thou hast cause to love them therefore.

Art thou weak? then carry thy selfe according

to thy condition; It is the fault of the weak, and a great sickness of their minde, to take upon them the parts of the strong, viz. to determine things doubtfull; to read the bookes of adversaries; to censure their brethren, &c. Ah, how insufficient are they unto such things! So sometimes a sick man longs for that which the stomake of a strong man can hardly digest. Are blind men fit to judge of colours? or sick men to fight with enemies?

Let every man weigh and examine himself,

*— Quid valeant humeri, quid ferre recusent;*

what hee is able to doe, and what is fit for his strength; as wee seek to recover out of bodily sickness, so out of our infirmities of the mind; Let us amend our ignorance and errour, that we may be in malice children, but in understanding men. 1 Cor. 14. 20.

Ver. 2. Let every one of us please his neighbour for his good to edification.

In this Verse is a Reason of the Admonition, specially applied to the Negative part of it, *Not to please our selves*; and set downe by way of Antithesis; Let every one of us please his neighbour. The Reason is taken from the end; thus,

That which makes to the good and edification on our neighbour, is to be done;

But to please our neighbour, and not our selves, makes to his good and edification.

Therefore we ought not to please our selves, but our neighbour.

This being to be understood in such cases, where both could not be pleased, as in the point of difference about meats and daies at Rome.

This is set downe by way of precept; where is the duty, *To please our neighbour*; and the Amplification.

*Please*; that is, to condescend unto, to accommodate our selves unto, to gratifie, to behave our selves so that we may be accepted, and if it be an indifferent thing, out of a Christian indulgence, to abstaine.

The Amplification is double.

First, from the persons, which must please, which much be pleased.

Every one must please; and it is significantly expressed; *Every one of us*, which are strong. Poor men please rich men, and mean men the mighty, &c. this is easie to be obtained; but here the rich must please the poore, the learned such as are unlearned, &c. this is hard, because we thinke that it is a falling from our selves to yeeld to our inferiours, and to give them content, and to please them. Here the perfectest and strongest not exempted.

Hee that must be pleased, is our neighbour, though the meanest.

The second Amplification is from a limitation; *for his good to edification*.

For his good to edification, some say, because there is an evil edification, *edificatio ad delictum*, of which 1 Cor. 8. 10.

But severally they more effectually teach; and then apponit *duo grana salis*, two graines of salt to season the duty of pleasing our neighbour; the first on the part of the matter, that it must be good, or at the least, not evil, and referred to that which is good; the second in regard of the utility, that it may profit to edification. For all things which

of Comment.  
Hier. adscript.

Cajetan.

which are good and lawfull, edifie not, 1 Corin. 10. 23.

Or, for good, that is, our neighbours good, as is well expressed in his Majesties translation: and this good expounded, to edification of our neighbour; of the Church, faith one, and the stablishing of the peace thereof, and to the conservation of the weak.

Sacerdus.

Doctr.

Every man must seek the good of his neighbour. 1 Cor. 10. 24. Let no man seek his owne, but every man anothers wealth: of the which Paul is an example, in the same Chapter, verse 33. Even as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saved. 1 Cor. 13. 5. Love seeketh not her owne.

Vse 1.

To edifie our neighbours, is, and ought to be one of the chief ends of our actions: carry thy selfe so, that thy weak brother may the more esteeme thee, that thou maist have advantage to do him good, and that hee may admit of thy counsell.

Hee that is weak, will speake and doe many things absurd, and offensive; thou must as a Physician, handle him gently, as thou wouldest a sick man, that he may receive thy admonition.

Thou must so please him that he may be saved; we gently stroke our horses, that they may be the more handsome and usefull, much more are wee to please our neighbours, that wee may live the more comfortably and peaceably with them, and that they may become more obedient to God.

This is hard, unlesse wee deny our selves; hee will never please his Ruler, his Minister, his weak brother, his neighbour, who trusteth in his own wit, and hunteth after glory.

Vse 2.

If thou be weak, learn wherein thou shouldest desire to be pleased; namely, for thy good, and edification; not that thy weaknesse should so farre bee tendered, till thou grow obstinate and stubborn; this were to destroy, not to edifie.

A loving Father yeelds to please his child in many things, but not to give him a knife, or that which may hurt him.

It were a vaine thing to please the Jewes, Papists, Brownists, in their desires, for this were not for their good.

The Civill Supreme Magistrate, and the Church, may yeeld to many among us, and please them, in giving them liberty to sit at the receiving of the holy Sacrament; but this were a way to make them more troublesome; and if they held a necessity of sitting, not at all is it to bee granted unto them.

The Prince may please his people, but not in suffering them to violate the laws; The Pastor must please his flocke, but not to suffer them to arrogate power to themselves, to make innovations in the house of God.

Vse 3.

Please not thy neighbour in that which is evil; Some man would bee pleased if thou wilt drinke with him, as a beast; or forswear thy selfe for him, like a Devill, &c. but if thou shalt please men in such things, thou wert not the servant of Christ. If men will bee pleased with that which is good, please them on Gods name; but if they will not be pleased, unlesse thou do evill, displease them, and please God.

Gal. 1. 10.

Some would bee pleased exceedingly, if their Minister would not preach, and so sharply reprove sinne; but we must reprove sin, though we displease.

It is a signe of a very ill minde, not to be pleased with good, but with evill; as it is a signe of a very ill affected stomacke, to prefer the eating of coales before wholesome meat.

If thou beest humble, sober, godly, thou shalt please God and man.

Ver. 3. For even Christ pleased not himselfe, but, as it is written, The reproaches of them which reproached thee, fell on mee.

In this verse is another Argument, proving that we should not please our selves, and it is richly amplified in the verses following.

It is taken from example; Longum iter per praecepta, breve & efficax per exempla, said a Philosopher; A compendious way to vertue, is to observe and follow good examples; and therefore Paul urgeth the precept with example, yea, with the best example of all others, even of Christ; Christ pleased not himselfe; therefore nor we must.

Or thus:

Whatsoever is written of Christ (in regard of his morall obedience) we must follow. But it is written that he pleased not himself. Therefore.

The Major is proved in the fourth verse. The Minor is in this.

The Conclusion in the seventh verse.

In this verse we have two things; The Proposition of the Example, and the Proove of it.

The Proposition in these words; Christ pleased not himselfe, but.

The Proove, from a written testimony, in the rest.

In the Proposition, are, the person from whom the Example is drawn, which is Christ, and the Illustration of the person; first, from a particle of speciall note, whereby he is accented; even Christ. Secondly, from dissentany effects; Hee pleased not himselfe, but us, or others.

Even Christ; The lively and onely absolute paterne of all vertue, in whom we never want matter of imitation. All others are to bee followed, with this restraint, si rectè præcesserint, if they have gone aright. And therefore Paul propoundeth his example to the Corinthians, with this clause, as I am of Christ; and to the Philippians, he propoundeth himselfe and others, as Types and Copies, not as Prototypes and Principals, for so onely is Christ.

1 Cor. 11. 1.  
Phil. 2. 17.

Pleased not himselfe; not that hee was displeased in taking upon him, and working our redemption; for hee most willingly undertook it, and was straightned and grieved till it was finished. But hee sought not his owne ease, or the content and satisfaction of the inclination of Nature, which abhorreth paine, and the destruction of it selfe. He took such a course which demonstrated, that he sought therein our good, more than his own ease or pleasure.

Luk. 22. 50.

But; here is an Elleipsis of something, which is supplied thus; but us, or but others; and it is an elegant bringing in of the proove, where in stead of the other Dissentany, the probation is inferred.

It is written, The reproches of them which reproached thee, fell on mee.

This testimony is taken out of Psal. 69. 9. the first part of the verse, The zeale of thy house hath eaten me up, is applied to our Saviour by his Disciples,

ciples, *John 2. 17.* the other part here by *Paul*; in the first, he sheweth his zeale to God; in the second, his love to us; for hee grievously tooke the finnes of men against his Father; and translated the sins of the Elect upon himselfe, and expiated them; *His own selfe bore our sins in his body on the tree.*

By reproches hee meaneth the sins of the Elect, by a *Synecdoche*, one outrageous kinde being put for all; and indeed all sin is a kind of reproach and despite to God.

Here also is another figure, the cause being put for the effect, sin for the punishment of it.

Fell on me, as a most heavy burden, unto which no strength was sufficient but Christs.

Doff.

*Christ was not in all his life and death indulgent to himselfe, pleasing himselfe, but he pleased us. 1 Cor. 11. 1. Be ye followers of me, even as I also am of Christ;* which words depend upon the last verse of the tenth Chapter, where *Paul* declared, that he pleased not himselfe; as *Christ sought not his own glory, Job. 8. 50.* so nor to please himselfe.

Vse 1.

Hence we are to be admonished, to beare with the infirmities of our neighbours; *Christ* was without sinne or any defect, and needed not that any should beare with him; wee need our selves to be borne withall: *Christ bore the abominable finnes of his enemies, we the infirmities of our neighbours;* *Christ was not obliged by precept to have done it, but we are;* therefore if hee did so much for us, freely of his owne accord, wee are to doe so small a thing for our brethren at his commandment; otherwise the reproofe of the unmercifull servant will lye upon us: *I forgave thee ten thousand Talents, shouldest not thou have had compassion on thy fellow servant, and have forgiven him an hundred pence?*

Vse 2.  
Iudg. 7. 17.  
Mat. 11. 29.

He that will live godly must follow the example of our blessed Saviour; as *Gideon* bade his souldiers, *looke on him, and doe likewise;* so *Christ* provoketh us to his example, and also the Apostles; as *Peter*, *1 Pet. 2. 21.* and *Paul* in many places, for many particular duties; For *Forgiveness*, *Eph. 4. 32.* for *Love*, *Eph. 5. 2.* for *Humility*, *Phil. 2. 5.* for *Benevolence*, *2 Cor. 8. 9.* for the *Profession of faith*, *1 Tim. 6. 13.* for *Fidelity*, *Heb. 3. 2. &c.*

Examine thy selfe whether thou be conformable to his example; if not, then art thou so far wicked, as thou followest not his steps.

He was peaceable, obedient to Magistrates, frequent in prayer; if thou beest contrary, neither art thou holy, nor belonging to his discipline.

*Christ* was a pattern of temperance, sobriety, &c. The drunkard, then, of all other, is one, who liveth most contrary to our Saviour *Christ*.

No marvell if the Heathen were most notoriously guilty of whoredome, drunkenness, &c. for such things are spoken of their gods; but our God, he is holy; our Master most innocent, a Lamb without spot, wholly pure, and without all sin; like whom we must live here, if we would live like him hereafter.

When then thou shalt be tempted to drunkenness, or any other sinne, say as *Uriah* did, *My Lord, and the people of my Lord, live soberly, chastly, &c. and shall I commit such things? As the Lord liveth I will not do this thing.*

2 Sam. 11. 11.

Vse 3.

Let the Love of *Christ* to us, constrain us to love and obey him.

*Christ* took upon him our sins, and dyed un-

der the burthen for us. Hee sought not his owne pleasure, but our good; let us not seeke to please our selves, but him.

What should have become of *Manasses*, *David*, *Mary Magdalen*, *Peter*? Yea, what should have become of us all, if hee had fought to ease and please himselfe? Yea, if he should not beare with us every day.

Let nothing draw thee from his obedience, whom nothing could draw from effecting thy good.

If most unspeakable torments, most bitter death, most shamefull reproaches, could have done it, he had never redeemed thee.

If counsell, even *Peters* counsell could have prevailed, he had pleased himselfe, to our eternall displeasure; but he overcame all impediments, to please and profit thee, though to his infinite pain; so doe thou, to please and obey him, though it should cost thee ten thousand lives.

Mat. 16. 22.

Sins are reproaches against God, to commit drunkenness, whoredome, to blaspheme, lie, slander, is to revile the most High.

He that curseth and revileth his Parents, is worthy of death; much more if the creature shall reproach his Creator.

God accounteth himselfe honoured, when we obey him, and dishonoured by our rebellions; remember what is written, and reproach him not. The Lord saith, *Them that honour me, I will honour, and they that despise me, shall be lightly esteemed.*

1 Sam. 2. 30.

Ver. 4. For whatsoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope.

The first Proposition of the Argument, verse 3. was this; Whatsoever is written of *Christ*, we must follow. This is here proved by an argument taken from the end of the Scriptures, *they are written for our learning.*

It seemeth to be interred by a Prolepsis; It is written, that *Christ* pleased not himselfe; some might say, what is that to us? Much, saith *Paul*; For, whatsoever is written aforetime, is written for our learning. That of *Christ* is written afore.

Therefore, &c.

Here are two things delivered of the Scriptures, making for commendation of them. Their end, which is Doctrine; their use, which is Hope; which Hope, is set forth by the means whereby it is nourished; Patience and Consolation, which are noted by their Instrument whereby they are wrought, the Scriptures.

Whatsoever things are written aforetime; This notifieth the old Testament which was then only written, and is to be applied to the New also; for there is the same end of both, which is *Christ*.

Learning; that is, heavenly learning; For other matters, as the Art of Navigation, Husbandry, &c. may be learned by other writings; but to know God aright, to understand his providence, the Redemption of man by *Christ*, &c. by no Booke to be attained, but only by the Scriptures.

There is a great booke which sheweth us the Invisible things of God, which is the Book of the Creatures; but the Scripture only able to make us wise in such things to salvation.

That we might have hope, through patience and com-

*comfort of the Scriptures.* Hope is the certaine expectation of eternall life to bee given freely for Christ, the daughter of Faith, yet being as ancient as the mother. Faith beleeves, hope expects.

*Patience* is a voluntary suffering of things grievous, for piety sake.

*Comfort* is better felt, than by words declared, yet you may say that it is a sweet effect of our Justification, upon the affections, whereby wee rejoyce in the promises of God.

*Admbrs.*

Some read *exhortation*, because the Greeke signifies both, and M. Beza doth not much disallow it; but it cannot bee so taken here, for the refusing of both these in the next verse, *The God of patience and consolation*; for I remember not that God is any where called the God of exhortation.

*Patience and comfort*; though they beget not hope, yet they are as the two breasts which nourish and confirme it.

Job 13.15.  
Job 14.14.

Job said, *Though he slay me, I will trust in him*; and againe, *All the daies of my appointed time will I waite, till my change come.* His patience, and the comfort he felt, sustained him in this hope.

*Of the Scriptures*; *Scriptura* is a Latine word, and signifies writing; now the Bookes of the Old and New Testament are called the *Scriptures* or writings, in regard of their excellency; as onely worthy to be written; *Scriptures*, with this addition, *Holy*.

So we call the Scriptures in one volume, the *booke*; which is a Greeke word, as if we should say, *The Bible*, because as David said of Goliath's sword, there is none to that, so we may say of this Booke; a *Cedar* in Lebanon not more exceeding the lowliest shrub, then this all other bookes. As the gold and silver, and raiment of the Israelites coming out of Egypt was nothing comparable to the riches of Jerusalem in the daies of Solomon; so neither the learning of all prophane writings, with the holy Scriptures, as saith Saint Augustine, For, saith he, *Quicquid homo extra didicerit, &c.* Whatsoever a man learns in other Bookes, it is be ill, it is in the Bible condemned; if it bee good, it is there to be found; and over and above, there are things of exceeding profit to be found, which we shall meet with in no other book.

These holy Scriptures worke *patience and consolation*; that patience and comfort which is gotten elsewhere, will fail in the time of need.

Aug. 22. de  
Doct. Christ.  
cap. 42.

*Doctr.*

The Scriptures were written for our edification in learning, and hope, by patience and comfort. Psalm. 19. 7, 8, 9, 10, 11. where the effects of the Law, or Scriptures of the old Testament are set downe to be most soveraigne and wholesome; much more now in the addition of the New Testament; Rom. 4. 23. 1 Cor. 10. 11. Job. 20. 27. 2 Tim. 3. 15, 16, 17.

The Scriptures are most excellent.

*Use. 1.*

1 In regard of their *Author*, which is God; but this is not in our Text.

2 In regard of their *contents*, which is the heavenly *Doctrine*, whereby the wounded and dead conscience is comforted and revived.

3 In regard of their *perfection*; there is no error in them; there is nothing idle or superfluous; for *whatsoever is written*, (as Paul here, and elsewhere, *all Scripture*) is exceeding profitable to learning and hope.

Wee read the ancient Fathers with singular comfort, but in them, as in all moderne writers,

there is something, if not erroneous (a), yet that a Conf. Aug. might be spared; but this Booke, the whole, and every part of it is profitable, usefull, and necessary; and this onely hath this privilege, as S. Augustine twice in one Epistle acknowledgeth (b), and elsewhere (c).

b. Aug. Her. Ep. 19.

*Quævis bractæola* (d), every little filing, the least ray is of great value.

c. Aug. Vincent. Ep. 48.  
d. Chris. Hom. 1. ad Pop. Antioch.

*Singulis sermones, syllabæ, apices, puncta, in divinis Scripturis plena sunt sensibus*; in the Divine Scriptures, every word, syllable, accent, point, is full of sense, said S. Hierome (e).

e. Hier. com. in 3. c. Ep. ad Eph.

The Anabaptists are here confuted, who refuse the Old Testament. Also the Papists to bee taxed for divers points.

1 For equalling unwritten traditions, to the Use 2. written word in authority.

2 For denying lay people, as they call them, to read the Scriptures, lest they should thereby prove Heretikes, but in very deed lest the common people by that light, should discern their impostures; and therefore whereas the Councell of Trent licenced young men to read the Bible, having a certificate from their Curate of their wisdom and sincerity; the Pope, after restrained that liberty.

3 For holding the Scriptures not to bee necessary but onely to the well, and more convenient being of the Church. They make them necessary no otherwaies, than riches to our life, or a horse to our travaile; but wee hold them, as necessary as our daily bread for life, and as our legs for travelling on foot.

Though when God spake face to face to the Patriarkes, and by dreames, &c. there was not such necessity of writing, yet now those meanes being ceased, S. Jude said, it was needfull for me to write.

The Scripture is necessary for all, for learned Use 3. and unlearned, for old and young, if they desire knowledge, comfort, and hope.

*Quæ nullis animis, nullis non congruit annis, Lactis vigans parvos, pascit cibans validos.*

Ep. in Tim.

Saint Augustine saith, *His prava corriguntur, parva nutriuntur, & magna oblectantur ingenia*; Here ill dispositions may finde for them amendment, weak ones for their nourishment, good ones for their delight.

Let the unlearned study them that they may come to knowledge; and the learned that they may be put in minde, and stirred up to doe according to that they know.

If thou beest faine, here are the *Flaggons of wine and apples* of Paradise to comfort thee; if thou beest strong and healthfull in grace, here is the *salt*, which will keepe thee from putrifying and corrupting.

If the Devil assault thee, here is the *River* out of which thou mayest choose thee *smooth stones* to repell and throw him under thy feet.

If thy lusts rebel, here is the sword to cut them off.

If thou beest sicke, here is the *Apothecaries shop* of Cordials, Conservatives, and Restoratives.

It were infinite to travel in this commendation.

Let us read all the Scriptures, and learne them; let us teach our children to say *Mosanna. Timothy knowing the Scriptures from a child*, proved an admirable man.

Get

Get thee a Bible, at the least a New Testament; it is the best implement of household: As hee is a simple Souldier that wants a sword, so he is a very sorry Christian that wants a Bible.

Use 4.

The Booke of the Scriptures given for our learning, also to teach us patience, and consolation, and hope.

They are Gods letters to us to make us not onely more learned, but also more godly.

Apply the Scriptures to thy life, and turne the words into workes, or thou losest thy labour.

Many, the more they know, the nearer they are to hell, because they live not according to their knowledge.

As meat plentifully eaten, and undigested, destroyeth the body; so, much knowledge not digested into workes, damneth the soule.

Therefore, if you know these things, happy are ye if ye doe them, John 13.17.

Verse 5. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus.

6. That ye may with one minde, and one mouth, glorifie God, the Father of our Lord Jesus Christ.

THESE two Verses are a Prayer for unity and peace among the now dissenting Romans. It is a singular light and ornament of Pauls discourse.

It is brought in by a Prolepsis; as if some should say to Paul; you have brought many strong reasons, but doe you ever thinke to bring the weak to yeeld to the strong? or the strong to forbear their liberty for the weak, by arguments? no, they are too much heat in the controversie, to bear reason.

To this, Paul may be supposed to answer; that which corruption denyeth, prayer obtaineth: Now the God of patience and consolation unite their mindes; for he is able to make the Lyon and the Lambe so to dwell together, that a little child may leade them.

In this prayer are two things; The thing prayed for, and the Amplification.

Eph. 3. 6.

The thing prayed for, to be like minded, which implyeth an union of their thoughts, judgements, sentences, affections; this we call Concord, which is a joyning together of hearts, that as they are incorporated into one outward profession, so they may be coanimated, as I may say, into one inward love in Christ.

The Amplification is divers.

1 From the Author, God, the Father of the raine, &c. but especially the giver and maintainer of unity and peace.

God is here described by two effects, *Patience* and *Consolation*; Of *Patience* before *Consolation*, because by divine dispensation, the way to mount *Tabor*, is by mount *Calvary*.

Of *Patience* and *Consolation* together; because of the abundant sweetnesse and comfort, which hee powreth into the hearts of his children under the Crosse.

But why of *Patience* and *Consolation* here, rather than of *Faith* and *Hope*?

Because in prayer it is most comely to suit the thing wee pray for, with attributes to God accordingly: The strong were not *patient* toward the

weak, nor the weak toward the strong; for if they had bin so, they might in time better have understood the Doctrine of Christian liberty.

It hot spirits would have patience, they should not so much overshoot themselves, and the Church should have more peace.

2 The persons which should bee like minded, one towards another, the strong with the weak, and the weak with the strong, not onely with them of their own party, but also of the other, that so parting and siding may be taken away.

3 According to Christ; which you may call the Kind of unity; an unity in truth and godlinesse. Agreement is a thing indifferent in it selfe, but good or bad, according as the things are, in which the agreement is: The agreement of drunkards and thieves, &c. is against Christ; but this, according to Christ.

Or you may say, according to Christs example and commandment, which seemeth to bee fittest for this place, because of the Argument of Christs example, of which, this prayer is an illustration, and because this implyeth the other.

4 From the end of like-mindednesse, which is the glory of God; and this is amplified two waies.

First, from the instrument of this glory, which is double; the Inward, one minde; the Outward, one mouth, that is, *Quando unus & idem sensus & sermo per diversorum ora procedit*; When one and the same meaning, and speech proceedeth out of the mouths of divers men.

Anselmus.

Secondly, from a description of God, the Father of our Lord Jesus Christ; adding force to his prayer by the mention of Christ, whom the Father gave to death, to unite us to himselfe, and together.

The members of the same Church ought to be like-minded one to another, that God may bee glorified, 1 Cor. 1. 10. Paul prayeth that the Corinthians may all speake the same thing, that there bee no divisions among them, but that they may perfectly bee joyned together in the same minde, and in the same judgment, Phil. 3. 16. and the Apostolicall Church is an example, Act. 4. 32. And the multitude of them that believed were of one heart, and one soule.

Dost.

In trouble seek patience and consolation from God; and having obtained them, be thankfull. Use 1;

Many thinke by their owne strength and manly stomacke to beare trouble, but if God give not patience, a little paine or crosse will move us to impatience.

Also to finde comfort in their calamities, from their purses, from their friends, from merry company, seeking to drive away the evill spirit by musick, as Saul; but it is the Holy Spirit, which is the Comforter.

Resort thou in thy trouble, to God the Author, and to the word of God, the Instrument of *Patience* and *Consolation*.

Paul, unto his Preaching, and writing, and Use 2; disputing, addes prayer; for disputation and sound arguments will not prevaille unto concord, though they doe to conviction, unlesse God move the heart, as wee have experience with the Papists and Brownists.

Many learned Preachers profit not their hearers, for want of Prayer; Paul may plant, and Apollo may water, but God will be intreated for the encrease.

As in the nourishment of the body, many feed of the daintiest, and yet are leane and sickly; so many

many heare and read the Word, which is the food of the soule, and yet are not nourished, because they pray not.

Be at the *Prayers*, as well as at the *Preaching*, if thou wouldest profit.

*Use 3.* *Unity and Concord* are here specially commended unto us, not in *error or evill*, but in *truth and goodnesse*.

*Psalm 133.* How good and pleasant it is for brethren to dwell together in unity : It is *precious* as the oymment of *Aaron*, and *profitable* as the dew of *Herman* : The Lord make this dew abundantly to fall about the Tents of the Church of England.

*Herod and Pilate* shake hands against Christ, fecton, it may be, by the High Priests, *Annas and Caiphas*, and the wicked Jewes : Let us agree and hold together for the defence of Christ and his Gospell.

*Psalm 123.* The Papists brag of *Vnity*, as of an infallible note of the Church ; and surely *Hierusalem* is a City compass together ; they also face the world downe, that wee cannot have the Truth, because of our Contentions ; this is that which they lay in our dish, in all their Pamphlets ; the more guilty are they which broach *new opinions*, which contend for trifles, and so cause the Truth, which we professe, to be *evill spoken of* by the Adversaries.

*Use 4.* God is *not glorified* there, where there is no unity, where men agree not in affection, and speech, and gesture.

He cannot endure them which call him *Father*, and will not live quietly and in unity with their brethren.

By strife and contention God is not glorified, but blasphemed.

The Lords Supper is instituted, as a band and nourisher of *Unity and Concord*, but it is made a fountain of discord and variance by some, and that for a *gesture* ; there can bee no Religion in this, neither is God glorified thereby.

What is the reason that our contentions are not conjured down by that most effectuall charm of the Apostle to the Corinthians, in the beginning of his first Epistle to them ; *Now I beseech you brethren, by our Lord Jesus Christ, that there bee no divisions among you.* &c. And by the end of the last Epistle to them ; *Finally, my brethren, farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of Love and peace shall bee with you.*

*1 Cor. 1. 10.* Whom should not that Patheticall prayer of our Saviour, going to his Crosse, move to unity : *Holy Father, keep through thine owne Name, those whom thou hast given mee, that they may bee one, as we are, that the world may believe that thou hast sent me.*

*2 Cor. 13. 11.* Surely if we have not put off Christianity, these speeches must, and will prevaile with us unto peace and unity.

Verse 7. *wherefore receive yee one another, as Christ also received us to the glory of God.*

IN this Verse is the Conclusion of the Argument taken from the example of Christ, verse 3.

Christ pleased not himselfe :

Therefore wee ought to receive one another : The phrase, *Receiving one another*, being put for, *Not pleasing our selves*, because *pleasing our selves*

is the cause why we receive not one another. Not to please our selves, To beare the infirmities of our brethren, To receive one another, are *Synonyma*, with *Paul* here.

And thus not onely is repeated the Argument of Christs example, but also the maine Admonition, set downe, Chap. 14. 1. and Chap.

25. 1. The Argument is repeated, *not o modo*, after a *novum* manner, *ut pondus addat*, that he might add weight thereunto.

The Admonition is now the third time iterated, here the word *Receiving* being used, that so by a holy kind of Art, hee might end this disputation in the same terme in which hee began it.

This Conclusion is set down by way of Precept, that it may bee stronger imprinted in us.

In it we have the Duty commanded ; and the Rule of it, wherein is the Argument of the example of Christ.

The Duty hath the Action, *Receive* ; and the object, *one another*.

*Receive* ; as before, Chap. 14. 1. not onely to entertaine our brethren coming to us, but to seek them up ; not to shun their company, but with all love to embrace them, and to admit them to familiar conversation, fellowship, and communication of offices.

*One another* : In the 14. Chapter, verse 1. the admonition was charged upon the strong toward the weak ; but here both are charged, the strong must receive the weak, and the weak the strong.

As Christ also received us to the glory of God : In these words is the Rule ; in which wee have the Note of the Rule ; and the Argument from Christs example.

As : This notes the Rule. Wee must receive one another, as Christ hath received us ; this note signifies sincerity, not equality ; there being as much difference in the degree of receiving and disproportion, as it between that which is infinite, and that which is finite.

The Argument is taken from the effect of Christ ; where is the Action, *hath received*, which containeth all his love ; he redeemed us, purchased life for us with his blood, of enemies, made us the children of God, reconciled us to God, bore with our manifold infirmities, and yet doth beare.

The persons received, us : here is a great Emphasis, *miserable sinners, enemies, &c.* that we might be admonished not to make nice to receive our brethren.

The condition, to the which wee are received, *As 13. 7. 2. Ephes. 1. 7.* Glory, set forth by the owner and author of it, God, called the God of glory, and the Father of glory elsewhere ; that is, to be partakers of the heavenly glory with himselfe.

By Christs example, we are kindly to love one another. *Doctr.* ther. John. 13. 34. 1 Thes. 4. 9. Ephes. 5. 2.

There ought to be *inwardnesse* and friendly familiarity upon all occasions ; between them of the same Church and faith, though in Countrey farre distant one from another ; much more between them of the Church in the same kingdom, in the same towne, enjoying one and the same Ministry.

A soule thing it were if such should not love, agree, and receive one another.

T t

Thy

Thy brother hath not offended thee, then doe not reject him; or, hee hath offended thee, yet receive him, for Christ received thee when thou hadst ten thousand times more offended him.

Receive ye one another. Paul commands it, the Spirit commands it; Christ Jesus himselfe commands it, and gives us an example. Let us no longer study for *disfention*, but for peace and love. Let us not quarrell for *circumstances*, as if the substance of Religion were contained in them: we may, peradventure, thinke it zeale, but it can be no good zeale which is contrary to the precept and example of Christ: For wee see by experience, that contentions about such things as have been spoken of, draw our affections one from another, that we are more ready to separate, than to receive, or be received.

We many times are together in the same place and duty of prayer, but not like minded one to another, which is fearfull.

Vse 2.

Dost thou receive a rich drunkard, &c. and rejectest a poor beleever? Beware lest Christ refuse to receive thee. The foot of a beleever is better, and more honourable than the head of a wicked man; and if Christ vouchsafe to receive him into Paradise, disdain not thou to receive him into thy company.

Vse 3.

Christ hath received us to the glory of God. Without Christ, we are inglorious, base, contemptible, as the wormes of the earth, nay, as the very dung of the streets.

Wee were created glorious, but wee abased our selves by transgression, we have all sinned, and come short, or are deprived of the glory of God.

Rom. 3. 23.

Now our Lord Iesus hath received us; From whence? from *shame*, from *slavery*, from the *Kilnes* mouth, burning brick, as the Israelites, from the very bottom of misery: whither? to the glory of God, to the glory that himselfe had with the Father before the world was: By what means? Even by his Agony and bloody sweat, by his Crosse and Passion, by his precious Death and burall, &c.

John 17. 5.  
23, 24.

Tanta molis erat

So much did it cost to bring us to glory.

Let us not be ashamed of him in his glory, which was not ashamed of us in our baseness: let us receive him in his word and Sacraments, that wee may be fit for that glory.

Vse 4.

O the happinesse of such which believe, and live in peace, and unity, and holiness! Behold what glory our Master hath put upon us, that wee should bee the children of God, and fellow heirs with him in that glory.

If thou livest wickedly, thou shalt never have the glory to enjoy his presence in that Kingdom.

If thou beest a drunkard, a filthy unclean liver, &c. shouldst thou enter into that glory? Avaunt, wretch, into hell, and shame everlasting, if thou repentest not.

Dost thou look that thy very body should bee a vessell of such glory? deforme it not with sinne, repent, make thy hands and thy heart cleane; this is the generation of them which enter into their masters joy and glory.

Verle 8. Now I say that Jesus Christ was a Minister of the Circumcision, for the truth of God, to confirme the promises made unto the Fathers.

That Christ hath received us all, is here proved in this, and in the verses following.

The Argument is taken from a Distribution; thus,

He that receiveth Jewes and Gentiles, receiveth all: for all men may bee so distributed.

But Christ hath received Jewes and Gentiles. Therefore, &c.

That he receiveth the Jewes, is proved in this Verse; and that he receiveth the Gentiles, in those which follow.

The Argument wherby he proveth the assumption of the Jewes, is taken from the definite end of his humiliation, which was, to confirme the truth of God, and the promises of the Fathers; thus,

He who became the Minister of Circumcision to confirme the truth of God, and the promises of the Fathers, assumeth the Jewes.

But for such end was Christ the minister of the Circumcision.

Therefore, &c.

In this Verse are two parts; A Description of the humiliation of Christ, and the end thereof.

The humiliation of Christ in these words; *Iesus Christ was a minister of Circumcision*: not that he administered the Sacrament of Circumcision as neither did he baptize; but because by his comming he sanctified Circumcision, and all other Shadowes and Ceremonies, and made them effectually, as a learned man expounds; which sense if it be admitted, it affords this Observation.

John 4. 2.

If the Sacraments be effectually unto us, to confirme us in grace, and to worke us unto a power against sinne unto godlinesse; it is a signe that we are received: but if we being baptized, and coming to the Lords Table, are not soinabled, it is a signe we are not received.

Obfer.

But there is another more apt interpretation, which the most doe follow, and that is, to take Circumcision for the Circumcised, the Abstrack for the Concrete; meaning the Jewes, to whom that Sacrament and Ceremony was commanded. So often with Paul, as Rom. 4. 12. Gal. 2. 7, 8.

The Minister of Circumcision; implying a mean and laborious service, as our Saviour speaks of himselfe; The Son of man came not to be administered unto, but to minister, and give his life a ranfome for many.

Mat. 20. 28.

For the truth of God, to confirme, &c. In these words is the end of his humiliation; which is double; the utmost end, for the truth of God; the next, to confirme the promises made unto the Fathers.

For the truth of God, That God might be justified in his sayings and promises.

To confirme the promises made to the Fathers; of his comming, and of the effect thereof; to make good unto them eternal life. And so the New Testament is a fulfilling of the Old.

These Promises were made to Adam, Noah, Abraham, and to the Jewes, that Christ should be the salvation of the world: and he came in the fulnesse of time to make them good. Not but that the promises were of verue and force to Adam; but the Action or Passion from whence such verue came, was performed at the comming of Christ.

All

All this is amplified by Paul's asseveration ; Now I say.

**Doctr.** Christ came in the flesh to make good the truth of God, and to confirme his promise to the Jewes, for their salvation. Luk. 1. 68. & seq. The first part of the Song of Zachary, is to blisse God for visiting and redeeming his people by the coming of Christ, As he spake by the mouth of his holy Prophets, &c. To performe the mercy promised to our Fathers, &c. Matth. 23. 34. I am not sent but to the lost sheepe of the house of Israel, Acts 13. 46.

**Obser.** The tenure whereby Abraham and the Jewes held eternall life, was by the free promise of God. Read Deut. 7. 7, 8. None are saved by merit.

**Use 1.** Christ was a Minister, not in name and title only, but most painefully hee discharged his calling, by praying, preaching, watching, fasting, doing good, and adorning his ministry with a most holy life.

Let no man therefore contemne the Calling of the Ministry; though we bee unworthy, yet it must be also acknowledged, that there is no person on earth worthy enough to beare that office: Let Archippus take heed to the Ministry that he hath received in the Lord, that he fulfill it. For if our Lord Christ did all the daies after his inauguration most painefully labour, and to much and often weariness in fulfilling his office; let all Ministers be ashamed, especially to take the honour and maintenance of their places and callings, and to neglect the work.

Let hearers see they profit by our labours; If we labour, and they profit not, the losse is theirs; yea, the more wee labour, the more and greater their losse.

Many account it a great blessing, and so it is, to have a learned, faithfull, and painfull Teacher; But they must know, that if Christ himself were their Minister, it would be no advantage to them, unless they beleve and obey his doctrine. Christ was the Minister of the Jewes, but hee converted but few of them, and yet never man spake as he did. It may bee some comfort to Ministers, who by all their paines, cannot turne the hearts of drunkards and other wicked livers; but it shall be the greater condemnation to such hearers, that have received the word in vaine.

**Iohn 5. 45.** Even Moses that famous Prophet, of whom the Jewes boasted, shall accuse them to God, because they beleved him not: So shall thy famous Teacher accuse thee, because thou amendeest not by his teaching.

**Use 2.** It is our happinesse to be received, which we are not, if the promises be not confirmed unto us. Let us then preciously account of the Word and Sacraments, which are the seales to assure us of the love of God. What shall become of our consciences without these? It will bee hard to stand in the day of affliction; attend unto these, that the promises may be confirmed unto thee.

**Use 3.** The Truth of God is of great weight; for that Christ was faine to come in the flesh.

If thou beest a drunkard, a blasphemers, &c. thou knowest what the Word of truth saith of thee, and the Scripture cannot be broken.

**Iohn 10. 35.** Consider, Gods truth is deere unto him; If God be true, in what estate art thou? Hee spared not his owne Sonne our Lord Jesus, that the Scripture might be fulfilled, that his truth might appear; and shall he be untrue, and the Scripture unfulfilled to spare thee? The promise of life shall bee made good to the comfort of his Children, though

it cost the abasing of the Sonne of God; and so the sentence of damnation shall be executed upon hypocrites and unrepentant sinners, cost what it shall.

Christ came in the flesh, and suffered in the flesh, for the truth of God; and for the truth of God he shall come to judge the quicke and the dead; that God may bee true in saving the godly, and in damning the ungodly which repent not.

**Ver. 9.** And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy name.

**10.** And againe he saith, Rejoyce ye Gentiles with his people.

**11.** And againe, Praise the Lord all ye Gentiles, and laud him all ye people.

**12.** And againe Esayas saith, There shall bee a roote of Jesse, and hee that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

**I**N these Verses hee shewes that the Gentiles are received.

Here are two things; a Proposition, that the Gentiles are received; and a Confirmation by divers testimonies, which was needfull, because the Jewes would hardly be perwaded of the mercy of God unto the Gentiles.

The Proposition is set downe by the effect; The Gentiles glorifie God for his mercy, for this is the effect of their receiving; they had no cause to glorifie God for his mercy, if they had not bin received to mercy.

The first testimony brought for prooffe is, *Psal.* 18. 44. David or Christ will praise God among the Nations: therefore they are received to mercy.

The second, *Deut.* 32. 43. Rejoyce ye Gentiles with his people; therefore the Gentiles are ingratified into the people of God; and the partition wall being taken away, there is become one sheeple under one shepheard.

The third, *Psal.* 117. 1. Praise the Lord all ye Gentiles, and laud him all ye people; But in vaine should they be exhorted to praise him with them, if they had not obtained like mercy.

The fourth, *Esay* 11. 10. where there is a description of our Saviour Christ; from his humane nature, A roote of Jesse; and from his office, which is, To reigne over the Gentiles, as their Emperour, Captaine, and King. In the Hebrew it is, that Christ shall stand as an Ensigne to the people, that is, he shall gather them together by the preaching of the Crosse, as by an Ensigne.

This is amplified by the effect; The Gentiles shall trust in him, or seeke to him, as in the Hebrew, which is all one; for they would not seeke, if they did not trust to finde him, and in him a glorious rest.

The Gentiles are received to the glory of God by his Doctr. mercy in Christ, *Esay* 49. 22, 23. I will lift up my hand to the Gentiles, &c. *Iohn* 10. 16. Other sheepe I have, which are not of this fold, them also I must bring, and they shall heare my voice, and there shall be one fold, and one shepheard. This was figured by the going of the cleane and uncleane beasts into the Arke, and shewed to Peter in a vision in the tenth of the Acts.

The Jewes and Gentiles are become one people

ple of the New Teſtament; therefore they are not to ſeparate one from another for ſuch ſmall matters as *meats and daies*.

Let not the Gentile diſpiſe the Jew, becauſe Chriſt was the Miniſter of the Circumciſion to performe it, &c. Let not the Jew condemne the Gentile, becauſe they are received, and do gloriſie God for his mercy.

So we are *one people*, of *one Church*; ſmall matters ſhould not diſ-unite our mindes and affections.

*Vſe 2.*

The Jewes were received *for the truth of God*; the Gentiles, *for his mercy*. Chriſt was promiſed to them; there was no promiſe made to us. There were *Oracles and Prophecies* of the grace which ſhould be ſhewed us, but *no promiſe*, and yet wee are not ſaved *without truth*, for the *Oracles* are fulfilled; nor the Jewes *without mercy*, for the *promiſe was of mercy*.

*Eſay 65. 1.*

It is *mercy* that the Jew is ſaved by Chriſt; but greater *than thou art* which art a *Gentile*. The Jew might expect ſalvation becauſe of the *promiſe*; but he is found of us which fought him not, nor called upon his name.

*Vſe 3.*

The Gentiles *praiſe God* for his mercy, and *rejoyce*. True joy is, becauſe of our Calling and receiving to grace. This allayeth the force of the *ſeyrals*, making us not onely to rejoyce in hope of glory, but even in *afflictions and tribulations*. Doſt thou laugh and rejoyce? Thou haſt more cauſe to weepe, if Chriſt have not received thee.

*Rom 5. 2, 3.*

*Vſe.*

Chriſt is our *Emperour and Generall*, hee hath ſet up his *Standard* among us, which is the *Word and Sacraments*: The *Devill, the world, and the fleſh*, are our enemies; Let us fight manfully under Chriſts *Banner*; let us neither play the *Cowards*, nor the *Traytors*; for having ſuch a *Captaine*, if wee follow him, and obey him, wee cannot but conquer and be ſaved.

Ver. 13. Now the God of Hope, fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghoſt.

This Verſe containeth a *Prayer*, with which Paul ſweetly concludeth whatſoever hath bene before written of *faith and obedience*, but eſpecially the laſt Diſcourſe of *Things indifferent*, about which they were exceedingly troubled and diſtracted, to the diminution of their hope.

Now he prayeth, that being *united in charity*, they may feele abundantly the *joy and peace of Faith and Hope*.

Herein are two things; The thing prayed for, which is double; *Joy and Peace*: and the Amplification.

*Joy and Peace*, two moſt excellent things, of which, chap. 14. ver. 17.

*Peace*; that is, of Conſcience, *within us*: of Charity, *with our neighbours*.

*Joy*; that which iſſueth from this double peace. For the want of either peace, breedeth griefe and ſadneſſe; and without doubt for the diſtractions of the Chriſtians at Rome, *there were great thoughts of heart*.

These are amplified diverſly.

1 From the Author of them, which is *God*; who is here deſcribed to be the *God of Hope*, ſo called, either becauſe hee giveth *Hope*, as well as *Joy and Peace*, or becauſe hee is the *Object of our hope*, in

whom wee truſt, as in the latter end of the verſe laſt before.

And this is a moſt magnificent title; for Hee who is the *God of Hope*, muſt be a *Saviour, Good, Faithfull, and Omnipotent*; for which cauſe we cannot ſay, *Angels of Hope*, nor *Kings of Hope*: For *Angels* are not *omnipotent*, nor *Princes*; and beſides, *men* are not *faithfull*, and therefore it were in vain to truſt in them.

2 From the *measure*; *Fill you with joy and peace*. Hee witherh theſe things unto them, not in a ſparing manner, but that they may be *filled*, and *well filled*, for we are *empty* by nature, and *worldly joy* filleth not, but with *winde*; but this is a *full joy*, and it is the will of Chriſt that wee ſhould have *life more abundantly*, ſo alſo *joy*.

*John 10. 10.*

3 From the *kind* of Joy and Peace; *All joy*, not ſilly joy, nor *wicked peace*, but *perfect*; by *all* noting, not an univerſall comprehension of the *ſpecies* of joy, but the *perfection* of that one *ſpecies*, which is *ſpiritual joy and holy peace*: ſo *all faith*, *1 Cor. 13. 2.* for a *perfect faith* of miracles. *All joy* then, is *true, perfect, and conſtant*, which paſſeth not, but remaineth, and ſhall not bee taken away, and by which we *rejoyce*, and again *I joy rejoyce*.

*John 16. 21.*  
*Phil. 4. 4.*

4 From the *root* of theſe ſweet fruits, which is *Faith*; for from the ſenſe of our *Reconciliation* theſe things proceed.

5 From the *end*, that *they may abound in hope*, amplified from the Worker of ſuch hope, the *Holy Ghoſt*, to whom is attributed power in the working of theſe, which worketh them not as an *outward inſtrument*, but as the *third Perſon* in the *Trinity*; from whence may bee obſerved, a diſtinction of the *Perſons*.

We muſt wiſh unto our brethren *joy and peace in believing*. Paul in the beginning of his *Epistles*, witherh *peace* to the Churches, and *S. Iohn*, *joy*, *1 Iob. 1. 4.* Theſe things write we unto you, that your *joy may be full*.

*Doct.*

Pauls often praying, and concluding his matters with prayer, teacheth us to bee frequent in this duty, and that *prayer* is as *sweet a cloſe* to a buſineſſe, as *marmalade* is for the ſtomacke to a plentiful dinner.

*Vſe. 1.*

*Prayer ſanctifieth* all things, and maketh them profitable; therefore doe *Preachers begin and end* their *Sermons* with *Prayer*; from hence is it that in the holy Service, *prayers* are ſo often mingled with reading of the *Scriptures*, which *Peter Martyr* calleth an *Healthfull cuſtome*; and hence in *lae*, *Auguſtine* oftentimes conſured the *Pelagians*, who attributed a power to our ſelves to perform holy duties, by our free-will.

*Pet. Mart.*

And of this I willingly write, the rather, to admoniſh all good Chriſtians, that they ſhould not ſo lightly eſteeme of the *Publike prayers* in the Church, as many doe; who will come to the Church, if there bee a *Sermon onely*; but ſo they will not doe if there be *prayers onely*; whereby it cometh to paſſe, that there is ſome *knowledge* in divers, in whom there is not a jot of true piety and godlineſſe.

*Vſe 2.*

*Joy and Peace* are more to be deſired than gold; miſerable is the *conſcience* which is without them, and ſo is the *Church* which wanteth them, they come from *Faith*, *Rom. 5. 1.* *1 Pet. 1. 8.* and the want of them, either in the *Conſcience*, or in the *Church*, is a ſigne of the want of *faith*.

Fill you with all joy and peace; labour to be rich in theſe; as thou deſireſt not a little corne, but

ſo

so much as may serve for thy exence all the year, so labour to have so much of these; that thou mayest abound in hope, which is a sure Anchor of the soule, and Scale of salvation.

The sick mans heart is even as dead, who is without hope of recovery; and if the Husband-man sow his corn without hope, he is full of heaviness.

Since taketh away joy and peace, and destroyeth hope; Alas, what peace, joy, or hope can a wicked man have? But they which abound in the fruits of righteousness, abound also in the sure hope of eternall life.

The whole strength of men and Angels, cannot make the conscience of a sinner to rejoice and to bee in peace; nor to have hope in the hours of death; It requirerh the very Almighty power of the Holy Ghost; So contrary is Satan, your selves also to our owne good.

The Lord shew his power on our hearts, in working Faith, Hope, Joy and Peace in us, by his Holy Spirit; Amen.

Verse 14. And I my selfe also am perswaded of you my brethren, that yee also are full of goodness, filled with all knowledge, able also to admonish one another;

The Conclusion of this Divine Epistle, begetteth at this Verse; which though it be spent in complements, yet in its kinde excelleth, as the precedent parts in points Dogmatical and Moral; And, in as much as All Scripture is given by divine inspiration; this, with as high reverence to bee received as the other.

Of this Conclusion there are divers parts; the first is the residue of this Chapter, which is an Exhort.

Now two things are excused; 1. The manner of his writing; 2. His not comming to them all this while. The first to the 23. verse, the second from thence to the end of this Chapter.

The first is brought in by a Prolepsis; wherein we may conceive, how they might object, and how Paul doth answer.

The Romans, whom the Poet calleth  
— rerum Domini,

might out of the height of their spirit, some of them, say thus to Paul; You take, Paul, too much upon you, what need such length? such sharpness? We are neither babes in knowledge, nor base in manners. Besides, who called you? To this Paul answereth: Of which there are two parts. First, a Concession. Secondly, a Correction.

The Concession is this fourteenth verse, the Correction in the verses following, in which hee rendereth a reason of this his writing.

In the Concession wee have, first, the thing granted; secondly, the Amplification.

The thing granted is threefold: 1. Goodness; 2. Knowledge. 3. Ability to admonish one another; This, as the effect of the two first.

Knowledge in particular set forth by the kinde of it; All knowledge, not the knowledge of Navigation, Mathematick; &c. but the best knowledge, namely of things belonging to Faith and Salvation.

Goodness, not onely as it may be opposed to rigor, and so to be restrained to their mutuall failings about things indifferent; but extending it selfe to the whole probity of a Christian conversation.

Able to admonish one another; therefore not needing Pauls monitions.

They were able; but they did not accordingly; and so he makes that which hee writes the more acceptable, saith Musculus; for wee more easily endure to be noted of Negligence, than of Ignorance and Malice.

The Amplification is threefold.

First, from a friendly compellation; My brethren.

Secondly, from his owne person; I my selfe am perswaded of you.

I my selfe; though I thus write, which am an Apostle, which am able to judge, which as yet not to flatter; others; I my selfe also. Am perswaded. The word signifieth of our owne an infallible, of others goodness a probable conjecture.

Thirdly, from the quantity; filled and full; and yet some understood not the Doctrine of Christian liberty, and had unbrotherly contentions about things indifferent; but hee either writes to the learned amongst them, from whom they all receive demonstration; or such speeches are not too punctually to be examined, but to be understood, in comparison of others, and in respect of that which might be expected from them.

We ought to acknowledge and praise the graces of God in others; of this our Lord Christ himselfe is an ensample in the Parable, Matth. 23. 12. I will doe thou good and faithful servant; and St Paul in all his Epistles.

An ingenious minde willingly beleeveth the good report of his neighbour, as Paul of the Romans; but not from the ill report: He were very malignant, who should think ill of them, who of all hands heare well.

Be not sparing in commending the vertuous. As it is injustice to adde and adde praises to any, so to detract that which is due. Yet Qualis est, merdes etiam atq; etiam aspic; As thou art wary to what thou settest thy hand and scale; so upon whom thou fastest praise with thy tongue. Paul went upon good ground, so doe thou.

It was a credit to the Romans to bee commended by Saint Paul; every mans word is not a commendation. *Vulgus ex veritate pauca, ex opinione multa judicat*, said Tully; The common sort use not to speak as the truth is, but as they fancy. And a lewd mans praise, is rather a dispraise.

Et est enim profecto jucunda laus quæ ab iis proficitur, qui ipsi in laude vixerunt; No praise can truly delight, but that which comes from praise-worthy men. If Paul commend the Romans, if Iohn praise Demetrius, and the brethren report well of Gaius; this is a blessing, this may bee esteemed as a rich Jewell.

Ministers must take knowledge of the forwardness of their people in piety and all goodnesse and commend them for it, as well as reprove them for their faults. So Paul in this Epistle: So in the eleventh Chapter of his first Epistle to the Corinthians, hee doth as well commend them for observing his constitutions, as reprove them for some abuse about the Lords Supper. So our blessed Saviour in his Epistle to the Churches, commendeth their virtues, reproveth their vices.

The Minister must lift up his voyce like a Trumpet to denounce against their sinnes, to proclaim their praises. Both, in wisdom performed, profit unto godlinesse.

— Lau—

— *Laudatq; virtus* — *Crescit.*

*Hier. Ep. ad  
Lat. de infir.  
pl.*

Little Children are brought to ply their books as fast for praise as for feare. It was one of the directions of Saint Hierome to *Leta*, for the bringing up of her daughter; *Laudibus excitandum est ingenium*; her wit and conceit must be raised and sharpened by commendation. Look what the Trumpet is to great horses in the warres, and the bawling to hounds in the chase, such is praise to us in the way of vertue.

Blessed be God, that we can praise our people; But let our people see that such things bee in them in truth, for which they are praised; For as our reprehensions are of no validity where they are not deserved, so nor our praises. Let us so preach, and the people so obey, that wee may be allowed and praised, not of men onely, but even of God.

*Vse 5.*

The Romans are filled with spirituall abilities; Their example reproves many amongst us, who ever learne, but never profit; like the women of whom Paul speaks, 2 Tim. 3. 7. He that learneth not a manuell trade in seven yeares, is accounted a block; what is he who after twenty years hearing, is grossely ignorant? The blessing of the Creation, *Increase and multiply*, be upon us in our Recreation.

*Vse 6.*

*1 Kings 1.*

Admonition (though a thanklesse, yet) a necessary duty. It must be mutuall. It is grievously neglected. We see men ready to fall into a pit, and admonish them; into *sinne*, and let them alone; we deale with our brethren, as David with *Adoniah*, we see them and suffer them to runne into hell it selfe, and never will say why doe you so? for displeasing of them. Admonish one another; but *wisely*.

Unto this, two things are necessary, *goodnesse* and *knowledge*; the first, that we may be willing; the second, that we may be able to doe it. Hee which admonisheth without *goodnesse*, is malicious and ambitious; he that without *knowledge*, is inconsiderate and foolish.

Verse 15. *Nevertheless, Brethren, I have written the more boldly unto you, in some sort, as putting you in minde, because of the grace which is given to me of God.*

**I**N this Verse begins the second part of Pauls Answer, which is a Correction; in which hee shewes, how that by a kinde of necessity hee was enforced so to write unto them; and herein Paul sets us a copy of a most loving, modest, courteous, and civill manner of writing.

In it there are two parts; 1. an affirmation; 2. a confirmation.

The affirmation in these words, *I have written the more boldly unto you, in some sort*; where we have, first, the Fact; secondly, the Manner of it.

The Fact, *I have written*; The Manner, *the more boldly in some sort*.

In some sort, *ex parte*, *non minus*, not on the part of some; nor I have written in part; that is, imperfectly, as Stapleton would have it; nor in part of the Epistle; nor referring it to the words following, in part putting you in minde, as *Faius*; though this be very good, yet it is sufficiently there implied with a *quasi*; but more boldly in part, in some sort; or as we use, somewhat boldly.

More boldly; this boldnesse is to bee referred both to the severity and to the prolixity of his Epistle. The nice and dainty stomach'd Romans could abide neither; not the first, because they were great ones; not the last, because they were learned. Neither can great ones endure plaine and sharpe reprooves; nor learned ones, long and tedious discourses. *Verbum sapienti*. Our Apostle is sharpe and severe to the Gentiles in the first Chapter; to the Jews in the second; to Jews and Gentiles in the eleventh and fourteenth Chapters. And if wee measure his Epistle by the due proportion of a Letter, it seems rather a book, than a Letter.

The confirmation is in the rest of the words; wherein Paul excuseth not himselfe, as *Sinacides* in the beginning, or the Author of the Machabees in the end of his worke; but justifies and avowes his boldnes; yet with such sweetness as becomes his Apostolicall breast, and is for our imitation. Boldnes is confessed, not culpable, but commendable.

There are two Arguments of justification; The first taken from the persons writing, and written unto; the second from the causes of writing.

The persons appeare in this word, *Brethren*; a terme much used by Paul, but scarce in any place more forcibly, and to purpose, than in this. I am, saith Paul, your brother; the force of my love hath exhorted this both severity and prolixity. When friends meet, they draw out the time in discoursing, a day seems but an houre, and in the end they are loath to part; and he is no true friend, who when hee sees there is need, will not admonish his friend.

The causes are two; Finally, Efficient.

The Final; as putting you in minde; He saith not, to teach you being ignorant; nor to correct you being disordered, but to put you in minde, being a wise and very good people. The word signifies in the double composition, a light and secret putting in minde, as by a beck or holding up of the finger, by which, even the diligent are admonished; which is farther allayed by a *quasi*, as it were, that the curstest among them might have no occasion to be offended.

The Efficient is his calling and duty thereby enjoyed; which Calling, is in the last words of this Verse more generally set downe, according to the grace given to me of God; and more particularly in the next Verse.

In the generall, wee have the quality, it is a Grace; the Author, given of God.

Grace, that is, speciall favour, with the gifts issuing therefrom, fit for the Apostolicall function. This, and these are from God; and it is as if Paul should say; By Divine Grace I am appointed a Preacher, an Apostle, and a Teacher of the Gentiles; and you are the top of the Gentiles; therefore I could not omit to write unto you; more boldly it may bee you thinke; but not than is warrantable and fit, it being from God.

Ministers must faithfully and diligently performe their office, 1 Cor. 4. 2. It is required in Stewards that a man bee found faithful, 1 Cor. 9. 16. — Necessity is laid upon mee, yea, woe is me if I preach not the Gospell. Read also the fourth Chapter of 2 Tim. ver. 1, 2.

A modest and civill writing and speaking, exceedingly becomes Religion; Saint Paul excelled all

*Doff.*

*Vse 1.*

Gal. 4. 20. all others herein, who, if ever any, knew *amicum* *quo prius* to change his voice, and to attempt his style, that he might profit.

Some are so *forme* and rigid, that they account civil and well nurtured language, *daubing with untampered mortar*; and interpret that to be *zealously* spoken, which is *uncivility* and *rudely*. But Paul teacheth and praefiseth otherwise, as in that his famous Apology, in the 26. Chapter of the *Acts* of the Apostles, vers. 25, 26, 27, 28; and 29. as also in all his Epistles.

1 Tim. 5. 1, 2.  
Blanditiis enim  
obscure solent,  
qua auctoritate  
non possunt.  
Ambrosius,  
Tim.

To this belong those instructions he gave Timothy, that he should not rebuke an Elder, but instruct him as a Father; younger men, as brethren, &c. We prevail, many times, more with gentle than with rough speeches. The very beasts are tamed more with gentle stroking and cooing, than with fierce blows.

The best need to be put in mind, even the Romans, a wife and good people.

*Acte & ad palmæ per se cursus honores,  
Si tamen vorteris, fortis ibit equus.*

Use 2.

A free horse, if you remember him with the spur, will the more eagerly put forward. I have not written unto you, (saith St John) because you know not the truth, but because you know it. And St Peter writeth, I will not be negligent to stir you up by putting you in remembrance of these things though you know them, and be established in the present truth; and again, to stir up your pure minds by putting you in remembrance. So also, Jude verse 5.

This is profitable and safe, Phil. 3. 1. A Garment double dyed, holds the colour the surer, so *decies repetita placebunt*; manebunt; often teaching the same things, deeply imprints them. God bids us remember the Sabbath, in the fourth Commandment; Christ bids us remember, John 15. 20.

We are all dull to learn that which we should do; and slow to do that which we have learned. The Sharpest knife grows blunt, and even the best are subject to abatements and forgetfulness.

Hence we may take knowledge of two things: First, of the necessity of often preaching, if it were for no other thing than this, to put us in mind. Philip the haughty King of Macedon, commanded one to cry every morning at his Chamber door, *Memento te esse mortalem*. Remember that thou art a mortall man; which his Son Alexander the Great, though he knew, yet had almost quite forgot. For our forgetfulness, we have need of often preaching.

The second thing we may hereby take knowledge of, is our corruption and reprobateness unto that which is good, that we may be humbled for it, which as it shews it self in other things, so especially in our forgetfulness of the best things: We easily forget good things, not so things vain and worldly:

As, if you put meal into a Sieve, the finest flower with the least motion falls thorow, but the bran and course skuffings remain: So if our memories lose any thing, it is the best, not the worst.

What is the reason hereof? Surely because we love not our delight in good things, as we do in vain and transitory. Did you ever know a covetous man forget where he had bestowed a bag of gold? and Can a Maid forget her ornaments, or a Bride her attire? Yet we forget good lessons with-

out number. Did we Love these as our richest treasure, and delight in them as the beauty and ornament of our souls, we would also remember these.

Be carefull to remember good things, and the rather, because Satan is so busie to filch these things from us, if thou hearest a Sermon, twenty to one, but the Devil by inward suggestions, or outward objects, will make thee forget it; but if thou hearest vanity, he will never tempt thee to such oblivion. As a Theefe breaking into a house takes not away earthen vessels, or unprofitable and cumbersome luggage, but gold, or silver, or plate, or jewels, or fine linnen; so Satan empties not our heads of vanity, and idle stuff, but if there be a lesson of price, that he seeks for a prey.

For help of your memories, hear often, repeat often, continually practice, and alwaies pray, that you may love and delight in that which is good, and that your minds and memories may be sanctified to retain it: which God grant.

The ministry of the word is a Grace, It was to Paul, of which see my exposition upon Rom. 12. 3. It is also to us: in respect of our selves, and of our hearers.

1 We are graced by it, being hereby Christs Embassadors, and labourers together with God in the salvation of men.

2 And it is a great grace and favour to you, that we are enabled with gifts to reveal unto you the Gospel of Jesus Christ: not for our own sakes doth God thus gift us, but for yours; See that you profit by us.

Among many, there are two things required in a Minister in this place; Diligence, and Boldness. He, of all other men, must not be idle; but either preaching, or studying, or praying, &c. alwaies in preparation, or execution, publique or private, till he be translated. As a shepherd of husbandman never wants work, as plowing, and sowing, and reaping, and then plowing againe, and so from year to year. So ye are Christs flock, ye are Gods husbandry, we must diligently teach you, & rather then we should have nothing to do, put you in mind of the things you have learned. But why doth God require so of us, that we may not have liberty, nor take our ease? even that you may thrive and grow fruitfull. Be answerable therefore to our pains, or you are nigh unto cursing.

He must have also audacity. When Jeshro advised Moses for the choice of Judges and Justices in Israel; the first thing he required in such, was that they should be men of courage; this also is requisite in a Minister, not to be afraid to tell an Ahab, or a Herod, if there were such, and we saw cause, of their faults. Paul also desires the Ephesians to pray for him, that he may boldly utter the Gospel. By vertue of our calling, we dare tell blasphemers, and drunkards, &c. of their sins. If you dare offend God, we dare reprehend you. Ah my brethren, these times require bold Preachers; for sin is grown impudent; It is rare, to make evill men afraid, ashamed of their doings.

It is our part to instruct the ignorant, to comfort the weak, to comfort the troubled conscience, to terrify the rebellious, to preach mercy to the penitent, to thunder our judgements against the impenitent, to commend the good, to reprove the bad; to encourage the zealous, to put in mind the negligent

Use 3.

1 Cor. 5. 20.  
1 Cor. 3. 9.

Use 4.

Heb. 6. 2.

Eph. 6. 16.

ligent and forgetfull; and it is your duty meekly to hear, and ready to reforme, that you may be blessed. Amen.

Ver. 16. *That I should bee the minister of Iesus Christ to the Gentiles, ministering the Gospel of God, that the offerings of the Gentiles might be acceptable, being sanctified by the holy Ghost.*

**S**aint Paul doth in these words more particularly set downe his calling, of which he made a generall mention in the latter end of the 15. verse.

His Apostleship is here described by the *Genus*, and the difference. The *Genus*,

*He is a Minister of Iesus Christ to the Gentiles*; where we have, first, the office, a *Minister*; second, the persons: First, whose Minister, *Iesus Christ*; second, to whom, *to the Gentiles*.

In the forme or difference, wee have the principall and essentiall function, distinguishing it from all other ministeries, *Ministering the Gospel of God*; amplified by the end, *That the offering up of the Gentiles might be acceptable to God*: This acceptance set forth by a condition requisite thereunto, *sanctification*; illustrated by the Author thereof, *the Holy Ghost*.

A *Minister*, the Greek word signifies a publike officer, which though here and elsewhere used of the Ministry of the Word, yet it is given also to civill Magistrates, to Angels, to our Lord Christ, to the Priests of the Law; alwaies a title of great honour and publike performance.

Of *Iesus Christ*, the King of his Church, the owner of his house, *Heb. 3. 6.*

To the *Gentiles*. Paul preached upon occasion to all; but especially by his calling. *Acts 9.* and by a constitution agreed upon, betwene him and Peter, James and Iohn, he was a *Minister of the uncircumcision*, as they were over the *Circumcision*, *Gal. 2. 7, 8, 9.*

To *Minister the Gospel of God*; to sanctifie, to consecrate, to sacrifice. The word is Leviticall, and in it an allusion to the sacrifices of the Law, and by a Metaphor here used, for preaching or ministering.

*That the offering up of the Gentiles might be acceptable*; either *Actively*, that the Gentiles might offer themselves, as *Rom. 12. 1.* or rather *Passively*, that Paul by his Ministry might offer them up to God through faith of the Gospel.

*Sanctified by the Holy Ghost*; not a spirituall conversation, but noting the third Person in the Trinity, the Author of Sanctification.

As *S. Pauls* Apostleship is here described; so proportionably the ministry of the Word to be continued to the end.

Paul is a *Priest*, the Gentiles the *sacrifice*, the preaching of the Gospel, the *sacrificing knife*.

*Ministers must by preaching offer up the people an acceptable sacrifice to God.* *Esa. 66. 20.* *They shall bring your brethren as an offering to the Lord out of all Nations.* *Acts 26. 18.* *Rom. 1. 16.*

Ministers, by their office, are *sacred* persons; they must therefore *adorne* their function with a holy life; and their calling should so farre bee from being a disgrace unto them, that even in this regard they should be had in singular estimation.

If the *Ministry of the Law* were glorious, more the *ministry of the Gospel*.

The office of the Ministry is *sacred*; by themselves therefore to be reverently performed, and carefully; by the people reverently to be attended unto.

Ministers are *Priests*; not properly, but by allusion; not *Masse-priests* of the order of Rome, to offer up their Maker as a propitiatory sacrifice for the quicke and dead; we abhor such blasphemy. Nor *Leviticall Priests*, of the order of *Aaron*; they offered *beasts*, we *men* in sacrifice, killing their lusts, that they may be an offering sanctified and acceptable.

As we are *Priests*, so all *Christians* are priests; or else wee have no part in the blood of Christ, *Rev. 1. 5, 6.* and we are a *body*, and a *Royall priesthood*, saith Saint Peter, alluding to *Exod. 19. 6.* where God saith, that the Israelites shall bee to him a *Kingdome of Priests*; for though the *Rittall priesthood* were conferred upon the Tribe of *Levi*, and appropriated to it; yet the *Royall Priesthood* belonged to the whole Kingdome. You are all *Priests*; your sacrifices are *your selves*; your faith, your repentance; your prayers and praises, your *works of mercy*; offer then the *sacrifice of righteousness*, and put your trust in the Lord.

As *Ministers* are *Priests*, so the people are *sacrifices*; which terme puts them in minde of their sinfulness deserving death; for sacrifices must be killed; under the Law there was confession of sinne by the parties bringing the sacrifice; it was they which deserved to die, not the *guiltlesse beast*.

Also they must learne, that they must be *pure*; the *sacrifices* were washed, and they must be sanctified, or not acceptable. There might bee no blemish or imperfection in them, *Lev. 22.* If wee be wicked and protane, we are fit for the Devill, but no sacrifices for God.

And if we our selves be sacrifices, then, our bodies, soules, with all the members and faculties of both, must be dedicated to God.

Wee must deny our selves, and live onely to God.

The end of preaching and hearing is, that wee may be sacrificed; when then thou comest to the Word, suffer the sacrificing knife to cut the throat of thy lusts.

It is painefull to be lanced, but if thou part not with them, thou must be *damned* with them, and canst be no sacrifice acceptable to God.

When thou comest therefore to a Sermon, remember thou comest to bee sacrificed; struggle not, yeeld thy selfe, bee not angry when thy sinnes are toucht, lye as still as *Isaak* did when he should bee made a sacrifice, if thou desirest to be saved.

As *Isaak* said to his Father; Here is the knife and the wood, but where is the Lambe? so I fear me, a man may aske at our Sermons; Here is the *Priest*, and the *knife*, but where is the *sacrifice*? many come to the *Altar*, but they break away, and will not bee sacrificed, going from the Sermon with more sinfulness and condemnation then they broughe with them.

Great is the happinesse of such which are sacrificed to God; for they are *acceptable*.

They which are not, are *rejected*, and a very abomination, reserved for the shambles, but if thou be converted, thou art for the holy Altar in heaven.

Hee seems to bee deprived of the sense of piety which

Acts 13. 2.

Rom. 13. 6.  
Heb. 1. ult.  
Heb. 8. 2.  
Lukc 1. 33.

Doctr.

Eph. 4. 2.

Vse 2.

Vse 3:

1 Pet. 2. 5, 6.  
Rom. 12. 4.  
Phil. 2. 17.  
Pla. 54. 17.  
Pla. 50. 14.  
Heb. 13. 16.

Pla. 4. 5.

Vse 4.

Vse 3.

Vse 6:

which hearing that the conversion of a sinner is an acceptable sacrifice, rejoiceth not for it.

If thou hast once beene sacrificed to God, thou art for ever to bee separated and set apart from common use; see then that thou take not thy body and soule being dedicated to God, to prostitute before the Devils altar by abominable sinning.

Ver. 17. I have therefore whereof I may glory through Iesus Christ, in those things which pertain to God.

18. For I will not dare to speake of any of those things which Christ hath not wrought by me, to make the Gentiles obedient.

IN these words, and so to the end of the 21. verse, hee commendeth his Apostleship, from the efficacy of it, which was such, that hee might justly glory in it.

There are two parts; First, an assertion, I have whereof I may glory. Secondly, a declaration of certain bounds, whereby his boasting is limited, which bounds are set downe in the 17. verse, and expounded in the 18.

Those bounds are either in regard of the efficient, or of the matter of his boasting.

The efficient; Iesus Christ. The matter; Things pertaining to God.

Not in my selfe, but in and through Iesus Christ.

In things pertaining to God. All things pertaine to God. Good things as to the Author and Rewarder of them. Evil things, as the Judge and avenger of them.

But here Paul hath another meaning; In the 16. verse he described his Apostleship in termes borrowed from the Leviticall Priest-hood, calling it a *Leyturye*, and *Hierourgye*; and here continuing the same Metaphor, he calleth the execution of his function, a performing of things pertaining to God. So in the Hebrewes: *A high Priest is ordained in things pertaining to God*, that is, to declare the will of God to the people, and to offer the sacrifices of the people to God.

These two are expounded in the 18. verse. The first; I dare not speake of those things which Christ hath not wrought by me, that is, I acknowledge that what good soever hath come to men by my labours, it is wrought by Christ, whose instrument I have onely beene. It is not effected by my vertue, but by his goodness. Let the glory be to him. I have planted and watered, but the increase is of him. Paul and Apollos are but underworking causes, Ministers by whom the Gentiles beleaved, even as the Lord gave to every man, not according to their will and appointing.

This is amplified by Pauls modesty: *I dare not; Melior est in malis factis humilis confessio, quam in bonis superba gloriatio*: A humble confession of the evil we have done, is better than a proud bragging of the good we have done; therefore Paul dareth not glory in himselfe; this had been Thrafonicall and vaine boasting, but he glorieth in Christ.

The second is expounded thus, *To make the Gentiles obedient*, that is, by the preaching of the Gospel to bring them to the obedience of faith; and of this there are divers things declared, as shall appear in the due place.

It is lawfull for a Minister, when God bleisseth his

labours, to glory in it, but through Iesus Christ. *Exod. 6. 26, 27. These are that Aaron and Moses, &c. These are they which spake to Pharaoh, &c. This Moses wrote not without some touch of glory; but in the whole story, hee attributeth all the wonders to God. 1 Cor. 15. 10. Gods grace was not bestowed upon me in vaine; But I laboured more abundantly than they all; yet not I, but the grace of God which was with me.*

The matter of Law, and Phisicke, is, things Use 1. pertaining to the body and State, but of Divinity, and the Ministry, *2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* the Ministry ought to be the more commendable to us;

That of Jeremy, twice repeated by Paul, is Use 2. here to be remembered; *Let him that glorieth, glory in the Lord.*

Hast thou done any good, in thy calling, to Church or Common-wealth? or to any particular place or person? give God the glory; for from him hast thou had wisdom, counsell ability, opportunity so to doe: that thy endeavours succeed, is from him; when thou givest a poore man a penny, it is God who gave thee ability, it is hee who brought the poore man to thee; and who moved thy heart, who art by nature cruell and covetous to commiserate him.

Wee are but instruments; and are greatly honoured, if God will vouchsafe to make us (which are evil) meanes and instruments of good to any; so the carkasse and ribs of that ship is honoured as a monument, in which some skillfull Navigator hath surrounded the Globe of sea and land: and yet the glory not given to the ship, but to the Navigator.

We are not worthy to be instruments; let us not rob God of his due glory: if so, then will the Lord curse us, and take away our gifts, or the opportunity, or the good successe.

When the proud King of Assyria will not attribute the glory of his victories to God, hee shall be punished; and when Nebuchadnezzar remembereth the honour of his owne Majesty, and forgetteth Gods, hee shall become a beast: and when Herod swalloweth up the glory due to God, hee shall bee eaten of wormes. For this are many great ones misplaced, and meane onesungifted, because they proudly glory in themselves, and not in God.

Let us imitate Paul, also John Baptist, and Peter, who when the people gazed upon him and John, for healing the cripple lame from his mothers wombe, said; *Is by looke you so earnestly upon us, as though by our owne power and holinesse wee had made this man to walke? The God of Abraham, &c. hath glorified his Sonne Iesus, &c. and his Name, through faith in his name, hath given him this perfect soundnesse.*

As the chiefeest glory of a servant, is his faithfull and profitable service; so of a Minister, in winning mens soules, plucking them out of the fire, and making them obedient to God.

Paul glorieth not in that hee was rapt into the third heaven, &c. but in the blessing of his labours: It is not great learning, nor great living, &c. which is a good Ministers chiefe glory; for these a wicked man may have, but by his labours to bring men to heaven.

So, art thou a Magistrate? glory not in the money thou hast heaped up, and in the land thou hast purchased by thy office; for these may bee witness of thy corruption; but if thou hast done good;

Heb. 5. 1.

1 Cor. 3. 5.

Augustine.

Doctr.

Isa. 10. 17.

Dan 4. 30.

Acts 17. 23.

Ioh. 1. 30. 37.

Acts 3. 12. 16.

Use 3.

U u

good;

good, in justice and equity thou maist glory, but  
in the Lord.

Damned wretches they are, who glory in their *shame*, as that they have drunke downe so many men, that they have defiled so many women, that they have so revenged themselves of their enemies : Their end is damnation.

Phil. 3. 19.  
Use. 4.

*To make them obedient.* True conversion is accomplished in our obedience, and then are we acceptable Sacrifices to God; Not *hearing*, but *doing* of the Law, justifieth, saith Saint James; Not saying *Lord, Lord*, saveth, but *doing* Gods will, saith our blessed Saviour. A good Christian, as the good Huswife, is praised in the gates by his workes.

It is not *boasting* and bragging speech which is required in a Soldier, but  *stout fighting*; so not *speaking*, but *doing*, is the praise.

It is commendable to *heare*, and to *repeat*, but to *doe*, is the principall Ornament of a Christian. Gods Children shall be equal to the Angels; to have the face of an Angell, worketh not this, nor to speak like an Angel; but to doe as Angels doe. *Let thy will bee done in earth as it is in heaven.*

Use 5.

*I dare not glory in my selfe, saith Paul, why? for feare of the vengeance of God.*

This ought to be the voice of a Christian; *I dare not lye, steale, be drunke, &c.* O the audaciousnesse and madnesse of our times, wherein men dare provoke God *to his face*, by their lewd conversation. How darest thou live so prophanely? Dost thou not know that, *That God whom thou offendest*, is a consuming fire? and that the end of thy wicked life, is, to dwell with perpetuall burnings? Though wicked men dare sinne, yet we dare nor.

A godly man is not afraid of banishment, imprisonment, the Rack, the Strappado; he feareth not a Tyrant, a Tormentor, a Sword, a Gibbet, but he is afraid to offend God; he dareth *dye* for Christ, he dareth even be burned at a stake, but he dareth not sinne; This is true Fortitude, and Heroicall Magnanimity.

**Verse 18.** ——— *By word and deed.*

19. *Through mighty signes and wonders, by  
the power of the Spirit of God.*

**T**He matter of Pauls glory, was, to make the Gentiles obedient; concerning which, hee delivereth three things; First, the meanes thereof; Secondly, his Travell; Thirdly, his Desire to doe Christ service therein.

The means of making the Gentiles obedient, is in these words ; the other two in the rest, to the end of the one and twentieth Verse.

The means are twofold ; Outward ; Inward.

The Outward, Audible, or Visible.

The Audible; The *word*, that is, the preaching of it, to which may be referred his Conferences, Disputations, Letters.

The Visible, two; First, His holy life; Secondly, His Miracles.

His holy life, in this word, *Deed*; as *Chrysostome*, *Aretius*, *Sarcenius*, and others expound. Not a General; expounded or divided in the words following, *Signes* and *wonders*; nor his labours, cares, and troubles undergone in preaching, for his labours are spoken of in the latter part of the

nineteenth verse ; and his cares and troubles, were rather *Sufferings* than *Deeds*.

The holy life of a Preacher is a great attractive to winne unto the Gospell the good liking of the *men*; and *Saint Paul* often maketh mention of it in his *Epistles*.

His Miracles; Through mighty signs and wonders,

Signes; not Sacraments, though they be visible signes of invisible grace; but lesser miracles, as *Thomas*; which are things which might in time have been done by naturall meanes, as healing of some diseases.

2 Cor. 1. 12.  
Phil. 3. 17, 20.  
1 Thes. 2. 1,  
&c.  
2 Tim 3. 10.

*Aquin. in loc.*

Wonders; Greater miracles, which altogether exceed the power of Nature, as to convert the substances of things, to raise the dead, &c.

Or, *Signes* and *Wonders*, that is, *Miracles*, called *Signes* for their *use*, *Wonders* for their *form*.

### Miracles are True or False.

True Miracles, are things done by the power of God, beyond the course and strength of Nature, to manifest the omnipotency of God, and to confirm the truth of the Doctrine revealed in the Word. Such were the wonders wrought by our Saviour, and by his Apostles, and by Apostolicall men, for the first three hundred years of the Church of the New Testament, which about that time ceased; and they were either in the things themselves, or in the manner of them; as in putting life into a dead carcase, or in healing a disease (otherwise curable by naturall means) by a word, and in an instant.

Falſe Miracles are wrought by the power of Satan, for the conformation of lies, & to deceive; being either truly beyond the ſtrength of nature, or onely in ſhew, as deluſions of ſenſe, or which have hidden cauſes in nature.

*Mighty signs and wonders*; or through the  
might of signs, &c. Being meant either of *Pauls*  
might to worke them, or of their might in the  
hearts of such as saw them.

By the power of the Spirit of God, Which blessed the words, deeds, miracles of the Apostles, and effectually wrought by them in the people.

Christ furnished his Apostles with the gifts of utterance, holy life, and miracles, to make the world obedient to the Gospel. Mark 16. 20. And they preached every where, the Lord working with them, and confirming the word with signs following. Amen. 2 Cor. 12. 12. The signs of an Apostle were wrought among you, in all patience, with signs and wonders, and mighty deeds, Heb. 2. 4.

ದಂಡ.

The preaching of the Word, is the power of life to God to salvation to all that believe. By this word, Paul converted the Gentiles; and this word we have. Let us be thankfull, and suffer the power of it to convert us. This is the Word which was confirmed with mighty signes and wonders; if thou beleevest it not, thou shalt be damned.

**Rom. 1:16**

The word and life of Preachers must edifie. They must have a Trumpet at their mouth, and a light in their hand, as Gideons souldiers. The Scribes and Pharisees are taxed because they lay heavy burdens upon other mens shoulders, but themselves would not move them with one of their fingers.

1962.

Judg. 7. 20.  
Mat. 23. 4.

Alexander would brag that he was a good Leader, and a stout Souldier. Preachers must not onely require of others, but doe themselves.

Βασιλεὺς τ'  
ἀγαθός, κα-  
ταρτὲς τ' αἰ-  
ματὴς.

## Miracles

*Ufe* 3. Miracles were a time in ufe, to perfwade men  
John 3. 2. of the truth of the Gofpell, Nicodemus argued  
*Damaſc.* that Chriſt was a teacher ſent from God, becauſe  
*orib. fiſt. l. 1.* of his miracles. *Apoſtoli miraculoꝝum ſagena bami-*  
*3. c.* paulo nunciante, *ex ignorantie profundoreſpirare ſe-*  
*prouitum* *cunt;* The Apoſtles fiſhing with the net of mi-  
Lukę 6. 17 racles, drew men out of the bottome of the Sea  
18, 19, 20 of ignorance, that they might breathe in the con-  
*et laq.* forturable ayre of the Goſpell, ſaith *Damaſcen.*  
*in Mag.*  
*ſermon 28.*

Such miracles were either to prepare the  
 mindes of men to receive the truth, or to con-  
 firme it, being received. So before the Sermon  
 in the Mount, our Saviour did many miracles ;  
*Ut cujus potentiam experiebantur tam benignam, non  
 ambigerent salutarem esse doctrinam ;* That having  
 experience of the goodnesse of his doings, they  
 need not doubt of the soundnesse of his doctrine,  
 faith Leo. Also *Signes followed the preaching of the  
 Word, Mark. : 6.20.*

*Bellarmino* endeavoureth to shew the Church of Rome to be the true Church, because of the power it alwaies had, and hath (saith he) to worke miracles; and for want of this power upbraideth the Protestants; among fiftene notes of the Church, making the glory of miracles to be the eleventh.

But many \*, and those not the meanest of his  
side, disclayme their Legends, and are ashamed of  
their miracle-workers, affirming that there is no  
stable more full of dung, then such stories are of  
lives.

There is now no necessity of miracles ; so affirmeth *S. Chrysostome* <sup>a</sup>. And *Saint Augustine* saith, that he which now requireth a miracle to believe, makes himselfe prodigious <sup>b</sup>. *Signes* are for *unbelievers*, *1 Cor. 14. 22.*

a *Chryf.*  
 boos. 19.  
 oper. imperf.  
 b *Aug.* 6.  
 C. *Dial.* 4. 32  
 c. 8.  
 \* *Chryf. loc.*  
 sup. *cras.*

What glory *Bellarmino* getteth to his Church  
 by miracles, may be discerned by these Scrip-  
 tures, *Mat.* 7. 22. and 24. 24. 2 *Thef.* 2. 9. *Revel.* 13.  
 13, 14. Where miracles in these dayes are the note  
 of wicked men, false prophets, and of Antichrist;  
 especially if they be to admiration onely, and not  
 to profit, as to flye in the ayre, to make images  
 walke, speake &c. such as are the miracles of the  
 Romanists for the most part.

It is necessary that a new doctrine be confirmed with miracles, faith *Bellarmino*; but the doctrine we teach, is as old as the Bible; and therefore we willingly leave to them the glory of their monkish wonders.

And yet we are not without miracles. We cannot cast out Devils by exorcismes, as their Fryers doe, till they make themselves ridiculous to a the world; but we through preaching of the Gospell cast out sinne. We cannot raise the bodily dead, as every petty Saint in the Church of Rome; but we, through the blessing of God, raise them which are spiritually dead in trespasses and finnes. I desire no other miracle to prove the truth of the Religion I professe, but the worke of Faith and Repentance in my heart, manifested in my life.

Vfe 4. By the power of the Spirit of God. Miracles pre-  
 vail not to persuade without the Spirit of God.  
 Deut. 29. 8. *So Moses tels the Israelites. Tēe have ſeene the greas  
 3:4. tentations, the ſignes, and thoſe great miracles which  
 God did to Pharaoh, and unto all his ſervants, and un-  
 to all his Land; But the Lord hath not given you  
 an heart to perceive, eyes to ſee, and eares to heare, unto  
 this day.*

Neither doth the word, nor the judgements, and exemplary punishments which God inflicteth, in our eyes, upon lewd persons, as drunkards, &c. avail to bring us to repentance without the effectuall operation of the holy Ghost. O the unutterable corruption of our hearts, and our reprobatenesse unto that which is good.

Pray, that thou maist profite unto godlinesse by the Word, Sacraments, Judgements of God, which is a signe thou hast the Spirit dwelling in thee : Pray for that Spirit; For thy heavenly Father will give the holy Spirit to them which ask him, Luk. 11. 13

Verse 19. — *So that from Hierusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.*

20. Yea, so have I striven to preach the Gospel, not where Christ was named, lest I should build upon another mans foundation.

21. But as it is written, To whom he was not spoken of, they shall see, and they that have not heard, shall understand.

**I**N these words are the two other things set downe concerning Pauls bringing the Gentiles to obedience, namely, his travell about it, and his earnest desire to doe Christ service therein. The first in the 19. verse, the other in the 20. and 21. verses.

In the first, we have the Execution of his office, and the Place. The execution of his office, *Preaching the Gospel of Christ* ; set forth by the manner, *fully*.

**Fully preached.** The word in the Greeke signifies to fulfill.

Some thinke that *Paul* useth a Metaphor, in *Toby*. which he should compare the Gospell to a net, which *Paul* hath filled with the Gentiles.

Some expound, I have filled all places with the Gospel.

Some, I have supplied that which was lacking, *Luther*, carrying the Gospell of Christ farre off; which *Calvin*, was neere hand preached by others.

But the belt is that is here translated, *fully preached*, that is, fully discharged the duty of an Apostle, as *Archippus* is wished to fulfil his ministry: which *Paul* by another word somewhere  $\pi$  calleth *finishing his ministry*, and declaring the whole counsel of God.

The place is set downe by the two *termini*, or uttermost bounds of his travell, *Iherusalem* and *Illyricum* and the medium or middle places between, round about, not by a right line, but circlewise.

*Hierusalem* a City of *Iudea* in the East; *Illyricum* a countrey Westward from *Hierusalem*, having on the North, *Hungary*; on the West, *Istria* a part of *Italy*; on the South, the *Adriaticke* Sea; it is now call'd *Sclavonia*. *Danubius*, the greatest river in Europe entering into *Illyricum*, receiveth into it 60 Rivers, and is thenceforth called *Ister*. *Saint Hierome* was borne in this countrey, in a towne called *Strido*, though the Italians contend this towne to be in *Istria*.

From *Hierusalem* to *Illyricum* by a right line, is about 1000 miles; but *Paul* travelled not so, for it had not been difficult for to have done in a short time, both *Iury* and *Illyricum* being situated upon the Sea; he began at *Hierusalem*, though his first Sermon were preached at *Damascus*.

Vu 2 from

\* *Canus*, loc.  
l. 11. c. 6.  
*Cajet opus*,  
som. 2. tradi  
1. c. 5.  
*Elmg. loc.*  
com. l. 4.  
c. 42.  
*Espes. in*  
2 *Tima*. 4.  
*Dirg.* 21.  
\* *Chryf.*  
hom. 19.  
*oper. imperf*  
b *Aug. de*  
*C. Dei.* l. 22  
c. 8.  
\* *Chryf. loc*  
*fap. citas.*

Deut. 29. 1  
3, 4.

Col. 4. 18.  
\* Γελιδ-  
σαι τῷ  
διακονίῳ.  
Αἱ. 20. 3.  
Ἀναγεί-  
λαι πᾶ-  
σαν τῷ  
ἐκκλησίᾳ  
Θεῷ.  
Αἱ. 20. 27.

from whence he went into Arabia, and so to Damascus againe, and then to Hierusalem, then to Syria, Phœnicia, Cicilia, Pamphylia, Licia, to Phrygia, Pisidia, to Galatia, Bithynia, Cappadocia, and many other Countries Northward from Hierusalem many hundred miles: thence Westward into Greece, and so through Macedonia and Achaia to Illyricum: and this not once only, but divers times returning to the same places:

So that that was fulfilled which Christ spake unto him being in a trance at Hierusalem, *I will send thee farre hence unto the Gentiles.*

The horses which *Habakkuk* speaketh of, *Thou diddest walke through the sea with thy horses*, *Hierome* there expounds of the Apostles which carried Christ, riding prosperously to the Gentiles, and among all the Apostles, he saith, that *Paul* is that white horse in the 19. of the *Revelation*; I thinke he might rather have said, *Rev. 6.2.*

*Hierome* also calls *Paul*, the Arrow of God, applying to him that of *Psal. 127.4.* *As arrows in the hand of a mighty man.*

*S. Chrysostome* compares him to the Sunne, so speedily and powerfully did he illustrate the whole world almost with the Gospell of Christ.

*Moses* and *Aaron* converted not one country, namely, Egypt with their signes and wonders: but *Paul* many Cities and Countries, saving innumerable soules.

The second, which is *Pauls* earnest desire, is in the 20. and 21. verses, where we may consider two things: 1. The intention of his desire: 2. The object of it.

The intention is notably expressed in the Greeke word, which signifies a high ambition to preach the Gospell; that which he hid, he was ambitious to doe.

The object, to preach the Gospell, set forth by the condition of the place where: which is set downe negatively and affirmatively.

The negative: not where Christ was named and preached before: declared by a reason: lest he should build on another mans foundation: not that it was unlawfull for him so to doe, but because it was proper to Apostles to lay foundations of Churches, he would not enter upon other mens labours, and so derive the glory due to them, to himselfe. Where Christ was already knowne there was no much need of him; and therefore he applied him to such places where he was not knowne, that he might enlarge his kingdom, and save the more: not unlike our Master, who left the nintie nine sheepe in the wilderness, and seeketh the lost one.

The affirmative; but where Christ is not named, which he delivered in the words of *Esay* the Prophet: *To whom he was not spoken of, they shall see, &c.*

*Paul* greatly and with earnest desire laboureth in preaching the Gospell, as appeareth in the booke of the *Acts*.

*Ministers of the Word must earnestly labour in discharging their office, Mat. 9.38.* Ministers are called *Harvest labourers*, *2 Tim. 4.5.* They must watch, they must suffer, they must worke, that they may make their ministry fully knowne.

For prevention, *Pauls* travell from place to place is not to be followed of ordinary Ministers. In a Church planted a roving and vagrant Ministry is uncomely.

It was said to the Apostles, ye shall be witnesses to me, both in Hierusalem, and in all Iudea, and in Samaria, and to the uttermost part of the earth: but *Titus* must ordaine Elders in every City: and to us it is said, Feed the flocke which is among you.

Pastor, is a word of relation to a flocke, so that no flocke, no Pastor properly.

Minister is a terme of action, and requires a Booke of place for lawfull imployment. Therefore it is well provided in our Church, against making Deacons or Priests, which have not first some certaine place where to use their function: though there be Titular Bishops at Rome, yet we are not to reckon of the Ministry as of a title only.

Those therefore which have no station, are to be accused; for we are to be as starres fixed in our severall orbs: those also which having a station, delight to gad abroad, and to intrude into other mens Cures, without or orderly calling.

*Chrysostome* justly accuseth *Epiphanius* Bishop of Cyprus, to have done contrary to the Canons, in making ministers in his Diocese, and administering the Communion without his licences.

The Elders of Ephesus must feed (not the Corinthians, but) the flocke committed to them, over which God had made them overseers, which was the Church at Ephesus.

*Paul* would not build on another mans foundation, but as a wise master-builder layes the foundation, and we build thereupon.

It is our happinesse, that we have a foundation already layd, for it requires more skill to lay the foundation of a Church, than any Minister in Christendome in their ordinary calling may challenge to themselves.

The Apostles and apostolicall men planted, and we must water: some such founded this Church of England: it is our part not to suffer the Churches we have received, to be dilapidated, and fall to decay: neither is this without glory; For, *non minor est virtus quam quæere parva tueri*: As it is a vertue to get, so to keepe that which is gotten. Though we convert not men from Gentilisme to Christianity, yet we convert men from sin to righteousness, without which none can be saved.

Idle and ignavous Ministers are to be reprov'd. *Paul* laboureth, and our blessed Saviour himselfe even toyleth in preaching, and shall we be negligent and slothfull?

One of the greatest commendations of a good Minister, is to be painefull, and therefore *Paul*, when he would commend himselfe, speaks of his labours: I have laboured more abundantly then they all: and in labours more abundant.

The Husbandman cannot plow his ground, and get in his harvest without much sweat: nor a Carpenter hew his timber, and frame and raise his house without sore labour: Now Ministers are Gods Husbandmen, and Christs builders, and therefore they must labour in studying, in preaching, &c. that Christ may be glorified, and their people saved.

A fore travell is appointed for us, but it is in the power of our people much to ease us, though not by discharging us from labouring, yet by making our labour pleasant and delightfull to us: namely, when they receive the word with meeknesse, being tractable, and becoming obedient thereto. A rich and plentiful crop, makes the Husbandman to rise early in harvest time, not as to labour, but as to play and pastime.

Acts 1.8.  
Tit. 1.5.  
1 Pet. 5.2.

Booke of  
Constit.  
Can. 33.

Serr. Schol.  
1.6.6. 11.13

Act. 20.18

1 Cor. 3.10

Ufe 3.

1 Cor. 15.30  
1 Cor. 14.13

Hieron. tom.  
3. in expos.  
Psal. 45. ad  
Principium  
virs.

Philotti-  
mus.

Rib. 52. 85.

Doctr.

Ufe 1.

If our people be stubborne and froward, it takes away our heart and courage; but if we may see good fruit of our labours, it rejoiceth us, it encourageth us; yea, our healths, our lives are not deare unto us, but we cheerefully sacrifice them to Christ and his Church.

*vs 4.* The top of every mans ambition, must be to honour Christ, and to promote the Gospell, that they which see not, nor understand, may savingly acknowledge the Lord Jesus.

The Magistrate must, the Minister must, yea, every private man must be carefull hereof: which is, when we live so, as that by our godly conversation, others are wonne to the love of Christ and the Gospell. If thou beest a profane and wicked liver, thou hindereest the enlarging of Christs kingdome, not onely in thy selfe, but in others also, who are scandalized, and speake evill of the way of godlinesse through thy naughtinesse.

It is fearefull to heare how the hearing of the Word, and the study of godlinesse is blasphemed by the niggardise, dissembling, and fallhood of such who would seeme the forwardest in professing the Gospell.

*2 thes. 3. 1* Let us all pray and endeavour, that the word of the Lord may have free course and be glorified, which shall be, not when we onely speake, but when we live like Christians, professing the Gospell of our Lord Jesus.

*vs 5.* To whom he was not spoken they shall see, and they that have not heard shall understand. Here we may note the state of an unregenerate man; he sees not, nor understands: and the meanes to come out of that estate, to be the hearing of the Word preached.

It is miserable to be deprived of our bodily eyes: but to be without the eye of the soule, which is the understanding of Christ, exceeds in misery: and in this case is every one unconverted, though he have never so politicke a pate, and great *Acumen*.

*Not to see and understand:* that is, to be a blind beast: For understanding and reason is the specificall difference betwene a man and a beast; and the Psalmist saith, that man in honour, if he understand not, is like the beasts.

So is *Nabuchadnezzar* said to be turned into a beast, when his understanding was taken frō him.

*Diogenes* his seeking for men in the populous City of Athens, may be hither applyed: for indeed, though many in shape resemble reasonable men; yet in their lives are unreasonable beasts. So are wicked men called Lyons, Foxes, Dogs, Swine, &c. in the Scriptures: because either they know not, and so speake evill, or what they know naturally, in those things they corrupt themselves as brut beasts, as *S. Iude* speaketh.

*Jude 10. Jer. 10. 14. Pla. 73. 22* Every man is a beast by his own knowledge, or brutish in his knowledge: and *David*, for uttering some erroneous speeches in a tentation, saith, that he was foolish and ignorant, a very beast before God. If *David* for that he a beast, much more are our drunkards, and other lewd livers, beasts. And that they are so, may be shewed thus.

A beast lives onely by sense; so are the lives of lewd people merely sensuall. Againe, a beast foresees not future things; As a horse that hath good pasture to day, thinkes not of any pasture for to morrow, for he hath no reason; so a carnall man dotes upon the things of this present

life, forethinkes not, nor foreprovides of the life which is to come.

Farther, speake to a beast, it understands not: it is not wonne by entreaties, nor terrified by threatnings, nor perswaded by arguments: So, when we preach the promises, or the threatnings, and use all arguments to perswade blasphemers, drunkards, &c. yet they reforme not their conversation; what are they then other then very brut beasts? would not a brut beast profit as much as some doe? Ah, it were well for them in regard of themselves, that they were dogs or toads and not men and women, that they might not be sensible of everlasting burnings.

If God by his word, hath given thee an understanding and obedient heart, praise him, and glorifie him in thy life.

*Vers 22. For which cause also I have bene much hindred from comming to you.*

*23. But now having no more place in these parts, and having a great desire theso many yerres to come unto you.*

*24. Whensoever I take my journey into Spain, I will come unto you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

**H**itherto he hath excused his manner of writing; now in these words, and so to the end of this Chapter he excuseth his not comming to the Romans.

And this he excuseth two wayes: first, that he hath not come yet: secondly, that he doth not come now.

The first of these in these verses, the other in the rest.

This is brought in by a Prolepsis: for from the 19. verse some might object: *Paul*, you have travelled into many Countries for the space of these 20. yerres; in all this while could you find no time to see us? must we of all other be the most neglected?

To this *Paul* answers: of which his answer there are two parts: first, the rendering of the reason, why he came not to them as yet. The other a promise to come unto them.

The reason: he was hindred: as if he should say; It was not, my brethren, any want of good will, but I have bin hindred.

This is amplified first by the greatnesse of the impediments; I have been much hindred: if it had been but a sleight matter, *Paul* would have stept over it, and have come, but it was very waighy.

Secondly, by setting downe the thing it selfe which hindred him; in these words, for which cause; namely, preaching Christ where he had not bene named; mentioned in the 20. and 21. verses. The Romans were converted already, and if *Paul* had gone to them, he had lost so much time for the converting of many people which never heard of Christ; and so had preferred a matter not so necessary, before the necessary and most waighy duty of his Apostleship, which was to plant Churches where there were none. In some other place he mentioneth Satans hindring him, who is most busie to oppose the preaching of the Gospell, as that which brings ruine to his kingdome, but here he mentioneth the other which is the let he speaks of, Chap. 1. 13.

*His*

His promise is in the 23. and 24. verses, where we have the promise; I will come to you, and the amplification.

First, by two reasons: the first, a kind of necessity; seeing I have no more place in these parts, being now come to the borders of Italy, and to the sea coast, planting the Gospell every where.

The second, from his desire to come unto them, set forth by the antiquity of it; these many yeares: that which we truly desire, we endeavour to enjoy, but I have had a long desire to come unto you, therefore I will come.

Secondly, from the time: whensoever I take my journey into Spaine: It is probable that Paul never was in Spaine, though some, and those ancients too, be of another minde: Howsoever, Pauls project was, to have by Rome travelled into Spaine, and there to have preached Christ.

Thirdly, from an exposition; for I trust, &c. where is first a correction; I trust to see you: he doth not absolutely promise, but he trusteth: which word here importeth fallibility, and uncertainty, though when it is used of the Supernatural grace of hope, grounded upon faith, it notes certainty infallible; but here Paul had no word of faith, though afterward he came to Rome, as in the Story of the Acts. He was not ignorant that many things fall between the Chalice and the chin, according to the proverb, and therefore he addeth this correction.

Secondly, here is mentioned the benefit coming to Paul, by his journey to Rome, which maketh up a most Christian complement. The benefit is double. First, to be brought on his way toward Spaine by them: not that Paul affected any state, but to be furthered by their advice and intelligence, that, being one of their famous Provinces. The other, contentation, and much satisfaction in their company: that I may be filled somewhat with your company; He faith filled, lest they should thinke he meant to make no stay with them: & somewhat filled; so let them understand, that in his opinion he could never be weary of their company, nor satisfie himselfe with it.

The sum is, that Paul desires to come to Rome, but is yet hindred, and he will come, if God permit.

*Doctr.* The purposes and desires of men, are ruled and over-ruled by the providence and will of God, Prov. 16.9. A mans heart deviseth his way, but the Lord directeth his steps. We have a quotidian experience hereof, as witnesseth our ordinary speech: Man purposeth, but God disposeth.

*Vse 1.* The Gospell commeth to a Country not by chance; nor by the will of man, but by the will of God: and the journeyes of Ministers are specially directed, yea their words, as a godly man having to admiration spoken, confessed, saying, That though at that time he was so enabled, yet he had observed, that at some other time, being entreated, and having a desire, he could not utter one sentence profitably.

Augustine also faith, That at a Sermon he converted an Hereticke, by a passage which was given him at that instant, of which he had no way meditated before.

In the Revelation, Christ is said to have Stars in his right hand, which are the Preachers of the Word, enlightning the world with the Gospell: and said to be in the right hand of Christ, not on-

ly for protection, but because they rise and set at his appointment, now shining in one Country, now in another.

By the mercifull and good providence of God, the Gospell hath shined many hundred yeares agoe to this Land; Let us take heed unto it, and walke in the light while we have it, that it never may be said to us, as sometime to *Corazin*, *Beithsaida* and *Capernaum*. If the preaching that hath beene in England had beene in the East or West Indies, they would long since have converted, at least, not so have sleighted and abased it, as England doth.

From Pauls practice observe a point of wisdom: Paul preferreth planting of Churches, before seeing either Rome or the Romans. So prefer thou things necessary before unnecessary, the maine duties of godlinesse and thy calling, before things of meaner consequence.

Martha is reproved by our Saviour Christ, for want of this wisdom; and they are not to be excused in the Parable, who prefer the trying of Oxen, &c. before coming to the great Supper.

Esteeme not by matters, as maine; nor the maine, as those of the by. It is the great fault of many, that pursue matters of pleasure, profit, and unnecessary and unprofitable travaile, leaving the principall and necessary duties of their calling, and graver and more weighty employments, *propter vitam viventes*, living to any end rather, then that to which they should live.

Here also note a secret: A man may will that which is contrary to Gods will, without sinne. This Riddle is assayed, by distinguishing Gods will: which is either of the signe, and revealed, or of his good pleasure and secret.

Whatsoever thought or desire is contrary to the first, is a sin: but not so in the second if it be subordinate thereunto.

Paul desireth and plotreth to come to Rome, and commeth not, to goe into Spaine, and goeth not: to preach the Word in Asia, and is not suffered, for God willeth otherwise, and yet Paul sinneth not.

Augustine giveth a notable instance: A man lyeth very sicke. God willeth that he shall dye of that sicknesse: he hath two sonnes: one prayeth hartily for his fathers life, the other hartily wisheth his death: The piety of the one pleaseth God, though willing another thing then he willeth; and the impiety of the other displeaseth him, though willing the same thing that he willeth.

David also is an ensample; He purposeth to build a sumptuous house for the Arke; I, faith he to Nathan, dwell in an house of Cedar, and the Arke of the Covenant remaineth under curtaines; I will therefore build an house for it.

Nay, faith God, thou shalt not build me an house, yet thou shalt be no loser by it, for I will build thee an house, and raise up thy seed after thee, and shall thy kingdom.

Though God willeth otherwise then David, yet Davids will was accepted, as may appeare by the blessing, for which David feelingly gave thanks.

Let us study and desire to glorifie God, to doe good in our callings, and in the places where we dwell, in repressing and reforming sinne, and in countenancing and furthering godlinesse, we have a sweet encouragement, though our purposes want effect, yet they shall not want a reward.

In

*Observ.*

Luke 10.41  
42.  
Luke 14.16  
17. & seq.

*Phraſe Ex.*  
*niana apud*  
*Grl. No. 2.*  
*Ann. 19. c.*  
*10.*

*Obſer. 2.*

*Aug. ser. 3*  
*Enchir. cap.*  
*161.*

1 Cor. 17.

Use 2.

Acts 18. 27.  
Rom. 1. 10.  
1 Cor. 4. 19.  
Phil. 2. 19.

In all thy promises and purposes, have this reservation; *If God will*: So Paul divers times; so also the Heathen, as Tully, *Si Dii velint*; as Taurus a Philosopher in Gellius, *Dii benevolentibus*; as Homer, *ἂν δὲ θεοὶ ἰθὺλον τοῖς ἀνθρώποις ἔχουσιν*: So that it is a kinde of *Atheisme*, not to acknowledge the events of all things to bee in the hands of God.

Though the Lawyers have a Rule, that that is idly expresse, which is necessarily understood, because the expression thereof worketh nothing; yet, let us often expresse *this*, which is alwaies to be understood, both to preserve our selves in the faith and remembrance of Gods providence, and also to instruct others therein who heare us.

Iam. 4. 13, 14.  
25.

Say not thou, *I will goe into such a city and continue there a yeer, and buy and sell; whereas thou knowest not what shall bee on the morrow, and thy life is like a vanishing vapour*: But say, *If the Lord will, I shall live and doe this or that*.

1 King. 19. 2.  
1 King. 20. 10.

Nor say, thou wilt be revenged on thy contrary; for not thy will, but Gods shall stand; *Isaiah* threatneth *Eliab*, and *Benhadad* threatneth *Ahab*, but it is not in their power to bring to passe.

Promise not to thy selfe prosperity for a long time, especially living wickedly; for the life of all men is uncertaine: and the destruction of wicked men *sodaine*, so that they shall not escape.

Luke 12. 18.  
& seq.

The rich foole in the Gospell will build his Barnes bigger, and promitteth to his soule many merry yeeres, when he had not one night to live: *Thou foole, this night shall thy soule be taken from thee*.

Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth, *Prov. 27. 1*. To boast of to morrow, is to sell the Lyons skinne while it is on his backe, and he in the Forrest.

Nemo tam divi habuit faventes Crastinum ut possit sibi polliceri. Senec. in Thyeste. A33. 3.  
Psal. 102. 24.

To day hear Gods voice, thou canst not promise thy selfe a morrow; *David* prayeth, *O my God, take me not away in the midst of my daies*; which some expound, Take me not away then when I think to live longer; For it cannot be but exceeding dangerous, then to bee called to judgement, when a man thinketh of longer life, a thousand to one that mans account is not ready.

Use 3.

Filled with your company. Most sweet and full of content is the communion of Saints, a kind of Paradise to converse with such as feare God; as to sojourne in Mesech and Kedar, or in Sodome, with them that hate peace and godlinesse must needs be a vexation to a righteous soul.

It is a great corruption not to delight in the society of the godly; and as great, so to speake, live, and behave our selves, that the godly can take no delight in our society. What pleasure can it be, nay it is rather a kind of Hell, to live in the company of blasphemers, drunkards and prophane wretches.

Ver. 25. But now I go unto Hierusalem to minister unto the Saints.

26. For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poor Saints which are in Hierusalem.

27. It hath pleased them verily, and their debtors they are; For if the Gentiles have been made partakers of their spirituall things, their duty is also to minister unto them in carnall things.

IN these verses, and so to the end of this Chapter, he excuseth his not coming to the Romans Now.

Here are the Excuse, and the Amplification to be considered.

The excuse in the 25. verse, The Amplification in the rest, which hath three parts; First, an Exposition, vers. 26, 27. Secondly, a promise, vers. 28, 29. Thirdly, a Petition to the Romans, vers. 30. to the end.

The excuse is brought in by a Prolepsis: In the 23. verse he spake of a great and long desire he had to come to Rome. Hence they might say; If, Paul, you had so great a desire, why then doe you not instantly come unto us. For answer hereunto, he shewes, that he is upon weighty affaires, and not to be dispensed with, bound for Hierusalem, ver. 25. where we have his journey, and the end of it, to minister to the Saints.

I got to Hierusalem; He is now taking his journey, which admitteth of no delay.

To minister to the Saints; That is, to the Christian Jewes there; and because there are diversities of ministrations; he declareth it by exposition in the 26. and 27. verses, as namely, that it is about a contribution or almes, which hee is to convey and deliver to them from the Greeke Churches. For though his office was principally to preach, and not to serve tables, yet at this time there was a necessity of mercy above sacrifice; and it was enjoyed Paul specially by a decree of the Church, *Gal. 2. 10*. and therefore hee could not neglect it without much imputation.

Contribution; See the exposition of this word, chap. 12. ver. 13.

Concerning this Contribution, there are two things: First, the Persons; Secondly, the manner of it.

The Persons are two-fold, Giving, Receiving.

The Persons giving, *Those of Macedonia and Achaia*, two famous countries in Greece. The *Macedonians* a poorer people; the *Achaia*ns of whom were the Corinthians, very rich as may appeare, *2 Cor. 8. and 9. Chap.*

The persons receiving, the poor Christian Jewes, described by their condition, and by the place of their habitation.

Their Condition, outward and inward, The outward, they are poore: The inward, they are Saints. The place of their habitation, Hierusalem.

Poore; For through a hatred unto Christ, the Jewes unbelieving, grievously persecuted all them which turned Christians, spoyling them of their goods, as may appeare, *Heb. 10. 34. 1 Thes. 2. 14*. And indeed, the Apostles, and Christians, in no place, met with more grievous adversaries than the Jewes.

The manner of giving to them; *It pleased the Macedonians*, by which word is noted, that such contribution was not extorted from them, but proceeded from a willing and ready mind, taking delight in the same.

This manner is repeated in the seven and twentieth verse, with a correction; *It pleased them, and their debtors they are*. Though the almes was voluntary, yet a debt also, though almes and debt seem to be opposite.

But a debt, by a double law, the law of Charity, *Rom.*

Rom. 13. 8. and the law of Gratitude; and this is proved from a rule of Equity:

For that which a man receiveth, hee oweth requitall,

But the Gentiles have received the spirituall things of the Jewes.

Ioh. 4. 21. Therefore their duty is to minister unto them in their carnall things.

Salvation is of the Jewes, said our Saviour, and theirs were the Promises, and the Covenant, &c. and wee are enriched with the Gospell, and the blessing of it, by them; and whereas before wee were as degges, not admitted to the crummes under the table, yet now wee sit downe with Abraham, Isaac, and Jacob in the Kingdome of heaven.

From hence it was, that all the Churches of the Gentiles, untill the time of Theodosius, sent collection to the Church of the Jewes at Hierusalem, as to their Mother Church, ut totius orbis soverentur ministeris, as said Hierom, reproving Vigilantius for finding fault therewith.

Now it is to be observed, that S. Paul hath set a double accent upon the Macedonians and Achaians, the one of commendation, the other of obligation, that he might closely admonish, or prepare the Romans therunto.

Doctr. We must contribute to the reliefe of the poor Saints, Rom. 12. 13. Distributing to the necessity of Saints, Gal. 6. 10. 1 Ioh. 3. 17.

Vse 1. The office to over-see for the poore, is honourable; The chiefeft Apostles, yea, the Angels have borne it, ministering to Eliab, 1 King. 19. let no man despise it, but willingly undergoe it, and faithfully discharge it, having a principall regard to the religious poore, of which see more upon the twelfth chapter, and thirtieth verse.

Vse 2. Distance of place dischargeeth not from contribution, if there bee an unity of faith. If occasion be offered, releve the poore Saints beyond the Seas, and among all, a Christian Jew in his want.

Vse 3. Be ready to distribute, and willing to communicate; 1 Tim. 6. 18. Remember the Macedonians, whose deepe poverty abounded in liberality; and who, beyond their power, were willing of themselves, intreating that they might be admitted into the fellowship of the ministrations to the poor Saints at Hierusalem.

1 Cor. 8. 1, 2. 6/19. They intreated as if they had been to receive, not to bestow an almes.

Beware thou withdraw not thy selfe when thou shouldest be called to give almes; and account him to have done thee a great good turne, who calleth thee to releve a poor Saint: Make much of such opportunities, to shew thy Charity, thy Faith, to adorn thy profession, and to allure to the liking of the Gospell: Thus many in ancient time were won to the faith; and with such sacrifices God is pleased, and at the day of judgement, Christ will reward for this. Mat. 25.

Heb. 13. 16.

He that turnes his face away from a poor Saint, may justly fear that God will turn away his face from him; of the which an ancient Father excellently.

Πῶς ἀποστρέψῃς; οὐκ ἀποστρέψῃς;

Διὰ τὴν Χρῆσιν, μὴ καὶ τὴν οὐκ οὐκ Χρῆσιν

Χρῆσιν, ἀποστρέψῃς ἑαυτὸν, ἡμῶν τῶν

ὅτι οὐκ ἐν ἑαυτῷ, μὴ δὲ ἀποστρέψῃς.

Greg. Nazian.  
misc. capit.

A poore man comes, saith he; if hee goe away and not obtaine: O Christ, I feare lest needing thy hand, I depart succourlesse by my owne law. For he which giveth not, let him not hope.

How prodigall are wee in vanity, how niggardly in charity! Spending wastfully upon our lusts, but not vouchsafing a halfe penny to the poore Saints, Shillings and pounds on harlotry and drunkennesse, &c. and a few pence grudged to the poore members of Jesus Christ, what hope can such have?

Here is a Rule. It is our duty to minister unto them in our carnall things, from whom wee receive spirituall.

Vse 4.

Hence Paul proves the maintenance of Ministers. 1 Cor. 9. 10. Gal. 6. 6.

By this rule wee ought to beare a pious affection to that Church, in which, and by whose Ministry wee are regenerated; whereby the unnatural practice of the Brownists in reviling their mother, the Church of England, is to be reproved.

By this rule wee discern that spirituall things are more excellent than carnall. If wee sow unto you spirituall things, it is a great matter if wee reape your carnall things, saith Paul? as it gold and silver were too base to enter into comparison with the Gospell, and the blessing thereof.

By this rule wee are bound to our benefactors; most to God, from whom wee receive all good things, carnall and spirituall; let us no waies offend him, but performe all true and thankfull obedience. Amen.

Ver. 28. when therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29. And I am sure, that when I come unto you, I shall come in the fulnesse of the blessing of the Gospell of Christ.

IN these verses Paul promisseth his coming unto them; where wee have the Promise, I will come by you into Spaine; and the Amplification from two circumstances: Of the time, and of the manner of his coming.

The Time, in the 28. verse; The manner in the 29.

The Time: when I have performed this; that is, safely dispatched the matter of the almes of the Greeke Church, and faithfully discharged my selfe thereof, as hee expounded himselfe with a note of his care in that affaire, And have sealed to them this fruit.

Sealed. Paul sheweth his care by a Metaphor; as men seale up their letters and tokens, that they may come with the more safety to their friends; so Paul will deliver the Almes, ob signatis tabulis, under scale, without any violation or impeachment.

Here are the persons to whom, and the thing sealed.

The persons; to them; that is, to the Jewes, to the Christian beleeving Jewes.

Though some have expounded it of the Gentiles, because all almes and good fruits, doe ratifie faith, as a seal doth a writing.

This fruit; Almes is a fruit; here a fruit of the faith of the Grecians; some have said, the fruit of the faith of the Jewes; for God hath promised the blessing of his Providence to believers;

and

Corn. Corn.  
a Lepide.

and therefore outward things and transitory, are in the Word propounded to such as feare God, that they shall not want that which is good for them.

1 Tim 4.8.

Though the principall end and fruit of faith and godlinesse, be eternall life, yet *Godlinesse hath the promises of this life also.*

Faith is wonderfull usefull; as wheat being sowne, not onely bringeth forth the kernels of wheat for mans sustenance, but straw and chaffe also for fodder for cattell; so faith furnisheth both body and soule with necessaries.

But the best and most naturall, is to understand the fruit of the faith of the Gentiles.

The manner of his coming; in the fulnesse of the blessing of the Gospell.

The blessing of the Gospell: what this blessing is, Authors diversly expound, but wee may from Paul himselfe fetch the meaning, in the first Chap. verse 11, 12, he saith; *I long to see you, that I may impart unto you some spirituall gift, to strengthen and comfort you. The blessing of the Gospell is nothing else but the comfort and strength of Grace conveyed into our hearts by the preaching of the Gospell.*

With this Paul promises to come, wherein, me thinks, he deales like unto fathers, who when they goe abroad, promise to bring their little ones something, whereby they both still them for their absence, and make them long for their returne; so by this promise of his coming with blessing, hee maketh them the more contented with his absence, and inflameth them with a great desire of his presence.

This manner is amplified by the certainty, *I know*, by secret revelation; This confidence of Paul is not so much to his commendation, as to the Romans. For not onely good seed, and a good Tilth man, but good ground is also necessary to a good crop; Herein Paul implyeth the confidence hee had that the Romans were a very Godly people, in whom hee should have much comfort.

Doct.

Every man is faithfully to performe that which he undertakes; Luke 12. 42, 43. *who is that faithfull and wise steward, &c. Blessed is that servant, &c.* So is the faithfull servant commended, Mat. 25. 21. and one of Moses his principall praises, was, that hee was faithfull, Numbers 12. 7. Hebr. 3. 2.

Use 1.

Here Paul is an example unto all men, faithfully to discharge the trust committed unto them.

Let servants apply it to themselves, that they be no pickers, or stealers, or wasters of their Masters goods committed to them, but let them shew all good faithfulness.

Also Executors, that they enrich not themselves by the trust committed to them by the Dead, to the damage of Orphanes, Widowes, and such who are to receive Lands or Legacies. Let them remember Joseph, who faithfully dealt with his Father Jacob according to his will.

Gen. 47. 29, 30, 31. &amp; 50. 5, 6, 7, &amp; 19.

Also all Frossees, that they take no advantage to them and their heires, but conscionably discharge the trust imposed in them.

Also all such to whom is committed any stock of the Church or Common-wealth to be employed to the necessary, civill or pious uses, to bee faithfull like these good men in Josiabs time, spo-

4 Kings 22. 7. ben of in the second of the Kings.

And specially all Overseers for the poore, to remember Pauls example, and neither by any cunning to enrich themselves by the money collected, nor by any negligence to dissipate it; but in their states, and every other way to husband every thing for the best advantage of the poore, for whom they are put in trust.

Not to give of a mans owne is a sinne, but to defraud the poore of that which others give, is a thing abominable, and such unfaithfulness most unworthy of pardon. Neither can any good be expected from such, as faith our Saviour, Luke 16. 10, 11, 12.

To deceive a trust committed unto us, argues a lewd minde, and among the Pisidians such were to bee put to death. Also the Imperiall Lawes adjudged him who converted things committed to his trust, to his owne use, to bee guilty of thet.

By proportion also Ministers hereby are to be carefull to keep that good thing which is committed to them; as Paul twice chargeth Timothy.

1 Tim 6. 20.

2 Tim. 1. 14.

And if wee are faithfull to satisfie the trust committed by men, much more to deale faithfully in that which God committeth to our trust; as our bodies and soules, that wee returne them unpolluted, and the gifts and talents wee receive, that wee employ them faithfully to our Masters use.

The Grecians are an example to all Christians, that they bring forth fruit of their profession.

Use 2.

A godly man is compared to a tree which is fruitfull, Psalme 1. and herein faith Christ, is my Father glorified, if you beare much fruit.

John 15. 28.

To speak well, and make faire shewes without fruit, is to bring forth leaves onely, like the cursed Fig-tree, and is the note of an Hypocrite; and to bring forth ill fruit, is the note of a profane beast.

To be planted in Paradise, and to bee barren, or to beare ill fruit, as drunkenness, whoredome, &c. is as contrary to nature, as it is agreeable to nature for the Sunne to shine, or the Fire to burne.

Let us then have our fruit unto holiness, and the end everlasting life. Rom. 6. 22.

An admonition to Ministers, what their principall endeavour should bee, when they receive any place, namely, to come with the fulnesse of the blessing of the Gospell; they must live, and yet to make their people partakers of the blessing of the Gospell, must be as, or more deare unto them than their lives.

Use 3.

Also to the people, to know what use they are to make of their Teachers; not to make a gaine of them in outward things, but to receive, by them, the blessing of the Gospell.

Wee bring a blessing, and treasure in earthen Vessels, more precious than Gold; Faith, Repentance, Remission of finnes, peace of Conscience, Life Eternall. *Qui capere potest, capiat*, Hee that is able to receive them, let him receive them, and woe to them which despise these things.

Verse 30. Now I beseech you, brethren, for the Lord Jesus Christ his sake, and for the love of the Spirit; that you strive together with me, in your prayers to God for me.

31. That I may be delivered from them which doe

X x

701

not believe in Iudea, and that my service which I have for Hierusalem, may be accepted of the Saints.

32. That I may come to you with joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

These words containe the third amplification of Pauls excuse, that hee comes not now to the Romans, which is a request hee makes to them.

We may consider here two things; First, Pauls manner of requesting; secondly, the request it selfe.

In the manner, there is first a compellation, Brethren. Secondly, an obtestation, I beseech you for the Lord Jesus Christs sake, and for the love of the Spirit.

Brethren. This title comes in season, for it becomes brethren, whether by Nature or Grace, to helpe and further one another.

I beseech you, &c. In this obtestation are the forme, and the matter of it to bee considered.

The forme, I beseech you, exhort you, call you to my helpe.

The matter contains two Arguments, whereby he adjueth them to helpe him by their prayers; By our Lord Jesus Christ, and by the love of the Spirit.

To beseech one for a thing; is so to beseech, as if you obtaine, hee may have comfort by it, if not, the contrary.

For our Lord Jesus Christs sake, is as if he should have said; as you desire to have any benefit by our Saviour, if his love may prevaile any thing with you, see you pray for me.

For the love of the Spirit; either by a figure, as some, the Spirit of love; or as you desire the Holy Spirit should love you, or for that love which he hath shed abroad in your hearts, or as you desire the holy Spirit should worke in you a love to God, and your brethren.

This manner of speaking is, after a sort, proper to Paul; and indeed nothing can be devised to be spoken, more grave, more excellent, more powerfull, more divine.

Some great matter it must needs bee which Paul craves under these termes, even this, that the Romans would pray for him, and yet Paul far excelled the best of the Romans in all grace.

The prayers of the meanest may be profitable, and Paul shewes very great modestly and humility, in requiring them.

In this request that the Romans should pray for him, are two things; 1. That which they should pray for in his behalfe; 2. The amplification.

That which they should pray for, is two fold; First, that he might bee delivered from them which do not believe in Iudea. Secondly, That his present service may be accepted of the Saints.

The first was necessary, because in all places they chiefly withstood Paul. These are called unreasonable and wicked men.

The second also, because even the believing Jewes were not so well affected to Paul, and to the Gentiles among whom Paul preached, as they ought to have been, as may appeare in that up-rore by them occasioned, Acts 21. 20. and so forward, which was the beginning of Pauls greatest and last troubles.

Paul knew the Almes hee should bring might well be accepted, because of their necessity, but desires they might receive it with as much love as he and the Greek Church offered it to them, For this he desires them to pray; For he doubted that either they would not receive it at all, or not so kindly as he wished; For much is detracted from a gift, which comes either from one, or by one, of whom we thinke not well; and a trifle from a friend, and by a messenger whom wee affect, is welcome.

The Amplification is three-fold; First, from the manner in which they should pray for him, that is, they must strive, *quasi iurando*, a military word, noting such tergency, as if for life and death. He prays for himselfe, and desires them to help him, as Aaron and Hur helped Moses. He desires not the Emperours Letters to be procured for him, nor their sharp swords, but their earnest prayers.

The second, is from the fruit of such deliverance, and acceptance; which is double, in the 32. verse; 1. That hee may come to them with joy, set forth by a correction, by the will of God. That he might bee delivered, that hee might come to them, that his service might be acceptable, that he might come with joy. By the will of God, well put in, because the event of all things is in the hands of God; and he was not delivered, and that was (by the will of God) an helping cause of his coming.

The third, from an Apostolicall benediction, verse 33. The God of peace be with you. Now three times in this Chapter doth Saint Paul pray for them; and this compriseth all; It God bee with us, then have wee the inexhaust fountaine of all goodnesse, whether we understand the collation of things good, or a protection from things ill.

The God of peace; that he may be appeased and peaceable towards them, that they may have peace of conscience: And that they may be peaceable among themselves, that they jar not about things indifferent.

The Scale of this benediction; Amen. Of which see, Rom. 11. 36. 16.

Believers stand in need of the prayers of their Brethren, and ought one to pray for another. Almost in every Epistle, Paul requires the prayers of the Churches, and alwayes prays for them. And we read, 1am. 5. 16. Pray one for another, that yee may be healed; and our blessed Saviour taught every one to say, Our Father, &c. Give us, forgive us, lead us not, but deliver us, &c.

It is the lot of good men, many times, to be ill intreated by them, of whom they deserve well. This was the lot of Miltiades and Themistocles, among the Athenians; of Camillus, and Scipio Africanus, among the Romans; of Moses and Samuel among the Prophets in the Old Testament; in the New Testament of our blessed Saviour, who came unto his own, and his owne received him not, but preferred a murderer before him, and delivered him to be crucified. Also of our holy Apostle, who gathered no small summe of money to relieve his Nation, and yet they persecute him; Thus is many a good Magistrate, Minister, Citizen, unkindly rewarded by them who ought to have honoured them.

If it so fall out to thee. Thou art not better than Saint Paul, than Christ himselfe; Be not discouraged, neither let the unworthines of others, make

Hypothage  
Martyr,

See more  
hereof  
Rom. 12. 1.

Obser.

2. Thes. 3. 2.

Doctr.

Obser. 12

make thee to be any whit the more negligent, or to deale the lesse worthily in thy place, by the example of Saint Paul, who omitted no opportunity or care to doe the Saints at Hierusalem good, though hee knew not whether they would accept it or no.

Obfer. 2.

The singular courage and constancy of Paul, is to be observed; who though he had some intelligence of troubles that should certainly befall him at Hierusalem, yet he shrinks not, but with great resolution goes thither. In every City as he passed, the holy Ghost witnessed that bonds and afflictions abode him; But saith he, None of these things move me, neither count I my life deare unto my selfe, that I may finish my course and ministratiō with joy. And being at Cæsarea, he was warned, by a Prophet, of his bonds, and that hee should by the Jewes bee delivered into the hands of the Gentiles; whereupon the brethren with tears besought him not to goe up to Hierusalem; But he answered, *What mean you to weep, and to break mine heart? For I am ready not to be bound onely, but to dye at Hierusalem for the Name of the Lord Jesus*; O worthy speech of an Apostle! O Divine Paul!

Acts 20. 23. 24.

Acts 21. 17, 18. 19.

Let us labour to be prepared with such resolution; wee know not what hangs over our heads: We have cause to feare the worst, for our barren and fruitlesse profession; and

*Jam proximus ad te Vocationem*

our neighbours and brethren in Germany and France, are under the fiery triall; Prepare thy selfe; Happy are they which endure: See that there remaine no sinne unrepented of; for, if any thing, this will make us cowards and shame us.

Obfer. 3.

The prayers of the Church are most excellent and necessary, or else Paul would not in such termes have begged them.

Think thou reverently of them; as of means which God hath appointed and blessed for the great good of such as are in distresse.

The prayer of one righteous man availeth; much more of a whole Congregation, City, Kingdom. If many, *quasi manus facta Deum ambiunt orantes*, as Tertullian speaketh, banding themselves together, sue unto God, praying for things agreeable to his will, they must needs obtaine.

Tertul. Apol. Acts 12. 5. &amp; seq.

When the Church prayes for Peter, he is miraculously delivered.

When a legion of Christian souldiers upon their bare knees, make supplication to God, when the Army of *Aurelius* the Emperour was ready to joyne battell with the Germans and Sarmatians; These their enemies were discomfited by thundering and lightning, and the whole Army ready to perish for thirst, is refreshed with water:

Euseb. Eccl. Hist. l. 5. c. 5.

In the time of the holy Emperour *Theodosius* the Younger, at the prayers of the whole City, being come together upon another occasion, a grievous tempest was suddenly turned into calmnesse, and the former dearth and scarcity, into abundance and plenty of all things.

Socr. Schol. Eccl. Hist. l. 7. c. 22.

Absent not thy selfe from the Common prayers of the Church in the times appointed. Beware thou disparage them not, nor thinke basely of them in comparison of preaching, or when they are alone; wise and conscionable Christians, and such as are truly religious, will even for prayer alone resort to the house of prayer; and if all would so doe reverently, how might we prevaile with God?

By Pauls example begin all thy lawfull affaires with prayer; hee that doth not begins without Gods good speed.

Use 1.

But strive in prayer, for God delights to have his blessings and the kingdome of heaven, to bee wring out of his hands by the violence of our prayers.

Cold and drowsie praying getteth nothing at the hands of God; thou must wrastle with the Lord, as *Jacob* did, when he obtained to be called *Israel*: He will not let goe his hold, till the Lord bleste him, though hee receive a blow which lameth him; he will strive for a blessing, though it cost him a limbe.

Ignavia precibus fortius repugnat. Gen. 32. 24. 25. 26.

Such an Orator was *Moses*, in the behalfe of the Israelites; when the Israelites had sinned in the golden Calte, God is ready to destroy them, and *Moses* is ready to pray for them, which when the Lord seeth, he saith to *Moses*, *Let me alone Moses*, as if *Moses* prayers foound his hands that hee could not strike. O infinite goodness of the invincible God, to suffer himselfe to be as conquered by the fervent prayers of his servants.

Exod. 32. 10.

In this manner also prayed the Syrophenician, and obtained to her great commendation.

Three things amongst others should move us thus to pray:

Mar. 7. 25. &amp; seq.

1. The excellency of blessings we stand in need of; as Remission of sinnes, Faith, Repentance, &c. in which is our happinesse.

2. The strength of corrupt nature, and of our lusts, as Covetousnesse, Pride, &c. which are to be subdued by prayer.

3. The subtilty, malice, and unwearied violence of the Devill, seeking to destroy us, who is not made to flye without faithfull and fervent prayer.

Paul not onely dischargeth his conscience in gathering and bringing the Almshouses of the Greek Church, but desireth it may bee accepted of the Saints: So Ministers and others, must endeavour so to performe their duties, that their service may not onely be done *quali, quali modo*, but acceptably to the Church.

Use 2.

To be popular, may be a just imputation, neither may wee seek to please and satisie curious humours, or wicked men; and yet wee must not bee carelesse how our labours are accepted, but account it a blessing, if sober and wise Christians esteeme of our pains.

The God of peace be with you. Paul requesteth the prayers of the Romans for him, and he will not be in their debt, but thus he prayeth for them.

Use 3.

It is a comely thing when Ministers and people mutually pray one for another.

Art thou a Minister? Say with *Samuel*, that it should be thy sinne, to cease to pray for thy people.

1 Sam. 12. 23.

Art thou a Hearer? pray for thy Teacher, and great reason; *Ad commune lucrum pertinet*, saith one, *quia vestre impenditur edificatiō, quicquid nostra tribuitur facultati*: It is the common gain, for if by thy prayers, thy Teacher bee the more endued with devotion, gifts of utterance, and holy life, he is the better able to edifie thee thereby.

Leo Mag. ser. 2. de Tass. Dom. in iustis.

If thou wilt say, *Endue, O Lord, our Minister with righteousness*; Thy Minister will say, *And make my people joyfull with thy salvation*; If thou wilt say, *Blessed be he that commeth and speaketh to us in the name of the Lord*; We will say with Paul, *The God of peace be with you all. Amen.*



# AN EXPOSITION UPON THE SIXTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.

Verse 1. *I commend unto you, Phæbe our sister, which is a servant of the Church which is at Cenchrea.*

2. *That you receive her in the Lord, as becommeth Saints, and that you assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of my selfe also.*



He Conclusion of this Epistle began at the fourteenth verse of the fifteenth Chapter, and is absolved in this.

The first part of the Conclusion, was an Excuse; the rest of the parts follow now

to be considered, which are in number, five.

1. A commendation of a certain woman unto the Romans.
2. Salutations.
3. An Admonition inserted, but handled after all the Salutations.
4. A Comprecation, or the Apostolicall Seale or Benediction.
5. A Doxology, or acknowledgment of praise and glory to God.

The first of these parts, which is the second of the Conclusion, is in these two Verses, which are two parts:

1. A description of the party commended, by three Arguments: First, by her name, *Phæbe*; Secondly, by her profession, a Christian, in this Title, *Our Sister*; Thirdly, the fruit of her profession, *A servant of the Church which is at Cenchrea.*

2. The end why she is commended, set forth by a Reason.

The End is double; 1. That they should receive her; amplified by the manner, expressed in two phrases; First, *In the Lord*; Secondly, *As becommeth Saints*. 2. That they should assist her; amplified by the extent of such assistance, viz. *In whatsoever business she hath need of them.*

The Reason from common Equity; For *shee hath been a succourer of others; of many, and also of me*; Therefore to be received and assisted.

*I commend unto you*; not παρατίθημι, I commit; but commendamus, I commend, that is, as the Interlineary Glosse expounds, *Commendabilem ostendo*, I shew to be commendable, as if he should say, I desire you to take knowledge of this woman, the bearer hereof, as of a vertuous and very devout Christian, or I desire to conciliate your mindes so to this woman, you may admit her into your Christian fellowship, as one that is most worthy; so we desire, in our ordinary language, to be commended to our friends, that is, that such mention should be made of us, as whereby both our love may be testified to them, and their confirmed to us.

*Phæbe*; *Phæbus*, the Sunne; *Phæbe*, the Moon; sometimes taken for *Diana*, the Goddess of Hunting and Chastity; a name likely to have been imposed by her parents, being Gentiles; but whatsoever her name were, her selfe was most vertuous.

*Our sister*; Not his wife, as some, nor his naturall Germane sister, as others; but their sister in Christ, and by the profession of faith; For all believers are the sonnes and daughters of God by Adoption, and therefore brothers and sisters between themselves.

*A servant of the Church which is at Cenchrea*; *Cenchrea*, A Navall station, or Port, belonging to Corinth, on the East side of the *Isthmus* there, toward Asia; another Haven they had on the West toward the other parts of Europe, called *Læchem*, for which double Haven the Poets called Corinth *Bimarem*. Here *Paul* preached and converted many, among whom, *Phæbe* shined as the Moon, in the night of persecutions, doing much service to poore distressed Christians; and therefore here called a *Servant of the Church*; Not a Deaconesse, or one of the College of Widows, of whom *Paul* speaketh, 1 Tim. 5. for she was not poore, but *Nobilissima & ditissima summa*, a very noble and rich woman. Shee served the Church, *favorem & facultatibus*, saith one, by her countenance and purse, succouring many, as in the next verse.

*That ye receive her*; that is, entertaine and acknowledge her with all respect.

*In the Lord*; In the name of the Lord, because she

Consule Plin.  
lib. 14. c. 4.  
Hor. Carm.  
l. 1. Od. 7.  
Ovid. 4. Fast.  
Gloss. Ordinar.  
Anselmus.  
Cajetanum in  
loc.

the belongeth to the Lord; as *Mat. 18. 5.* and *10. 41, 42.*

*As becometh Saints;* to receive, or to be received; not in any fashion, but after a singular and extraordinary manner, as most dear and worthy friends.

*That ye assist her;* stand by her; a military word, and turther her in any her business; whether she had any suit at the Emperours Court, or any traffique with the Merchants, or whatsoever it was, it is not exprest, but we may be sure it was just and warrantable, or else *Paul* would not have written to have it had furthered.

*For she hath been a Succourer of many, and of me also.*

A Succourer; A Patroness, standing between poor Christians, and their dangers; standing before them to defend them, that they might be in safety. It is equall that the Romans should be *ungrateful* to her, for she hath been *merciful* of many: she relieved the Saints, received them to her house, countenanced them, and protected them.

*Of many, and of me also;* There is an Emphasis on both sides; of *Paul*; who would not help *Paul*? of others also.

*Of many;* of such as were more obscure, and of inferiour note, which were not much regarded or sought after; *yea, of Paul himself,* against whom, Satan most of all raged, so that it could not be but much more dangerous for them who should receive him.

*We must if occasion require, commend good Christians to others.* So doth *Paul*, *Phoebe* here, and many others in his Epistles. So did the brethren, at *Lysitra* and *Iconium*, commend *Timothy* to *Paul*, *Acts 16. 2.* So did the Brethren commend *Gaius* to *John*, *3 John v. 3.* and *John*, *Demetrius*, *3 John 12.* And in the Primitive Church, it was so ordinary to give Christians Letters of commendations, that he which acknowledged them nor, was taxed as if he had denied the faith.

And there is great reason for it; for first it concerns them which are requested to commend, that they may shew their charity; Secondly, the Commended, that they may be holpen. Thirdly, them to whom, that they may do good to the worthy, and not be deceived by the unworthy.

Though we must commend, yet we must be wary whom we commend: he were rashness and indiscretion to speak or write in the commendation of every one that desires it. Commend not before tryall.

Hence are to be reprov'd such, who reserve their worst language for the best affected persons, alwaies railing, and mocking such as fear God.

Also such, who for a fair word, or at the intreaty of a friend, or for a present, will write or speak for them which are lewd and wicked, and in matters most unjust; commending them for honest, good and orderly persons; which is to bear false witness.

Remember the reproof of *Moab*, wilt thou plead for *Baal*? and the correption of *Isobosphat* by the Prophet; wilt thou help the wicked, and love them which hate the Lord? Before *Paul* would have written or spoken in the commendation of a drunkard, a blasphemor, or prophane person, he would have had his right hand chopt off, and his tongue pluckt out of his head; For, him that saith to the wicked, thou art righteous, shall the people curse and abhor.

This indiscretion (though it deserve to be called by a harder name) confirms evil men in their lewdness, who being admonished, brag they can have hands and seals for their behaviour.

*A servant of the Church.* This is a title of honour. Kings and Princes are servants to the Church, and the Angels themselves, and he is no waies honourable before God, that doth not service to the Church.

*Christ is our Lord,* and the Church his Spouse, and therefore our Lady, as I may say: and it is the will of the Father, that he which serveth and honoureth his Son, should honour his Spouse also; for the honour of the husband is derived to the wife.

What service dost thou to the Church? whether thou beest in or out of office, if neither by thy purse, prayers, countenance, counsell, example, &c. thou do service, thou shalt have no reward.

What reward then shall drunkards, uncleane persons, &c. have? even the reward of evil servants, who for their injuring, and dishonouring their Lady and Mistress, the Spouse of the Lord Jesus, shall be cut off, have their portion with hypocrites, and be cast into utter darkness, where shall be weeping and gnashing of teeth.

It is the duty of Christians to receive strangers; so did *Abraham*, and *Lot*, and others. The Israelites must love strangers, *Deut. 10. 19.* and Christians may not forget it, *Heb. 13. 2.*

But Christian strangers, which profess true Religion, must be received in the Lord, and as it becometh Saints. Do good unto all men, but specially to the household of Faith, saith *S. Paul* elsewhere. So of true Protestant Christians there must be a speciall and honourable regard.

The Saints are consecrated to God, look what difference we make between the Lords day, and the other days of the week, so much ought we between the Saints and other men: as there is another manner of use of things holy, and of things common.

O happy *England*, which knowest not what it is to be a stranger; but there may a storme arise, and for thy fruitless profession, drive of thy Children into torraine parts, as in the daies of *Queen Mary*: therefore receive thou strangers, especially the persecuted members of *Jesus Christ*; in the middle of the Noon day make thy shadow as the night, to hide the outcasts of the Lord; Let them dwell with thee, and be a covert to them from the face of the Spoyler; as the Prophet *Esay* admonisheth *Moab*.

Whatsoever is done to such strangers, *Christ* accounteth done to himself, either by way of offence, or defence.

It is a gainfull office to receive such; as witnesseth the example of *Abraham*, *Lot*, the Widow of *Sarepta*, and others. And I am perswaded that *England* takes the better for kindness shewed, in dangerous times, to French and Dutch strangers; long may *England* be a Sanctuary, refuge, and harbour for the persecuted Saints. For he that receiveth a righteous man in the name of a righteous man, shall have a righteous mans reward, *Mat. 10. 41.*

Let us therefore remember the monition of *St Peter*, Use hospitality one towards another without grudging; and in these times of domestick peace, and forraine troubles, let us cheerfully and

Doct.

Petrus.

Obfer.

Judg. 6. 31.

1 Chr. 19. 2.

Pro. 24. 24.

Mat. 23. 37.  
& 25. 30.  
U/c 2.

Esa. 16. 3, 4.

Mat. 18. 5, 6.  
& 25. 34.  
U/c 9.

1 Pet. 4. 9

and with a liberrall minde, and not *Nabal*-like, receive such as fly unto us.

Luk. 143. Account it no small blessing, if God, by his providence, send one of his poore Saints, a stranger to thee, to bee releevd; and say after the words of *Elizabeth*, Whence is it that a brother of my Lords comes unto me? God honours thee, if he gives thee such occasion, and commits to thy trust such a Jewell.

Make such thy friends, that when thou failest, they may receive thee into everlasting habitations. Vouchsafe them a roome in thy house, whom Christ disdaineth not a place in Paradise, and if it were needfull, even wash their feet, knowing that the foot of a true beleever, is more honourable than the head of the proudest wicked man on earth.

Vse 3. The Romans must assist *Phæbe* in all her affaires; Such love ought to be betwixt beleevers, that they ought to support, uphold, and by all kinde offices further one another.

As one hand washeth another, so wee being members of the same body, ought mutually to be helpfull.

Wicked men will take part with wicked men, and ride and goe in the behalfe one of another; yea, even the *Devils* backe, and second one another; much more ought *Christians* to countenance and further one another; but alwaies in that which is good onely, and among good things in spirituall chiefly.

Vse 4. It is just, that such as have by their place, birth, authority, goods, countenance, prayers, counsels, example, labours, or otherwaies done good, whether of superiour or inferiour ranke, should be singularly respected upon all occasions; The Church is a debtor unto such; But such as have been no way serviceable, of due can expect no such regard; much less may they, who have wronged and disgraced the Church and members thereof, by their cruel and evill life.

Verse 3. Greet *Priscilla* and *Aquila*, my helpers in Christ Jesus.

4. (who have for my life laid down their owne neckes; unto whom, not onely I give thanks, but also all the Churches of the Gentiles.)

The second part of this Chapter begins in these verses, and is continued to the end of the 16. Verse, and againe in the 21. Verse and so to the end of the 23. In the Verses betweene the 16. and 21. is the third part of this Chapter.

This part is nothing but salutations; which are either from *Paul*, or from sundry others.

A Salutation is a signification of our love, whereby we wish all temporall and spirituall welfare to our brethren.

Barac.

Imperativum.

Imperativum.

Imperativum.

Imperativum.

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The Hebrew word, as also a Greek word, are used for this purpose, both at meeting and parting of friends.

The Greek word in this place implies the performance of such courtesie and well-wishing. The Latine word comes of a term which signifies, health.

The reason of *Pauls* saluting so many here; is threefold.

1 That we might win them by such courtesie, the readilier to entertain and follow the good admonitions given them, about indifferent, & other

things, in this Epistle; and for a preparation against his coming.

2 That the Romans might take speciall knowledge of these above the rest, that they might imitate their grave and peaceable courtesie, and follow their counsell.

3 That these persons saluted, by the praises which *S. Paul* giveth them, might be provoked to persevere in such praise-worthy vertues; for every commendation in plyeth a secret admonition of perseverance.

These things permitted, our order in handling of this part, shall be first to note the generall doctrine of salutations; and then briefly to passe it over, making some few observations out of some of the verses.

To salute our friends, present or absent, is a courtesie not to be neglected; This is to be proved by the practice of holy men of all times, of *Iethro* and *Moses*, *Exo.* 18. 7. of the Angel to *Gideon*, *Judg.* 6. 12. of the Angel to *Mary*, *Luke* 1. 28. So Christ commanded, *Mat.* 10. 12. and practised, *Ioh.* 20. 19. so *Saint Paul*, here, and in other of his Epistles. *S. Peter*, 1 *Pet.* 5. 13. 14.

Christians are not to omit this duty, it being a *Vse*, singular means to adorn our profession, and to nourish love; and whom should blessing better become, than the heirs of blessing? But see it bee from the heart.

There are, notwithstanding, two exceptions hereto.

1 The first, *Luk.* 10. 4. Our Saviour chargeth the seventy disciples, sent forth to preach, to salute no man by the way. By which prohibition hee doth not utterly take away such complements, as the Anabaptists, from that place; but sheweth that they were to use no delay, but to set all other occasions aside, and speedily to attend the preaching of the Gospel.

When friends meet, they are loath to part, and therefore such courtesies to bee omitted, when weightier matters are to be performed.

When we should preach, or heare, or resort to the Congregation to publike prayer, &c. it is then no time of visiting friends, entertaining them with discourse, or such complements which may take up that time, which ought otherwise to be bestowed.

2 The other, 2 *Iohn* ver. 10, 11. If any come to you, and bring not the doctrine of Christ, receive him not into your house, nor bid him, God speed; For he that biddeth him God speed, is partaker of his evill deeds.

An Heretike and stubborne maintainer of false doctrine against the foundation, is not to bee saluted. *Polycarpus* meeting with *Marcion* the heretike, refused to salute him; and when *Marcion* said, *cognosce nos*, I pray you take knowledge of us; *Polycarpus* answered, *Cognosco te primogenitum Satane*, I know thee for an Impe of the Devill. We may pray for such; but we may not familiarly salute them.

Thus much of the generall doctrine of Salutations; now of the particular persons saluted.

The first whom *Paul* saluteth, are a married couple; *Aquila* and his wife *Priscilla*; who are described in the third and fourth verses; which description, as the rest following, containeth a commendation of them.

These are here described three waies.

1 By their Names; which doubtlesse are from the

Doff,

Trenau adref.  
Harol. 4. 3. 3.

the Roman tongue; the woman being here, and elsewhere called *Prisca* in some copies; but the Romans very usually called women by Diminutives, *Drusilla*, *Petronilla*, *Domitilla*, *Tulliola*; so *Priscilla* either noting their love to them, or the loveliness of their sex, or their lesser stature.

There were other of these names, but after them, as one *Aquila*, who of a Heathen became a Christian, and of a Christian, at length a Jew; who translated the old Testament into Greeke, and thereby much perverted the Scriptures. Also there were divers of the name of *Priscilla*, some vertuous, but one infamous, namely, one of the impure Prophetesses of *Montanus*.

But these are that *Aquila* and *Priscilla* of whom we read, *Act. 18. 2, 3*, by nation a Jew, born in Pontus; by occupation, a Tent-maker.

2 By their Help which they afforded *Paul*, not onely in making of Tents, for *Paul* was of that Trade; but in *Christ Jesus*, that is, in preaching the Gospel of Christ; not that they preached, but furthered the preaching many waies privately, as occasion was offered; as by catechizing of *Apollon*, and by protecting of *Paul*, as it followeth in the next verse.

No man is so meane, but hee may be, and ought to be a furtherance to the preaching of the Gospel. If Parents and Masters would bring up their children and servants in the fear of God, and under discipline, it would be a great furtherance to a Minister; Also private men, by their prayers, good life, and liberality, may much set forward the Ministry of the Word.

3 By their love to *Paul*, set downe by an infallible token of it, which was, that for his life they laid downe their owne neckes: Greater love can no man shew, than to venture his life for his friend.

This is amplified by *Pauls* thankfulness, and the Churches, to them for it.

When or where, or in what manner this was done, is no where set downe that ever I read: It is supposed to have been either at Corinth, or at Ephesus; in both which places, *Paul* was in danger, and they in his company, *Act. 18. and 19.*

There are three persons for whom wee are to venture our lives.

1 For our Naturall Parents, for we receive our lives from them.

2 And most principally, for the Father of the Country, for the King or Supreme Magistrate; as *Abishai* for *David*; for the King is more worth than ten thousand others, *2 Sam. 18. 3.*

3 For our faithfull Preachers, being publike persons, and such as may by their labours save many soules.

Hearers owe themselves to their Pastors, as *Paul* telleth *Philemon*, and their lives, as in the example of *Aquila* and *Priscilla*.

They ought not then to raile on, and slander their Teachers, neither ought they to defraud them of their due maintenance: but they ought to submit to their godly admonitions. Thou owest thy life to thy Teacher, much more the reformation of thy wicked life at his admonition.

*Paul* gives thanks to them; so doe all the Churches of the Gentiles also; for *Paul* was the Apostle of the Gentiles, and by his death they had an unspeakable losse,

We must give thanks to God for all his blessings; also to the instruments, by whose meanes God bestoweth them upon us.

Singular examples of thankfulness, are *David* and *Elisba*; the one enquiring for some of the house of *Saul*, that hee might shew kindnesse to them for his friend *Jonathans* sake; the other in studying how to requite the woman of *Shunem*: On the other side, *Pharaohs* Butler is an example of unthankfulness, though afterwards he acknowledged his fault. So is *Ioash* King of *Judah*, who unjustly caused to bee put to death the sonne of *Jehoiada* the high Priest, which *Jehoiada* had saved his life, and advanced him to the kingdom. For thus it is written, *Thou Ioash the King remembred not the kindness which Jehoiada had done unto him, but slew his son.*

A people are bound to them who shew kindnesse to their Teacher.

Verse 5. Likewise giveth the Church which is in their house.

*Saint Paul* salutes the household of *Aquila*, which he calls a Church, for the private duties of Gods worship, as prayer, catechizing, reading the Scriptures, &c. performed therein; and also for the good and orderly life of the family. It is not like, that *S. Paul* meaneth the Saints which met there for the publike service of God, by reason of the particular salutations of divers of them following.

Wee ought so to governe our families, that they may be worthy to be called Churches. *Adams* house was called *The face of God*, *Gen. 4. 14.* And so did *Abraham*, and *Jacob*, and *Joshua*, and *David* order their families; Also *Cornelius*, though a military man. A house where there are no exercises of Religion, but where idleness, lying, slandering, common swearing, cursing, are rife; and where drunkenness, uncleanness, and riotous living, are ordinarily practised, may be called an assembly of Atheists, a den of thieves and lewd beasts, and the Devils chappell, rather than Church of God.

As our bodies and soules, so our families are to be consecrated to God to his holy Temples.

Ver. 5. ——— Salute my beloved *Epenetus*, who is the first fruits of *Achaia* unto Christ.

*Epenetus* is here saluted, and described three waies.

1 By his name, *Epenetus*, that is, as the Greeke soundeth, praise-worthy or laudable; and doubtlesse his life was answerable to his name.

2 By *Pauls* love to him, his well-beloved, without doubt for his virtues.

3 By his forwardnesse in Religion; *The first fruits of Achaia unto Christ*; that is, one of the first that in that countrey received the Gospel, and gave his name unto Christ.

This is expressed by a speech alluding to the Leviticall Law; The people were commanded from God by *Moses*, to offer the first fruits of their Corn, &c. to God; and this was a pledge of the blessing of God upon the rest.

As God accepted of the first fruits, and such as are most acceptable, as the first Cherries, &c. so was *Epenetus* before God and men.

And as the first fruits drew after them the rest

*Acts 18. 16.*

*Obfer.*

*2 Sam. 18. 3.*

*Obfer.*

*Phil. 19.*

*Obfer.*

*2 Sam. 18. 17.*

*Phil. 19.*

*Obfer. 1.*

*2 Sam. 9. 1.*

*2 Kin. 4. 8. 13.*

*Gen. 40. 23.*

*Gen. 41. 9.*

*2 Chr. 24. 23.*

*Obfer. 2.*

*Obfer.*

*Gen. 18. 19.*

*Gen. 35. 1.*

*Josh. 24. 15.*

*Psalm. 101.*

*Act. 10. 2.*

*Chrys. in loc.*

of

*Cor. 11. 23.* of the Crop, so was *Epenetus*, *Porta & introitus aliorum*, a means to draw others unto Christ.

*Obfer. 1.* Paul speaketh of none of these, but with some addition of praise; so ought we when we have occasion to mention their names, who give good testimony of a godly life, to speak to their praise; both that *vertue* may have the due honour, and that we may manifest our selves to be admirers and lovers of vertue and godliness.

*Obfer. 2.* He that would be commended (it is every mans desire,) must live commendably. Of this see my Exposition upon *Rom. 12. 10.* upon these words, *In honour preferring one another. Use 3.*

*Obfer. 3.* It is a great praise to be the first in good things. It is to the perpetuall commendation of the Church of Antioch, that their forwardness was such, that the Disciples were there first called *Christians*.

He that first invented the profitable Science of *Printing*, shall be famous to the worlds end.

To be the first Professour in a town, is a great credit; or the first that stepped forth to reforme disorders.

To beleve at anytime is our happiness, but to be the first in town or City, deserves praise. As he that is first knighted, hath precedence before those which are knighted after him; so seniority in profession, is not without some glory; which is part of the commendation of *Andronicus* and *Iunia*, vers. 7.

But to be the first drunkard in a Town, or the first inventor of a new disguised fashion, or of any evil, or the first bringer up of any wicked custome or order, deserves to be branded with perpetuall infamy and reproach.

Let us strive to be *formost* in that which is good, but let us persevere in goodness; for as it profited not *Iudas* to be one of the first, no more will it profit us, if we after fall away.

To have our latter end worse than our beginning, is a foule disgrace.

Vers. 6. Greet *Mary*, who bestowed much labour on us.

*Mary* here saluted, is described two waies; first, by her name, *Mary*; secondly, by her love to the Preachers of the Gospell, *She bestowed much labour on them.*

*Labour*, in entertainment, maintenance, &c.

*On us*; Not (it may be yet) on Paul himself; but them who preached the Gospell as Paul did.

There was one *Mary* whom *Ignatius* highly commended, calling her *παιδαγωγὸν* and *πολυμαθητήν*, that is, skilfull in all things pertaining to true wisdom, and full of all good learning, but whether this was she or no, there is no certainty.

*Obfer.* From hence it were frivolous to collect, that we ought to salute the *Virgin Mary* with the Angels salutation; because *Mary*, whom Paul saluted, was then living, and Paul had means to send to her: But the *Virgin Mary* is departed in the Lord, neither can we send to the dead to salute them; and to pray to the *Virgin Mary* for help, is far from the manner of Pauls saluting this woman.

Vers. 7. Salute *Andronicus* and *Iunia* my kinsmen, and my fellow-prisoners, who are of note

among the Apostles, who also were in Christ before me.

Here are two saluted, who are described; First by their names, *Andronicus* and *Iunia*; whether *Iunia* be the name of a man or woman, is to me uncertain. Secondly, by their kindred, they were a kin to Paul. Thirdly, by their captivity with Paul; his fellow-prisoners; Where, I find not whether at *Philippi*, or in some other place, for Paul was frequent in prison; the cause, doubt-  
*a Cor. 11. 23.* less, for the Gospell. Fourthly, by their fame, they were of note, and speciall mark, not only with, but among the Apostles; not that they were of the twelve, but in a large sense, as the terme Apostle may be given to any Preacher. Fifthly, by their seniority or priority in the faith, they were in Christ before Paul.

A part of the commendation of these two, is *Obfer.* that they were Pauls kinsmen; so of *Herodian*, vers. 11. A good man is an honour and credit to all his blood, as a wicked man is a shame and discredit. Let us credit the houses we come of.

But let no man think it shall avails him to have a godly man, though Paul, nay, though Christ himself of his kin, if he beleve not.

If thou hast a godly man of thy kindred, imitate him in godliness, and then thou shalt partake with him in honour and estimation.

They were Pauls fellow-prisoners. Though a prison be a place of shame and disgrace, yet to be imprisoned with Paul, and for Pauls cause, is a great glory.

To be a fellow-prisoner with murderers, thieves, drunkards, &c. of this we have just cause to be ashamed. Let none of you suffer, as a murderer or as a thief, or as an evil doer, &c. Yet if any suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf. *1 Pet. 4. 15, 16.*

The Saints before us, have suffered imprisonment, death it self: Let us prepare for such things; whatsoever hath befallen them, may also befall us. Examine thy self, what courage thou hast, and resolution, if such things should come to pass.

These were of note among the Apostles; To be of note for vertue or goodness, is commendable; beware thou beest not marked for lewdness or villany; *Abraham* was famous for faith, *Iob* for patience, *Andronicus* and *Iunia* for preaching and furthering the Gospell: But *Iudas* was infamous and branded for a Traytor; and *Barabas* was *μακάριος ἀσθενής*, a notorious prisoner, so some are marked, and branded drunkards, harlots, &c. better for a man to live in perpetuall obscurity and darkness, than to be so noted. *Mat. 27. 14.*

Vers. 8. Greet *Amplias* my beloved in the Lord.

*Amplias* his commendation is, that he is beloved of Paul for his grace and holy profession; so is *Stachis*, vers. 9. so *Perfis*, vers. 12.

It is more to be beloved of Paul, than of a King; *Chrysim* *lar.* for Pauls love presupposeth vertue and desert, but he is ready to *anabemaize* such as are wicked and ungodly. *Obfer.*

Wilt thou love them that hate the Lord? so was *Jebothaphat* reproved. Let all thy delight be in the Psal. 133. Saints; and in the excellent, with David.

Vers. 8

Ver. 9. Salute Urban our helper in Christ, and  
Stachys my beloved.

Obfer.

**O**ur helper in Christ, that is in preaching the Gospel.

Pauls modesty and humility may be here noted, who superexcelling in gifts, yet acknowledgeth Urban, a mean preacher in comparison, to be his fellow helper.

Also Urbans zeale to helpe in enlarging the bounds of Christs Kingdom; Help thou according to thy place, but hinder not the preaching and passage of the Gospel.

Ver. 10. Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

**T**here was one Apelles of the Ile Cos, a famous Painter, but this Apelles was famous for the Image of Christ drawn in his heart, and upon all occasions appearing in his life.

To be in Christ is a great honour; but to be approved in Christ, exceedeth in commendation. Trypt gold is precious, a tryed Souldier is of great account; so upon triall in temptation to stand fast, and hold our owne, is a Christians greatest praise.

Peter was a valiant Champion, yet upon tryall he failed, denying his Master, though afterward he was an approved souldier.

Phil. 2. 23.

When Paul would commend Timothy to the Philippians, You know, saith he, the proof of him.

Many speak well, and make faire shewes, who, upon prooffe and triall, are altogether other men. They are patient, till provok'd; chaste, till tempted, and there be opportunity; true men, till a bootie lye in their way, which they thinke they may take up and never bee espied; resolute, till persecution come, &c.

But Abraham, upon triall, proved his love to God; Susanna her chastity; Job his patience; Apelles his grace. Labour thou also to bee a Christian of prooffe, and pray to stand in temptation.

The effect of the next salutation wee will handle in the next verse.

Ver. 11. Salute Herodian my kinsman. Greet them which be of the house of Narcissus, which are in the Lord.

**O**f Herodians description and commendation, see before vers. 7.

Paul saluted, in the tenth verse, those of Aristobulus household; here, them of Narcissus his household.

What Aristobulus was, is not certaine, likely not converted.

The most hold Narcissus to bee Claudius the Emperours great favourite, of whom histories make mention. Tacitus describes him as a very subtle Politician, in his plot upon Messalina the Empreffe, whom he accused to the Emperour, and also put her to death.

He was a man of infamous life, he was not converted, nor all his household, and therefore Paul distinguisheth them; he salutes them only which are in the Lord.

Christ ruleth in the midst of his enemies; In the house of Narcissus hee gathereth his Church. There is a Moses in Pharaos Court, an Obadiab

in Abahs, a Ioanna in Herods, the wife of Chusa, Luke 8. 3. Herods Steward; good Christians in the family of Phil 4. 22. Narcissus; and after, some in Neros Court. Yea, Chrysostome reports, that S. Paul converted one of Neros concubines, which was one of the causes of his death, because her affection and love was alienated from him.

If the power of the Word perswade such to turne from their uncleane and wicked life, it were a foule shame for us, who live in Gods house, not to be brought by it from our evill conversation.

No body would have looked for zealous Christians in Neros Court, in Narcissus his family, yet there were such there: And no man (one would think) should look for drunkards, thieves, whoremasters, strumpets, &c. in Gods house, in the household of faith; yet there are such to bee found.

Ver. 12. Salute Tryphena, and Tryphosa, who labour in the Lord: Salute the beloved Persis, which laboured much in the Lord.

**A**s there are many famous men commended in the Scriptures, so also many women; Sarah, Rebecca, Miriam, Hannah, Deborah, The blessed Virgin, &c. and many in this Chapter.

These are commended, not for their beauty, birth, gay cloaths, &c. but for their labour of love to the Gospel, and the Saints professing the preaching of the same: and for this shall they be commended till the second coming of Christ.

Let all women hence learne, not to set their mindes upon outward adorning of the body, as in plaiting the haire, wearing of gold, and putting on of apparrell; but upon the inward ornaments of the minde; upon chastity, modesty, meeknesse of spirit, which in the sight of God, are of great price.

Ver. 13. Salute Rufus, chosen in the Lord, and his mother and mine.

**C**hosen in the Lord; that is, a choice Christian and Professor; not speaking here of his eternall election. So John writeth to the elect Lady, that is, who was a choice Lady for godlinesse and vertue; as Chosen men, of Istaill note the worthiest of that kinde.

His mother and mine. Our Countrey is our mother; So is Abel a City, called a mother in Israel. Old women are mothers; so are Benefactors; thus was Pharaos Daughter a mother to Moses; thus was Rufus his mother, a mother to Paul; and Mothers, are parents which beare children in their wombe, and bring them forth, and thus was Pauls mother, a mother to Rufus.

A toward son is a credit to his mother, and a vertuous mother to a toward sonne; Blessed are the families where there are such roots, and such branches.

Ver. 14. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the Saints which are with them.

**I**n these two verses are some saluted by name in particular; and some in generall, under these titles, Brethren, Saints.

Y y

Of

Tacit. Annal.  
lib. 11.

Obfer.  
Ps. 110. 2.

Sam. 10. 18.

Obfer.

Of the men and women here by name saluted, there is little, and no certaine mention made in history, for ought that I have read; and therefore I passe them over; onely this wee are to remember, that they were worthy and famous for godlinesse in the Church of Rome at that time.

And because it were too long to reckon every particular man and woman beleeving; therefore, in generall termes hee comprehendeth all the rest.

*In my exposition of the 12. Ch. v. 10.*  
Brethren; So are the elect professing the Gospel, by reason of their Adoption: They have all one Father, which is, God; and one Mother, which is the Church; therefore they are Brethren; and, in ancient time, the meetings of the Saints were called *Fraternities*, as I have somewhere observed.

*Obfer.* This title notes *Vnion* with God, and communion among our selves, and so urgeth *Vnity*.

Saints, Beleevers are usually so called by Paul; and these are either such which are outward only; or such which are outward and inward also.

*Obfer.* The first have onely the outward profession of the Gospel, and these are *Hypocrites*: The other, beside their outward profession, have true inward sanctification. These are either *perfect*, such as are to be found onely in that part of the Church which is triumphant; or *Imperfect*, such as are in the Church militant, who daily fight and strive against sin.

*Obfer.* This title admonisheth us to live holily according to our name; to be called a Saint, and to live like a Beast, or a devill, as many doe, is to dishonour the holy name after which wee are called, and to damne our selves.

*Psa. 35. 11.* God is called Mercifull, and True, and therefore, when David prayeth for forgiveness, hee saith; *For thy Names sake, O Lord, pardon mine iniquities*, desiring that his dealings towards him, may be according to his Name; So wee may say to a man: Be answerable to thy name: Thou art called a Saint, live not like a wretch, but even *For thy names sake* live holy.

Ver. 16. Salute one another with an holy kisse.—

**P**aul concludeth his owne salutations with this precept, that they should mutually salute one another; adding the sign of true love and friendship: *A holy kisse*.

*Pro. 7. 13.*  
*1 Kin. 19. 18.*  
*Hos. 13. 2.*  
*2 Sam. 15. 5.*  
There are *unholy kisses*; The *unchaste* kisse of the Harlot; the *Idolatrous* kisse of the *Israelites* to *Baal*, and the Calves; and of the Papists to their Images, and Reliques: The *flattering* kisse of *Abfolon*; The *traiterous* kisse of *Joab*, and of *Iudas*.

*A holy kisse*, is, when the love is unfeigned which is testified thereby.

As it is the fashion, among us, for men meeting with their friends, to shake hands, so was it among the Jewes, as appears by many places in both Testaments, for men to kisse men, at meeting and partings.

Now because the Romans were troubled with dissentions about meats and daies, as wee have scene Chap. 14. therefore Paul wiseth them, that they should salute one another with a *holy kisse*, that is, in a true conjunction of minds and affections, forgetting all former offence.

This Peter calleth the *kiss of charity*; 1 *Pet. 5. 14.*

and S. *Augustine*: *Osculum Columbinum*, the Dove-like kisse.

From whence it came to passe in the Primitive times, that Christians before the receiving of the Communion, *kissed* each other, which fashion, for some abuse, was prudently laid downe; In the stead whereof is the *superstitious* kissing of the Pax in the Church of Rome.

Christians ought to love one another truly *Obfer.* without dissimulation; of which, see *Rom. 12. ver. 9.*

Ver. 16.—The Churches of Christ salute you,

21. *Timotheus* my *work-fellow*, and *Lucius*, and *Iason*, and *Sospater* my *Kinsmen*, salute you.

22. *Tertius*, which wrote this Epistle, salute you in the Lord.

23. *Gaius* mine *host*, and of the whole Church, saluteth you; *Erasmus* the Chamberlaine of the City, saluteth you, and *Quartus* a Brother.

**I**N these Verses are set down the salutations of others to the Romans, and these are either whole Churches, v. 16, or particular persons, in the rest of the verses.

These are, both to cherish love between the Brethren in all places though far remote; and for the more confirmation and authority of this Epistle, that it may prevaile the better with the Romans.

The first particular, is *Timotheus*, whom hee calls *work-fellow*; this is he of whom, *Act. 16. 1, 2*, to whom Paul wrote two Epistles; whom he commends divers times to the Churches, and whom he ordained Bishop of Ephesus.

The next are three, described by their names, and by their kindred:

Their Names, *Lucius*, of whom, *Act. 12. 1. Iason*, of whom, *Act. 17. 5. & seq. Sospater*, of whom, *Act. 20. 4.* all famous men for godlinesse.

These were a *kin* to Paul.

The *first*, is *Tertius*, described by his name, and by his effect; he wrote this Epistle.

*Tertius*, so many Romans were called. Some *Secundus*, as one of the *Plinies*; some *Quintus*, as *Fabius*; some *Sextus*, as *Roscius Amerinus*; so in the next verse, *Quartus* a Brother.

which wrote this Epistle; either from Pauls mouth, or from his papers.

It is a great honour any way to further true Religion; to write part of the Scripture, so to read it, to bear it, but most to beleeve the Scriptures and to obey them. *Obfer.*

The sixth is *Gaius*, who is described and commended for his liberality and hospitality, both to Paul, and also to the whole Church.

There were divers of this name; one of Macedonia, another of Derbe, another (it may bee) to whom S. *John* wrote his third Epistle.

This *Gaius* most like to bee the Macedonian, because of the writing of this Epistle at Corinth.

Hast thou riches? Honour God with them, as *Gaius*; relieve the poore, maintaine the preaching of the Word; and let it not bee done niggardly, for *Gaius* maintaines, and gives entertainment to the whole Church: Riches so expended, will bee comfortably accounted for; Many have a heavy reckoning to make, who have bestowed many great summes upon harlots, Drunkards, and in vanity, but nothing, or

*Aug. tract. 6.*  
*Super. Job. Cle-*  
*ment. Alex. de*  
*3. Pedag. ad*  
*hebr. 13. 1.*  
*ad Christum,*

*Act. 19. 29*  
*Act. 20. 46*

*Obfer.*

or very little, upon pious uses.

When thou dyest, thy goods shall not follow thee, but thy works shall, be they good or bad; according therefore to thy ability, upon all occasions, doe good, laying up a good foundation against the time to come.

Luke 12. 11.  
ad 21.

When the rich man increased in wealth, if he had studied to enlarge his liberality to the poore, as he did to enlarge and biggen his barnes, hee had not been so branded with the name of a Fool, by our Saviour.

Hee cared for himselfe, and not for the poore, nor for maintaining of Gods worship. Wee are but Stewards of riches, which are lent us, that we should have comfort of them our selves, and that we should bestow them for Gods glory, and the good of the Church.

The seventh is *Eraustus*, of whom, *Acts 19. 21.* and *1 Tim. 4. 20.* described here by his office; Chamberlaine of the City of Corinth.

Obser.

It is lawfull for godly Christians to beare civill Offices; and it were to bee wished, that all offices in Christian Common-wealths, and in the Church, were bestowed upon them who were the most prudent and zealous Christians, whatsoever the Anabaptists say to the contrary.

Obser.

Not onely meane persons, but great personages also, are by the Gospell converted to Christ, *wise Joseph of Arimathea; Learned Nicodemus*, a ruler of the Jewes; *Noble Theophilus; vertuous Joanna*, wife to *Chusa*, Herods Steward; *Sergius the procurator*; *Eraustus the Chamberlaine*; the Eunuch of Candace, and others.

Not many such; but in the wisdom of God, some Kings, some Queens, some Princes, Nobles, great ones, that the Church may have countenance.

We are to pray for the countenance of such, and to praise God for them. Their example is potent either way: When the chiefeest in a towne are religious, and sober, and enemies to disorder, the meaner sort are easily governed: but where the chiefeest are contrary, there it is impossible to settle any good order.

So much hurt as thou hast done by thy example, so much heavier shall thy judgement be; if thou hadst done so much good, great would have been thy comfort in the last day.

The last is *Quartus*, described by his profession; *A brother*.

Obser.

In all these wee may note the blessing which followes a good life, even in this world; even a sweet remembrance of our Names when we are dead.

Prov. 10. 7.

The memory of the Just is blessed, but the name of the wicked shall rot.

Verse 17. Now I beseech you, Brethren, marke them which cause divisions and offences, contrary to the Doctrine which yee have learned, and avoid them.

IN this, and the three Verses next following, is the third part of this Chapter, and the fourth part of the Conclusion, which is, an Admonition. In which are the manner of it, and the matter considerable.

The manner in these words, *Now I beseech you, Brethren*; It is tendered to them with exceeding love, such manner of speaking wee had before, Chap. 12, verse 1. and Chap. 15, verse 30.

In the Matter, we have the Admonition it self, verse 17, 18. and the Amplification of it, verse 19, 20.

In the Admonition it selfe; are the Duty, verse 17. and the Reason, verse 18.

The duty is, to beware of false Teachers, and false Brethren.

In this we may note a Declaration of the warinesse required, and a Description of them, of whom they are to beware.

Unto this warinesse belong two things; first, to marke; secondly, to avoid.

The Description of the parties to bee marked and avoyded, is from the Effects, which are two; Divisions, and Offences; They which make Divisions and Offences, are to be marked and avoyded.

These two are amplified, by the Rule unto which they are contrary, which is, The Doctrine which they have learned.

Marke them: The word signifieth such a marking, as useth a watch-man that standeth on a Towre to descry enemies, he marketh diligently all commers, and giveth notice accordingly, for the saving of the City: Hence are the chiefe Pastors and Fathers in the Church called *Episcopi, Bishops*.

One Copy, as Master Beza noteth, hath an adverb joyned to the verbe; *οὐκ ἵνα ἀποδοῖς*, to marke so that wee bee in surety, and not deceived.

Clarem, co-  
dex.

And avoid them: Which Peter Martyr understandeth of Excommunication.

Which cause divisions and offences; The first of these some thinke to be referred to Doctrine, the other to Discipline: the first of Heresie, the other of Schisme; and I thinke wee may understand both of these in the first word; and by the second, the offence which cometh by such Division, and also that which cometh by a wicked life, for these also deserve to bee marked and avoyded.

Contrary to the Doctrine of Salvation by Jesus Christ onely, which yee have learned, either by this Epistle, or by your first Converters.

False teachers and brethren are carefully to bee marked and avoyded. *Mat. 7. 14, 15.* Beware of false Doct. Prophets, which come to you in sheeps clothing, but inwardly they are ravening Wolves; yee shall know them by their fruits: Which fruits are in this Text, Division and Offences, *Phil. 3. 2.* Beware of Dogs, beware of evil workers, beware of the Concision. For here Saint Chrysostome would have the Jewes to be understood, who urged the Necessity of the Observation of the Ceremoniall Law; I thinke also such Gentiles who maintained Jewish Opinions.

Here note Pauls Wisedome, and that in three things.

Obser.

1. That he putteth this Admonition in the very end of his Epistle, to note that amongst all other things formerly written of, this is especiall not to be forgotten.

Musculus.

2. That he interserreth it among the Salutations; that so it might the more prevail with them; for as then the waxe easiliest receiveth the print of the Seale, when it is softened; so having by his gentle Salutations, greetings by name and commendations, prepared their affections, then he putteth in for peace and unity, and that they should beware of such which cause divisions.

Y y 2

3. Ha

3. He nameth those which were *worthy* amongst them, but not the *factions* and schismaticall, that they might discern this admonition not to proceed from any private spleen, but meerly out of a true and unfeigned desire of their good.

Use 1.

We ought to have a watchfull eye upon all such, who either by their opinions, or life, contrary to the Doctrine of Salvation, which we have learned out of the Word, and to censure them.

Use 2.

We may not keep company with Papists, Anabaptists, Brownists, profane persons, or if there be any other which are enemies to the peace and holiness of the Church, lest we be corrupted and perverted by them, for our nature is prone to error, and slow unto the truth.

Use 3.

There are two things which strike at the very heart of the Church, *Division*, and *Scandall*, or *Offence*.

If thou desirest that the Church should live and flourish, O, pray for the peace of *Jerusalem*, and beware of faction and schisme; hate evil, and lead a godly life.

Verf. 18. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words, and fair speeches, deceive the hearts of the simple.

**H**ere is a Reason of the Admonition, which is twofold: The first is taken from the End; the second from the Effect of them which cause Divisions, and Offences.

Their End is set down, first, *Negatively*, They serve not Christ, then *Affirmatively*, but their own belly.

To serve Christ; Is to submit our selves to his will, and to seek to please him in all things, and to set forth his glory; but this the *factions* spirits intended not, but to serve themselves, and their own turns, whatsoever became of the service of Christ.

Their own belly; That is, profit, maintenance, ease; for we are ten-fold more forward to bestow upon such, which shall broach a new opinion, or be *factions*, than upon peaceable teachers; Opposition to the present Government of the Church in England, may easily be discerned to be a very mystery of gain.

Faint.

Also by Belly, by a *Synechdoche*, understand Vain glory, Ambition, and all carnall affections, and wrong ends.

The Effect, They deceive the hearts of the simple, set forth by the Instrument; *Good words and fair speeches*.

In the Effect, are the Action, they deceive; the parties deceived, the simple; The extent, how far they are deceived, even in their hearts.

They deceive; The word signifieth such a deceit, which a false thief useth to a traveller, offering himself a guide to direct him a better way to his journey's end, and so leading him into some dismall place, that he may rob him, and cut his throat; and therefore the vulgar translation, and Mr Bera, with the Syriack, read it, they seduce.

The hearts; to note that alienation of Affections, followeth division in doctrine and opinion; Division and faction, is as a canker, not only impairing the soundness of the Judgement, but diverting the current of the Affections.

argued.

Of the simple; *argued*, is such a one who having

a desire to do well, yet wanteth wildome to discern the subtilty and ends of such who make divisions in the Church. Simple or innocent, as the vulgar, being so called, *non à puritate conscientie*, sed à defectu industriae, not from the purity of their conscience, but from a defect of wisdom, or care and industry, to observe and find out the packing of such contentious and factious spirits, saith Lyra.

Lyra in loc.

By good words, and fair speeches, *καταλογίζεσθαι* when a man maketh shew of much goodness in words, but is nothing to in substance and deeds; so *Perimachus*, the Emperour, was called *καταλογίζεσθαι*, which one propounded, *blandus magis quam benignus*, fair spoken, but no waies liberal; *καταλογία* is when a man useth many good prayers and benedictions, taken here in the worst sense, for that bad eloquence and counterfeite zeal, which Hereticks and Schismaticks use, to draw the simple to their side and opinions.

Amelius Via  
for status &  
Bera.

Such which cause divisions and offences, contrary to the true Doctrine, serve not Christ, but their own affections, deceiving the simple. 2 Tim. 3. 4. 5. 6. Lovers of pleasures more than lovers of God; Having a forme of godliness; for of this sort are they which creep into houses, and lead captive silly women. Tit. 1. 10. 11. There are many vain talkers and deceivers, specially they of the Circumcision, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Our Saviour in Mat. 7. 14. calleth them ravening wolves in sheeps clothing.

Doct.

This is principally to be meant of the Jewes professing of Christ, who withall urged the necessity of the Ceremoniall Law, and of such Gentle Christians, who embraced such Jewish opinions, these were liberally maintained by the Jewes. Both these Paul sharply taxeth almost in all his Epistles; Notwithstanding, this Admonition is to be applied to the necessity of the Church in all times.

He that serveth his belly, or carnal affections, cannot be the servant of Christ; ye cannot serve

Observe  
Mat. 6. 24.

God and Mammon.

Beware of the sugred and fair tongues of Hereticks and Schismaticks, lest thou be seduced. For thus such subtile merchants do vent their bad wares; shewing their errors, not naked, but as *Irenaeus* saith, *amiculo splendido callide ornatos*, cloaked with good works and fair speeches, that they deceive the simple and unskilfull.

Use 1.

Thus the Papists offer their Indulgences and Pardons, and such trumpery, beguiling the ignorant, and serving their own bellies. Thus the Anabaptists preach of Temperance, and other virtues, and in the meantime, like idle bellies, live of other mens labours. Thus do the Brownists, and all factious spirits, convey the poylon of their schismaticall opinions, under a pretence and shew of purity and zeal. Thus did the Pharisees; under a pretence of long prayer, devour widows houses.

Yrenaeus in pro-  
mio l. 1. adv.  
Heracl.

Mat. 23. 14.

As strumpets paint their faces, and deck and perfume their beds, to allure simple ones, and young men without understanding; so false Prophets wear a rough garment to deceive.

Prov 7.

Thus have many simple men and women, of forward affections, been inveigled, and drawn to oppose the Church and Civill Magistracie, by the fair shews of zeal and conscience of such Leaders; who have therein aimed at their own gains, or credit, and not at the glory of God, and peace of the Church.

It

Use 2.

It is a detestable thing; to shew in words and gesture, religion and zeale, and yet to live wickedly. These are they which cause the truly zealous profession of the Gospel to be evil spoken of, by their false dealing, lying, slandering, and other lewd behaviour.

Mat. 7. 21.

Woe to them, who by their unfaithful dealing, give just cause for men to say, that they had rather deale with Turks, Infidels, Drunkards, Whoremasters, &c. than with Professors, and goers to Sermons; Not every one that saith, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of God; which is in heaven.

Ver. 19. For your obedience is come abroad unto all men; I am glad therefore on your behalfe; but yet I would have you wise concerning that which is good, and simple concerning evil.

His verse, and the next following, containe an Amplification of the Admonition; which is threefold: An Occupation, in this verse; and a Consolation, and a Prayer in the twentieth verse.

In this Occupation, we must consider the Objection, and Pauls answer.

For the Objection; whereas hee admonisheth them to beware of those which caused divisions, because through faire speeches they deceived the hearts of the simple, hence they might, perchance, thus object.

What doe you thinke us so silly, that every fair word will carry us?

Unto this Paul answereth, whereof there are two parts; A Concession; and A Correction.

The Concession; Your obedience is come abroad unto all men, I am glad therefore on your behalfe.

The Correction in the rest of the words of this verse.

In the Concession are the things granted, and the effect of it in Paul.

The thing granted, that their obedience is come abroad unto all men, or places; that which he called simplicity, here hee calls obedience, attributing to them a facility and readinesse to obey the Gospel, which is a singular commendation. Simple, that is, not blockish without understanding, but honest hearted, sincere, of tender conscience, desiring, to their uttermost, to take that way which might further the peace of their consciences.

This is come abroad among all men, saith he, and therefore it were vaine for me to deny it.

Nay, I am glad therefore on your behalfe; so that hee mitigates the envy of the word simple, by obedience, and sheweth, that it is a great part of their worthinesse, that they are so ready, so teachable, so flexible to obey, signifying that it wrought this effect in him, that he therefore did singularly rejoyce.

The correction; But I would have you wise unto that which is good, and simple concerning evil.

This correction hath a secret reproofe, which was want of prudence to observe and discern the sleights of Schismaticall teachers, and to suspect danger under their fair shewes.

Facility to obey, is soon deceived, if it be not joyned with Prudence. For when men shall come in the habit of the servants of God, and making a great shew of zeale; here an honest heart would

be loath to suspect any corrupt end, either of gaine, or ambition, or such like: and therefore Paul tells them, that as he would have them simple concerning evil, not to be cunning to doe or cover, or perswade to evil, so to be wise unto that which is good; to use all their cunning, to try true and sound doctrine, and to retain that which they had learned.

As we must be ready to obey the truth, so wise to try and discern what is such, 1 Thes. 5. 21. Prove all things, keep that which is good. 1 John 4. 1. Believe not every spirit, but try the spirits whether they are of God; because many false Prophets are gone out into the world.

Here Pauls sweetnesse, wisdom, and care appeares; his sweetnesse in admonishing them so lovingly; his wisdom in writing so cautelously; his care, that the Romans might bee at peace and unity, because their example might doe either much good or hurt to the Churches. If such disturbers of the Churches peace, and broachers of new opinions, bee not suffered at Rome, neither wil other Churches give credit or audience to them; For that which the Romans, inhabiting the principall City, doe in such cases, goes abroad unto all men.

He saith not, your knowledge, but your obedience is come abroad unto all men. A great commendation; for the praise of godlinesse is in obedience; unto this, Cities, townes, families, private persons should aspire, so to live, that their obedience may come abroad among all; if it bee rather justly said, that their disorder, drunkennesse, riotousnesse, profanenesse, is come abroad, it is a fearefull hearing.

Paul is glad of the good report of the Church of Rome for their readinesse to obey, so are we to rejoyce with the Angels, at the conversion, and proceeding in grace of others.

We must be wise to that which is good, as simple to that which is evil; for as it is a finne under a shew of zeale to deserve, so is it to be deceived and misled.

The merchant buys not all wares, but those which are for his turne and commodity; The husbandman buyes not all, or any corne to feed his land, but that which is cleane and sound; so are we to be much carefull and choise, what opinions we drinke in, with what fair words, and under what fair shewes soever they be, by what persons soever, rendred unto us.

Observe here a direction from Paul; In a Church where the doctrine of salvation by Christ onely, is soundly and truly taught and received, if any the most sanctified man in shew, shall teach any thing which may tend to make a division, or faction, and to disturbe the peace of the Church, suspect, and be jealous thereof; for it is either false, or if true, yet better to be buried as low as the Center of the earth, than to be broached, to break the peace and unity of the Church.

Here it is that Paul would have them wise, that if any opinion smell never so little of Schisme and division, to damn and renounce it.

There are two things which are to be most precious to us: The truth of doctrine, the peace of the Church; they are as two sisters, either of which without the other, is unprofitable and dies.

Be wise therefore unto that which is good, as serpents; bee simple unto that which is evil, as Mat. 10. 16. Doves.

Doctr.

Use 1.

Use 2.

Use 3.

Use 4.

Note this Direction.

As

As the Serpent stoppeth her eare, and will not hearken to the voice of the charmer, charme hee never so wisely; so, stop thine eares, and refuse to heare the hissing of such serpents, which shall goe about with their fair tongues, and shewes, to cause thee to eat of the forbidden fruit, to oppose the state and constitutions of a true and famous Church, and to disturbe the peace thereof.

Ier. 4. 23.  
1 Cor. 14. 10. The Lord, by his Prophet, complains of the Jewes, because *they were wise to doe evil, but to doe good they had no knowledge*; be thou wise to do well, and simple to doe evil; in malice, a child; in understanding, a man.

Vers. 20. And the God of peace shall bruiſe Satan under your feet, shortly: The grace of our Lord Jesus Christ be with you. Amen.

IN this Verse are the two other parts of the Amplification. The first is a consolation: *The God of peace shall bruiſe Satan under your feet shortly*. The second, which is a prayer to bee referred to the 24. Verse.

The Consolation is a promise, that howsoever God permit Satan to trouble the Church of Rome then, by the Authors of Divisions and Offences, yet *shortly he shall bruiſe him under their feet*.

They must fight it out, but the victory is certaine; of which there are foure things here considerable.

1. The Author of this Victory; *The God of peace*, so called also in the last Verse of the former Chapter; because hee loves peace, and gives peace; and surely he loves it, that the peace-makers are pronounced blessed, by our Saviour, and to be marked thereby for the children of God.

Mat. 5. 9. The god of the world, which is Satan, sows dissention; but the God of heaven and earth, the God of his Church, he makes peace.

2. The party conquered, *Satan*, that is an enemy, our adversary, who stands against us even at the barre before God, accusing and pleading against us, laying our sinnes to our charge, that we might be damned.

1 Pet. 5. 8. Even this Satan, the Devill, shall by the power of God, be bruiſed under our feet; himself, and his instruments, tyrants, hereticks, schismatics, hypocrites; and those things whereby his Kingdom is upholden; out of the Church, idolatry, and infidelity; in the Church, dissention and prophaneſſe.

3. The manner of the conquest; *Shall bruiſe under your feet*, wee shall gloriously conquer, and Satan shall be abased to the lowest degree of Dejection.

As *Joshuah* caused the Princes of Israel to set their feet on the very necks of the five Kings, so will God throw Satan down, and make us trample him under our feet.

4. The time; *Shortly*, though he now rage, yet ere long he shall be throwne downe; that is, at the day of Judgement, say some. Which we may expound the day of every mans particular judgement, which is death; or of the generall judgement, at the last day.

Or *shortly*, that is, prophesying of the Conversion of the Roman Empire to the faith; which was in the dayes of *Constantine*; or of the Judgements of God upon the persecuting Emperors;

or rather comforting them, that shortly the dissensions caused among them by the subtilty and malice of the Devill, should be quenched, and the Authors silenced, which I verily think came to *Quatuor*, passe, by this Letter, and by *Pauls* labours afterwards among them.

God will make his Church and Children to conquer Satan, Gen. 3. 15. 11, that is the seed of the woman, shall bruiſe thy head, that is, of Satan: This is meant of Christ, and in as much as that which he did, he did for us, who are his members, wee in him shall doe the same, that is, conquer him. 1 Cor. 15. 17. Thanks be to God which giveth us victory through our Lord Jesus.

Satan is the author of all dissention and mischief wrought in the Church, whosoever bee the instruments of it. So the Devill is said to cast some of the Smyrnians into prison, meaning the enemies of the Church, by the Devils instigation. Rev. 2. 10.

The Devill is our deadly enemy, of whom, in regard of our finfulness, we have great cause to be afraid; for his power is great, and his malice not to be exprest; and hee hath infinite slights and policies to deceive us and bring us to confusion, never ceasing going about, and seeking to devoure us.

He knows how to fit every mans humour, and to apply a temptation according to his inclination.

He knows when open force, and when secret fraud will most hurt the Churches of God.

In *Queen Maries* dayes, when the Governours and Rulers were enemies to Religion, then hee set upon the Church; with imprisonments, banishments, fire and sword.

Why doth hee not rage so now? *Non deposuit odium, sed verius ingenium*; hee hath not given over his malice, but hee alters his device, and *evocat inimicitias, ad quietas convertit insidias*, He turnes his bloody enmity, into slyes and secret snares, as saith the same Author in another place.

Now since God hath blessed us with a *Nursing Mother* and a *Nursing Father* of our Church, he hath not sought to take away our lives, but to corrupt our manners; he hath not set upon our Church with tyrannically open cruelty, but undermined it with subtilty, sowing dissention among us about Rites and Orders, and the discipline of the Church; seeking thereby to ruinate us, as he sought to ruinate the *Netherlanders* of late by the division of *Arminius*.

He knows that a Church divided cannot stand, and that in effect it will bee all one to take away peace, as to take away Truth; and all one to destroy the Church by outward force, or inward schisme and division, saving that this is more dangerous, and shewes his greater subtilty.

For in outward opposition, wee have to do with enemies; but in inward division, Protestants oppose Protestants; and indeed here is our overthrow the more shamefull, if those which are the Children of the Church by his subtilty shall be brought to be the accusers and defamers of their reverent Mother, as in our Brownists, and other factious people, is manifest.

Let us all therefore pray to the God of peace, that hee would make us wise unto that which is good, and able to discern and defeat the stratagems

trappings and devices of the Devill, who, if we be left to our selves, will easily overmatch us: but by the power of the God of peace, through Iesus Christ, we shall be able to bruise him under our feet.

*Vse 3<sup>d</sup>*  
Art thou afraid of the Devill? fear him not, Resist him by faith, and he will fly from thee, or if he stay by it, thou shalt be able to quench all his fiery darts, and to tread him under thy feet: Christ hath conquered and wounded him so, that though he may tempt and trouble thee, yet he shall not overcome thee. *Rom* he can, and make a terrible noise, but overcome he cannot, unless thou consent to him.

*Bern. serm. 13. in Psalm. Qui habitas.*  
*Rugiat quantum vult, tantum non fugiat ovem Christi;* Let him rore as much as he will, only let not the sheep of Christ run away, but stand to him, and resist, saith Bernard.

*I Iohn 4. 4.*  
He that runs away at the sound of the Trumpet, before a blow be stricken, is a Coward. Fight therefore and be of good courage, for he that is in us is greater than he that is in the world.

As when Goliath was overcome by David, the Children of Israel fell upon the Philistines and slew them; so let us fall upon our sins, repenting of them; for sin is the head of the Devill; he therefore who converts unto God, he who withstandeth temptations, tramples upon the very head of the Devill; as hee who is overcome in temptation, and drawne to sin, is trampled upon by the Devill.

Christ hath thrown him down, and wounded him, let us keep him down and tread upon him, that we may gloriously conquer.

Verse 20. — The grace of our Lord Iesus Christ be with you, Amen.

24. The grace of our Lord Iesus Christ be with you all, Amen.

**I**N the 24 verse in the fourth part of this Chapter, which is the Apostolicall Benediction; and because the latter part of the 20. verse is of the same sound, I have joyned them together.

In this Benediction, we have the blessing which he wisheth to them, which is, *Grace*; The Author of this blessing, whose grace, *The grace of our Lord Iesus Christ*; The parties to whom he wisheth Grace; to them all, *Be with you all*: and the Ratification, *Amen*:

*The grace of our Lord Iesus Christ*; By *Grace* I here understand with *Peter Martyr*, The Divine favour, with the rich effects thereof; called the *Grace of our Lord Iesus*, both because he favoureth us himself, and also because he hath purchased for us the favour of God.

*Obser. 1.*  
which was understood in the 20. *Amen*, of this 2 Thes. 3. 17, word see *Rom* 11. 36.

This is the *seale of Pauls Epistles*, and the token whereby they are known, as he saith in the second to the Thessalonians.

In the stead of the ancient concluding of letters, *Farewell*, Saint Paul wisheth unto them to whom he writes, the *Grace of Christ*; for without this, all health of body little availeth.

And he above all the rest was the Preacher of Grace, being from a Persecutor received to so much Grace; and look what he received, he earnestly wisheth to others.

*Chrysostome* observes, that Saint Paul laies the foundation of his Epistle, in *Grace*; beginning with, *Grace to you, and Peace, &c.* Chap. 1. 7; and here he finisheth with, *Grace be with you*; thereby shewing that our Justification, Sanctification, Election, Vocation, Power to resist Satan, to his bruising under our feet, and all is of *Grace*.

The Best thing we can wish to our selves, or our friends, is the *Grace of our Lord Iesus Christ*. To be gracious with earthly Princes, is something; but to be gracious with God in Christ, surpasseth all; For this is unchangeable, and in the houre of death, when the favour of Kings can stand us in little stead; then, *This* will be able to comfort us, and to let us out of this world, into the Kingdome of Heaven.

Verse. 25. Now to him that is of Power to stablish you according to my Gospel, and the preaching of Iesus Christ, according to the Revelation of the Mystery, which was kept secret since the world began,

26. But now is made manifest, and by the Scriptures of the Prophets according to the Commandement of the Everlasting God, made known to all Nations for the obedience of Faith.

27. To God only wise, be glory through Iesus Christ, for ever, Amen.

**I**N these words is the last part of this Chapter, of the conclusion, and of the whole Epistle; which is a *Doxology*, or an acknowledgement of glory to God.

Where we have the sum: *To God be glory*; and the Amplification, from divers Arguments.

From a description of God; in which, two things are attributed to him, for the which he gives him glory; The first is *power*, the second, *wisdom*:

His *Power* set down with the effect of it, *Verse 25. To him that is of power to stablish you*.

Corroboration in *Grace*, is by the *Power of God*; and this is to be understood with the *Exclusive only*, which is added to his wisdom, *ver. 27.*

For such is the power of the Devill, and our weaknesse, that unlesse God himself, who is *Omnipotent*, did establish us, we must needs utterly fall away.

This establishing is amplified from the instrument of it, *The Gospel*, of which are three things set down.

First, the administering cause thereof; which is *Saint Paul*; according to *my Gospel*; not the History of the Gospel, written or dictated by Paul; but according to the Doctrine of the Gospel preached by Paul, and the rest of the Apostles; or written unto the Romans in this Epistle, wherein, indeed, the sum of the Gospel is contained.

Secondly, The materiall cause of it; *The preaching of Iesus Christ*; for Christ is the scope and sum of the Gospel, & as Paul desired to know nothing but Christ crucified, and gloried in nothing else, so he preached nothing else. Unless we would expound the words *affirmely*; according to that which was preached by our Saviour Christ, according to that in the Epistle to the Hebrews, where the Doctrine of salvation is called, the word spoken by the Lord:

Thirdly,

Thirdly, The formall cause; *The Revelation of the Mystery, kept secret, since the world began, but now made manifest and known*; Concerning which, we may here note four things.

First, to whom it is now manifested and made knowne; to all Nations; before there was a great silence of the Gospel, it being shadowed with many types and figures, but now such veiles are taken away; there is a Revelation, and manifesting of it; before it was known to the Jewes only, but now, to all Nations.

Secondly, the meanes whereby it was made knowne; the Scriptures of the Prophets; For to him (that is, to Christ) give all the Prophets witness; and therefore Saint Paul in his preaching, said, none other things than those which were spoken by Moses and the Prophets; and when hee came to Rome, hee expounded and testified unto them the Kingdom of God, perswading them concerning Jesus, both out of the Law of Moses, and out of the Prophets.

Acts 10.43.  
Acts 16.22.

Acts 18.27.

Thirdly, the Authority; The Commandment of God, set forth by another of his Attributes, Everlasting, without beginning, and without end.

Fourthly, the end of the manifesting and publishing of the Gospel, for the obedience of faith; not onely that wee should know it, and taste of it, but beleve it, and obey it.

The second Attribute in the description of God, is his wisdom, v. 27. set forth by this Exclusive, Onely; To God onely wise: So, 1 Tim. 1. 17. the onely wise God, and Iude v. 25. the onely wise God our Saviour; which exclusive is to be added to all his Attributes, as Onely Potentate, Onely hath immortality, Onely holy.

1 Tim. 6.15.  
1 Tim. 6.16.  
Rev. 15.4.  
Hic. in loc.

There are many wise men and women; so the Angels; But men by institution and meanes; and Angels and men, by participation, and the

gift of God, and in part; But God is wise absolutely, infinitely, and by Nature, being the Fountaine and Ocean, from whence the drops, and small streames of wisdom are derived unto the creatures.

The publishing and preaching the Gospel to all Nations, was by the Commandment of the everlasting God, who is omnipotent and Onely wise. *Obser.*

As no other wisdom and power could have so brought it to passe; so, though the Devill, Tyrants, Infidels, Atheists, Papists, and all wicked men joyn their power and cunning, they shall never be able to roote it out.

This is our comfort; though our enemies be strong and wise, yet our God is stronger and wiser then they.

2 From the meanes by whom wee are to give glory to God; which is by our Lord Jesus Christ; so Col. 3. 17. Giving thanks to God, and the Father by Him; For our spirituall sacrifices are acceptable to God by Jesus Christ, as St Peter speaketh. *1 Pet. 2.*

3 From the continuance of performing this duty, for ever.

4 From the affection, wherewith Paul glorifies God, which is vehement, testified in this word, Amen.

God is specially to be glorified of his Church, for his power and wisdom, in confirming of his Elect by the Gospel, Eph. 3. 20, 21. Now to him that is able to doe exceeding abundantly, above all that wee aske or thinke, according to the power that worketh in us. Unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end, Amen. Iude ver. 24, 25. Now to him that is able to keep you from falling, and to preserve you faultlesse before the presence of his glory, with exceeding joy; To the onely wise God our Saviour, be glory, and majesty, dominion, and power, now and ever; Amen. *Doctr.*

### REVELATION 5. 13, 14.

*Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lambe for ever and ever.*

*And the whole Church in Heaven and Earth fall downe, worship, and say Amen.*

**Amen, Amen.**

